

《佛說無量壽經》 (Sukhāvati-vyūha-sūtra; The Longer Sūtra on Amitāyus)

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- * 《大寶積經·無量壽佛會第五》，唐·菩提流志 (Bodhiruci) 譯，T. 310 (5), vol. 11, pp. 91c-101c.
- 5 Cf. * 《佛說阿彌陀三耶三佛薩樓佛檀過度人道經》，吳·支謙譯，T. 362, vol. 12, pp. 300a-317c.
- * 《佛說無量清淨平等覺經》，後漢·支婁迦讖 (Lokakṣema) 譯，T. 361, vol. 12, pp. 279b-299c.
- * 《佛說無量壽經》，曹魏·康僧鎧 (Saṃghavarman) 譯，T. 360, vol. 12, pp. 265c-279a.
- * 《佛說大乘無量壽莊嚴經》，宋·法賢 (Dharmabhadra) 譯，T. 363, vol. 12, pp. 318a-3126c.
- * P. L. Vaidya (ed.), “Sukhāvativyūha / [vi-stara-māṭṛkā],” *Mahāyāna-sūtra-saṃgrahaḥ*, Part 1, 10 Darbhanga: The Mithila Institute, 1961, pp. 221-253; GRETEL - Göttingen Register of Electronic Texts in Indian Languages: http://gretel.sub.uni-goettingen.de/gretel/1_sanskr/4_rellit/buddh/bsu033_u.htm.
- * Sukhāvativyūha: http://gretel.sub.uni-goettingen.de/gretel/1_sanskr/4_rellit/buddh/sukhvylu.htm.
- * 荻原雲來等 (譯)，《淨土宗全書·第二十三卷：梵藏和英合璧·淨土三部經》(長野：淨土宗開宗八百年記念慶讚準備局，1972年)。
- 15 * 藤田宏達 (譯)，《梵文和訳無量寿経·阿弥陀経》(京都：法蔵館，1975年)。
- * 大田利生 (編)，《漢訳五本 梵本蔵訳 対照 無量寿経》(京都：永田文昌堂，2005年)。
- * 香川孝雄，《無量壽経の諸本対照研究》(京都：永田文昌堂，1984年)。
- * 藤田宏達，《梵文無量寿経写本ロ-マ字本集成》(*The Larger Sukhāvativyūha: Romanized Text of the Sanskrit Manuscripts from Nepal*) (東京：山喜房佛書林，1992-1996年)。
- 20
- 如是我聞 (evaṃ mayā śrutam)：一時，佛住王舍城·耆闍崛山中 (ekasmin samaye bhagavān rāja-gr̥he viharati sma gr̥dhra-kūṭa-parvate)，與·大比丘眾·萬二千人·俱，皆是諸大聲聞，眾所知識 (mahatā bhikṣu-saṃghena sārđhaṃ dvā-triṃśatā bhikṣu-sahasraiḥ, sarvair arhadbhiḥ kṣiṇāsravair niḥ-kleśair uṣitavadbhiḥ samyag-ājñā-
- 25 suvimukta-cittaiḥ parīkṣa-cittaiḥ parikṣiṇa-bhava-saṃyojanair-anuprāpta-svakārthair vi-jitavadbhir uttama-dama-samatha-prāptaiḥ suvimukta-cittaiḥ suvimukta-prajñair mahā-nāgaiḥ ṣaḍ-abhijñair vaśī-bhūtair aṣṭa-vimokṣa-dhyāyibhir bala-prāptair abhijñātābhijñaiḥ sthavirair mahā-śrāvakaiḥ)，其名曰 (tad-yathā)：尊者阿若憍陳如 (ājñāta-kaundinya)、馬勝 (aśva-jit)、大名 (mahā-nāman)、有賢 (bhadrā-jit)、無垢 (vi-mala)、須跋陀羅、善稱、圓滿 (pūrṇa)、憍梵鉢提 (gavāṃ-pati)、優樓頻伽迦葉 (urubilvā-kāśyapa)、那提迦葉 (nadī-kāśyapa)、伽耶迦葉 (gayā-kāśyapa)、摩訶迦葉 (mahā-kāśyapa)、舍利弗 (śāri-putra)、大目犍連 (mahā-maudgalyāyana)、摩訶迦旃延 (mahā-kātyāyana)、摩訶劫賓那 (mahā-kaphila)、摩訶注那 (mahā-cunda)、滿慈子 (maitrāyaṇī-putra)、阿尼樓駄 (aniruddha)、
- 30 離波多 (revata)、上首王 (amogha-rāja)、住彼岸 (pārāyaṇika)、摩俱羅、難陀 (nanda)、有光、善來 (sv-āgata)、羅睺羅 (rāhula)、阿難陀 (ānanda) 等，而為上首。
- 35

復有菩薩摩訶薩眾，所謂普賢菩薩、文殊師利菩薩、彌勒菩薩，及賢劫中諸菩薩摩訶薩眾，前後圍繞（*maitreya-pūrvam-gamaīś ca saṃ-bahulair bodhisattvair mahāsattvaiḥ*）。

又，與賢護等·十六丈夫眾·俱，所謂善思惟義菩薩、慧辯才菩薩、觀無住菩薩、善化神通菩薩、光幢菩薩、智上菩薩、寂根菩薩、慧願菩薩、香象菩薩、寶幢菩薩等，而為上首，咸共遵修普賢之道，滿足菩薩一切行願，安住一切功德法中，到諸佛法究竟彼岸。願·於一切世界之中·成等正覺。又，願·生彼兜率陀天，於彼壽終，降生·右脇，見行七步，放大光明，普佛世界六種震動，而自唱言：「我於一切世間·最為尊貴。」釋·梵·諸天，咸來親奉。又，見·習學書計、曆數、聲明、伎巧、醫方、養生、符印，及餘博戲，擅美過人。身處王宮，厭諸欲境，見老病死，悟世非常，捐捨國位，踰城學道。解諸纓絡、及迦尸迦，被服袈裟，六年苦行，能於五濁剎中，作斯示見。順世間故，浴·尼連河，行趣道場；龍王迎讚；諸菩薩眾·右繞稱揚。菩薩，爾時，受草，自敷·菩提樹下，結·加趺坐。又，見·魔眾合圍，將加危害；菩薩，以定慧力，降伏魔怨，成無上覺。梵王，勸請，轉於法輪，勇猛無畏，佛音震吼，擊法鼓、吹法螺、建大法幢、然正法炬，攝受正法及諸禪定，兩大法雨·澤潤含生，震大法雷·開悟一切。諸佛剎土·普照大光，世界之中·地皆震動。魔宮摧毀，驚怖波旬，破煩惱城墮諸見網，遠離黑法，生諸白法。於佛施食，能受、能消。為調眾生，宣揚妙理。或，見微笑，放百千光，昇灌頂階，受菩提記。或，成佛道，見入涅槃，使無量有情皆得漏盡，成熟菩薩無邊善根。如是，諸佛剎中，皆能示見。譬如，幻師，善知幻術，而能示見男女等相，於彼相中實無可得。如是、如是，諸菩薩等，善學無邊幻術功德故，能示見變化相應，能善了知變化之道故，示·諸佛土，見·大慈悲，一切群生·普皆饒益。

菩薩願行，成就無疆；無量義門，通達平等；一切善法，具足修成。諸佛剎中，平等趣入；常為諸佛勸進加威。一切如來，識知印可；為教菩薩，作阿闍梨。常習相應無邊諸行，通達一切法界所行；能善了知有情及土，亦常發趣供諸如來。見·種種身，猶如影像；善學因陀羅網，能破魔網；壞諸見網，入有情網；能超煩惱眷屬、及魔侶、魔人。遠出聲聞、辟支佛地，入空、無相、無願法門，而能安住方便善巧。初·不樂入·二乘涅槃，得無生、無滅·諸三摩地，及得一切陀羅尼門，廣大諸根，辯才決定，於菩薩藏法·善能了知。佛華三昧，隨時悟入。具一切種甚深禪定；一切諸佛，皆悉見前。於一念中，遍遊佛土，周旋往返，不異其時。於難非難邊，能了諸邊；敷演實際，差別善知；得佛辯才，住普賢行。善能分別眾生語言。超過世間一切之法，善知一切出世間法。得·資具自在波羅蜜多。荷擔有情，為·不請友。能持·一切如來法藏，安住·不斷一切佛種。哀愍有情，能開法眼。閉·諸惡趣，開·善趣門。普觀有情，能作·父母兄弟·之想。又，觀眾生，如己身想。證得一切讚歎功德，波羅蜜多能善了知，讚歎如來一切功德，及餘稱讚諸功德法。如是菩薩摩訶薩眾，無量、無邊，皆來集會。

爾時(*atha khalv*)，尊者阿難(*āyusmān ānanda*)，從坐而起(*utthāyāsanād*)，整理衣服，偏袒右肩(*ekāmsam uttarāsaṅgaṃ kṛtvā*)，右膝著地(*dakṣiṇaṃ jānu-maṇḍalaṃ pṛthivyāṃ prati-ṣṭhāp-ya*)，合掌·向佛(*yena bhagavāms tenāñjalim praṇamya*)，白言(*bhagavantam etad avocat*)：「大德！世尊身色、諸根，悉皆清淨，威光赫奕(*vi-pra-sannāni tava bhagavata indriyāṇi, pari-śuddhaś chavi-varṇaḥ, pary-ava-dāto mukha-varṇaḥ pīta-nirbhāsaḥ*)，如·融金聚；又，如·明鏡，凝照光暉。從昔已來，初·未曾見(*na khalu punar ahaṃ bhagavan abhi-jānāmi. itaḥ pūrvataram, evaṃ vi-pra-sannāni tathāgatasyēndriyāṇi, evaṃ pari-śuddhaṃ mukha-varṇaṃ pary-ava-dātaṃ chavi-varṇaṃ pīta-nirbhāsam*)；喜得瞻仰，生·希有心。世尊(*tasya me bhagavan evaṃ bhavati*)！『今者，入·大寂定，行·如來行，皆悉圓滿；善能建立大丈夫行(*buddha-vihāreṇa batādyā tathāgato vi-hārati. jina-vihāreṇa sarva-jñatā-vihāreṇa mahā-nāga-vihāreṇa batādyā tathāgato vi-harati.*)；思惟·去、來、現在諸佛(*atītānāgata-pratyutpannān vā tathāgatān arhataḥ samyak-saṃ-buddhān sam-anu-smaratīti*)。』世尊何故住斯念耶？」

15 爾時，佛告阿難(*evaṃ ukte bhagavān āyusmantam ānandam etad avocat*)：「汝今云何能知此義？為·有諸天，來告汝耶(*sādhu sādhu ānanda. kiṃ punas te devatā etam artham ā-rocayanti*)？(*utāho buddhā bhagavantaḥ*)為·以見我，及自知耶(*atha tena pratyutpanna-mīmāṃsā-jñānenaivaṃ pra-jānāsīti*)？」

20 阿難白佛言(*evaṃ-ukte āyusmān ānando bhagavantam etad avocat*)：「世尊！我見如來光瑞希有，故發斯念，非·因天等(*na me bhagavan devatā etam artham ārocayanti. nāpi buddhā bhagavantaḥ. atha tarhi me bhagavaṃs tenaiva praty-ātma-mīmāṃsā-jñānenaivaṃ bhavati – buddha-vihāreṇādyā tathāgato vi-harati. jina-vihāreṇa sarva-jñatā-vihāreṇa batādyā tathāgato vi-harati. atītānāgata-pratyutpannān vā buddhān bhagavataḥ sam-anu-smaratīti*)。』

25 佛告阿難(*evaṃ ukte bhagavān āyusmantam ānandam etad avocat*)：「善哉，善哉(*sādhu sādhu ānanda*)。汝今快問(*udāraḥ khalu te un-miñjaḥ*)。善能觀察(*bhadrikā mīmāṃsā*)，微妙辯才(*kalyāṇaṃ prati-bhānam*)，能問如來如是之義。汝為一切如來·應·正等覺，及安住大悲·利益群生·如優曇花·希有·大士·出見世間故，問斯義(*bahu-jana-hitāya tvam ānanda prati-panno, bahu-jana-sukhāya*)。又，為哀愍、利樂諸眾生故，能問如來如是之義(*lokānukampāyai mahato jana-kāyasyārthāya hitāya sukhāya devānāṃ ca manuṣyānāṃ ca, yastvaṃ tathāgatamarthaṃ paripraṣṭavyaṃ manyase*)。阿難！如來·應·正等覺，善能開示無量知見(*evaṃ eva bhagavatsu ānandas tathāgateṣv arhatsu samyak-saṃ-buddheṣu a-pra-meyeṣu a-saṃ-khyeyeṣu jñāna-darśanam upa-saṃ-haret, na tathāgatasya jñānam upa-hanyeta*)。何以故(*tat kasya hetoḥ*)？如來，知見無有障礙(*a-prati-hata-hetu-jñāna-darśano hy ānanda tathāgataḥ*)。阿難！如來·應·正等覺，欲樂(*jñānam ā-kāṅkṣann ānanda tathāgataḥ*)住世，能於念頃，住無量、無數、百、千、億、那由他劫(*eka-piṇḍa-pātena kalpaṃ vā tiṣṭhet kalpa-śataṃ vā kalpa-śata-sahasraṃ vā yāvat kalpa-koṭi-*

niyuta-śata-sahasraṃ vā) , 若復增過如上數量 (tato vōttari tiṣṭhet) , 而如來身及以諸根 · 無有增減 (na ca tathāgatasyēndriyāṇy upa-naśyeyuḥ, na mukha-varṇasyānyathātvaṃ bhavet, nāpi cchavi-varṇa upa-hanyeta) 。何以故 (tat kasya hetoḥ) ? 如來, 得三昧自在 · 到於彼岸 (tathā hi ānanda tathāgataḥ samādhi-mukha-pāramitā-prāptaḥ) , 於一切法 · 最勝自在 。是故, 阿難 (tena hy ānanda) ! 諦聽, 善思念之 (śṛṇu, sādhu ca suṣṭhu ca manasi-kuru) 。吾當為汝分別解說 (bhāṣiṣye 'ham te) 。

阿難白佛言：「唯然，世尊！願樂欲聞 (evaṃ bhagavan ity āyusmān ānando bhagavataḥ praty-aśrauṣīt) 。

- 爾時, 佛告阿難 (bhagavān ānandam etad avocat) : 「往昔, 過 · 阿僧祇無數大劫 (bhūta-pūrvam ānanda atīte 'dhvani ito 'saṃkhyeye kalpe 'saṃkhyeya-tare vipule 'prameye 'cintye yad āsīt) , 有佛出現, 號曰然燈 (tena kālena tena samayena dīpaṃ-karo nāma tathāgato 'rhan samyak-saṃ-buddho loka ud-apādi) 。於彼佛前, 極過數量, 有苦行佛, 出興于世 (dīpaṃ-karasyānanda pareṇa para-taraṃ pratā-pavān nāma tathāgato 'bhūt) 。苦行佛前, 復有如來, 號為月面 (tasya pareṇa para-taraṃ prabhā-karo nāma tathāgato 'bhūt) 。月面佛前, 過於數量, 有旃檀香佛 (tasya pareṇa para-taraṃ candana-gandho nāma tathāgato 'bhūt) 。於彼佛前, 有蘇迷盧積佛。盧積佛前, 復有妙高劫佛 (tasya pareṇa para-taraṃ su-meru-kalpo nāma tathāgato 'bhūt) 。如是 · 展轉, 有離垢面佛 (vimalānana nāma) 、不染污佛 (an-upa-lipto nāma) 、龍天佛 (nāgābhībhūr nāma) 、山聲王佛 (giri-rāja-ghoṣo nāma) 、蘇迷盧積佛 (sumerukūto nāma) 、金藏佛 (suvarṇa-prabho nāma) 、照曜光佛 (jyotiṣ-prabho nāma) 、光帝佛 (vaidūrya-nirbhāso nāma) 、大地種姓佛、光明熾盛琉璃金光佛、月像佛 (candrābhībhūr nāma) 、開敷花莊嚴光佛 (mukta-kusuma-pratimaṇḍita-prabho nāma) 、妙海勝覺遊戲神通佛 (sāgara-vara-buddhi-vikrīḍitābhijño nāma) 、金剛光佛 (vara-prabho nāma) 、大阿伽陀香光佛 (mahā-gandha-rāja-nirbhāso nāma) 、捨離煩惱心佛 (vy-apa-gata-khila-mala-pratighoṣo nāma) 、寶增長佛、勇猛積佛 (śūra-kūto nāma) 、勝積佛、持大功德法施神通佛 (mahā-guṇa-dhara-buddhi-prāptābhijño nāma) 、映蔽日月光佛 (candra-sūrya-jihmī-karaṇo nāma) 、照曜琉璃佛 (ut-tapta-vaidūrya-nirbhāso nāma) 、心覺花佛 (citta-dhārā-buddhi-saṃkusumitābhijñānā nāma) 、月光佛、日光佛、花瓔珞色王開敷神通佛 (puṣpāvativana-rāja-saṃkusumitābhijño nāma) 、水月光佛 (udaka-candro nāma) 、破無明暗佛 (a-vidyāndha-kāra-vi-dhvaṃśana-karo nāma) 、真珠珊瑚蓋佛 (mukta-cchtra-pravāta-saḍṣo nāma) 、底沙佛 (tiṣyo nāma) 、勝花佛 (puṣpākaro nāma) 、法慧吼佛 (dharmamati-vi-nandita-rājo nāma) , 有師子吼鴈聲佛 (siṃha-sāgara-kūṭa-vi-nandita-rājo nāma) 、梵音龍吼佛 (siṃha-matir nāma) 。如是等佛, 出現於世, 相去劫數, 皆過數量。彼龍吼佛 · 未出世前 · 無央數劫 (siṃha-mater ānanda pareṇa para-taraṃ) , 有世主佛 (lokēndro nāma) 。世主佛前, 無邊劫數, 有佛出世, 號世間自在王如來 · 應 · 正等覺 · 明行圓滿 · 善逝 · 世間解 · 無上丈夫調御士 · 天

人師·佛·世尊（lokêśvara-rājo nāma tathāgato ’rhan samyak-saṃ-buddho loka ud-
apādi vidyā-caraṇa-saṃ-pannaḥ sugato loka-vid an-ut-taraḥ puruṣa-damya-sārathiḥ
śāstā devānāṃ ca manuṣyāṇāṃ ca buddho bhagavān）。

阿難！彼佛法中（tasya khalu punar ānanda lokêśvara-rājasya
5 tathāgatasyārhtaḥ samyak-saṃ-buddhasya pra-vacane），有一比丘，名曰法處
（dharmākaro nāma bhikṣur abhūd），有殊勝行願，及念慧力增上，其心堅固、不
動，福智殊勝，人相端嚴（adhi-mātraṃ smṛtimān matimān gatimān prajñāvān, adhi-
mātraṃ vīryavān udārādhi-muktikaḥ）。

阿難！彼法處比丘（atha khalv ānanda sa dharmākaro bhikṣur），往詣世間自
10 在王如來所，偏袒右肩（utthāyāsanād ekāṃsam uttarāsaṅgam kṛtvā），頂禮佛足，
向佛合掌（dakṣiṇa-jānu-maṇḍalam pṛthivyāṃ prati-ṣṭhāpya, yenāsau bhagavāṃl
lokêśvara-rājas tathāgatas tenāñjalim praṇamya. bhagavantam namas-kṛtya），以頌讚
曰（tasminn eva samaye saṃ-mukham ābhir gāthābhir abhy-aṣṭāvīt）：

15 『如來無量無邊光，舉世無光可能喻，一切日月摩尼寶，佛之光威皆映蔽。
世尊能演一音聲，有情各各隨類解，又能現一妙色身，普使眾生隨類見。
戒定慧進及多聞，一切有情無與等，心流覺慧如大海，善能了知甚深法。
惑盡過亡應受供，如是聖德惟世尊，佛有殊勝大威光，普照十方無量刹。
我今稱讚諸功德，冀希福慧等如來，能救一切諸世間，生老病死眾苦惱。
20 願當安住三摩地，演說施戒諸法門，忍辱精勤及定慧，庶當成佛濟群生。
為求無上大菩提，供養十方諸妙覺，百千俱胝那由他，極彼恒沙之數量。
又願當獲大神光，倍照恒沙億佛刹，及以無邊勝進力，感得殊勝廣淨居。
如是無等佛刹中，安處群生當利益，十方最勝之大士，彼皆當往生喜心。
唯佛聖智能證知，我今希求堅固力，縱沈無間諸地獄，如是願心終不退。
25 一切世間無礙智，應當了知如是心。』

復次，阿難！法處比丘，讚佛德已，白言（atha khalv ānanda sa dharmākaro
bhikṣus taṃ bhagavantam lokêśvara-rājam tathāgatam saṃ-mukham ābhir gāthābhir
abhi-ṣṭu-tya, etad avocat）：『世尊！我今發阿耨多羅三藐三菩提心（aham asmi
30 bhagavan an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-boddhu-kāmaḥ. punaḥ punar an-
ut-tarāyāṃ samyak-saṃ-bodhau cittam ut-pādayāmi pari-ṇamayāmi）。惟願·如來為
我演說如是等法（tasya me bhagavān śāstā tathā dharmam deśayatu, ），令於世間·
得無等等成大菩提（yathāham kṣipram an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-
budhyeyam. a-sama-samas tathāgato loka bhaveyam. ），具攝清淨莊嚴佛土（tāṃs ca
35 bhagavān ākārān pari-kīrtayatu, yair aham buddha-kṣetrasya guṇa-vyūha-saṃpadam
pari-grhṇīyām）。

佛告比丘（evam ukte, ānanda bhagavāṃl lokêśvara-rājas tathāgatas taṃ bhikṣum
etad avocat）：『汝應自攝清淨佛國（tena hi tvam bhikṣo svayam eva buddha-kṣetra-

guṇâlam-kâra-vyūha-saṃ-padam pari-grhīṣva) 。』法處白佛言 (so 'vocat) : 『世尊！我無威力堪能攝受 (nâham bhagavaṃs tat saheyam) 。唯願・如來說餘佛土清淨莊嚴 (api tu bhagavān eva. bhāṣasva anyeṣāṃ tathāgatānāṃ buddha-kṣetra-guṇa-vyūhâlam-kâra-saṃ-padam) 。我等聞已 (yāṃ śrutvā) , 誓當圓滿 (vayaṃ sarvākāraṃ pari-pūrayiṣyāma iti) 』。

爾時，世尊 (athânanda sa lokêśvara-rājas tathāgato 'rhan samyak-saṃ-buddhas tasya bhikṣor āsayam jñātvā) , 為其廣說・二十一億清淨佛土・具足莊嚴。說是法時，經于億歲 (pari-pūrṇam varṣa-koṭim ekāśīti-buddha-koṭi-niyuta-śata-sahasrānām buddha-kṣetra-guṇâlam-kâra-vyūha-saṃ-padam sâkārām sôd-deśām sa-nir-deśām saṃ-pra-kāsitavān artha-kāmo hitaiṣī anu-kampako 'nu-kampām upādāya buddha-kṣetrân-upa-cchedāya sattveṣu mahā-karuṇām saṃ-janayitvā) 。阿難！法處比丘，於彼二十一億諸佛土中・所有嚴淨之事，悉皆攝受。既攝受已 (atha khalv ānanda sa dharmākaro bhikṣur yās teṣām ekāśīti-buddha-koṭi-niyuta-śata-sahasrānām buddha-kṣetra-guṇâlam-kâra-vyūha-saṃ-padaḥ, tāḥ sarvā eke buddha-kṣetre parigrhya) , (bhagavato lokêśvara-rājasya tathāgatasya pādau śirasā vanditvā, pra-dakṣiṇī-krtya, tasya bhagavato 'ntikāt prâkrāmat) 滿足五劫，思惟、修習 (uttari ca pañca kalpān buddha-kṣetra-guṇâlam-kâra-vyūha-saṃ-padam udāra-tarām praṇīta-tarām ca sarvaloke daśasu dikṣu a-pra-carita-pūrvām pari-grhītavān, udāra-taraṃ ca pra-ṇi-dhānam akārṣit) 。

阿難白佛言：「世尊！彼世間自在王如來，壽量幾何？」

世尊告曰：「彼佛，壽量滿四十劫 (pari-pūrṇās catvāriṃśat-kalpās tasya bhagavatas tathāgatasyāyuh-pramāṇam) 。

阿難！彼二十一俱胝佛剎，法處比丘所攝佛國 (iti hy ānanda yā tena bhagavatā lokêśvara-rājena tathāgatena teṣām ekāśīti-buddha-kṣetra-koṭi-niyuta-śata-sahasrānām sampattiḥ kathitā) , 超過於彼。既攝受已 (tato bhikṣur ekāśīty-udāra-pra-nītâ-pra-meya-tarām buddha-kṣetra-sampattiṃ parigrhya) , 往詣・世間自在王如來所，頂禮雙足 (yena sa tathāgatas tenôpa-saṃ-kram-ya bhagavataḥ pādau śirasā vanditvā) , 右繞七匝，却住一面，白言 (etad avocat) : 『世尊！我已攝受具足功德嚴淨佛土 (pari-grhītā me bhagavan buddha-kṣetra-guṇâlam-kâra-vyūha-saṃ-pad iti) 』。

佛言 (evam ukte ānanda sa lokêśvara-rājas tathāgatas taṃ bhikṣum etad avocat) : 『今正是時，汝應具說 (tena hi bhikṣo bhāṣasva) , (anu-modate tathāgataḥ) 令眾歡喜 (ayam kālo bhikṣo, pra-modaya parśadam, harṣam janaya, siṃha-nādam nada) , 亦令大眾・皆當攝受圓滿佛土 (yaṃ śrutvā, bodhisattvā mahāsattvā etarhy an-ā-gate 'dhvani evaṃ-rūpāṇi buddha-kṣetra-guṇa-sampatti-pra-ṇi-dhi-sthānāni parigrhīṣyanti) 』。

法處白言 (athânanda sa dharmākaro bhikṣus tasyām velāyām bhagavantam etad avocat) : 『唯願・世尊大慈・留聽。我今將說殊勝之願 (tena hi śrṇotu me bhagavān

ye mama pra-ṇi-dhāna-vi-śeṣāḥ, yathā me 'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-buddhasya a-cintya-guṇālam-kāra-vyūha-sam-anv-ā-gataṃ tad buddha-kṣetraṃ bhaviṣyati) 。

(1) 若我證得無上菩提，國中·有地獄、餓鬼、畜生趣者 (sacem me bhagavaṃs tasmin buddha-kṣetre nirayo vā tiryag-yonir vā preta-viṣayo vāsuro vā kāyo bhavet) ，
5 我終不取無上正覺 (mā tāvad aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam) 。

(2) 若我成佛，國中·眾生·有墮三惡趣者 (sacem me bhagavaṃs tasya tatra buddha-kṣetre ye sattvāḥ praty-ā-jātā bhavyeḥ, te punas tataś cyutvā, nirayaṃ vā
10 tiryag-yoniṃ vā preta-viṣayaṃ vāsurāṃ vā kāyaṃ pra-pateyuḥ) ，我終不取正覺 (mā tāvad aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam) 。

(3) 若我成佛，國中·有情·若不皆同真金色者 (sacem me bhagavaṃs tatra buddha-kṣetre ye sattvāḥ praty-ā-jātās, te ca sarve naika-varṇāḥ syur, yad idaṃ suvarṇa-varṇāḥ) ，不取正覺 (mā tāvad aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-
15 budhyeyam) 。

(4) 若我成佛，國中·有情·形貌差別·有好醜者 (sacem me bhagavaṃs tasmin buddha-kṣetre devānāṃ ca manuṣyānāṃ ca nānātvam prajñāyeta, anyatra nāma-saṃ-
vṛti-vy-ava-hāra-mātrā deva-manuṣyā iti samkhyā-gaṇanātaḥ) ，不取正覺 (mā tāvad
20 aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam) 。

(5) 若我成佛，國中·有情·不得宿念，下至·不知億、那由他、百、千劫
20 事者 (sacem me bhagavaṃs tasmin buddha-kṣetre ye sattvāḥ praty-ā-jātā bhavyeḥ, te ca sarve jāti-smarā na syuḥ, antaśaḥ kalpa-koṭi-niyuta-śata-sahasrānu-smaraṇatayâpi) ，
不取正覺 (mā tāvad aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam) 。

(6) 若我成佛，國中·有情·若無天眼，乃至·不見億、那由他、百、千佛
25 國土者 (sacem me bhagavaṃs tasmin buddha-kṣetre ye sattvāḥ praty-ā-jāyeran, te sarve na divyasya cakṣuṣo lābhino bhavyeḥ, antaśo loka-dhātu-koṭi-niyuta-śata-sahasra-
darśanatayâpi) ，不取正覺 (mā tāvad aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-
saṃ-budhyeyam) 。

(7) 若我成佛，國中·有情·不獲天耳，乃至·不聞億、那由他、百、千、
30 踰繕那·外佛·說法者 (sacem me bhagavaṃs tasmin buddha-kṣetre ye sattvāḥ praty-
ā-jāyeran, te sarve na divyasya śrotrasya lābhino bhavyeḥ, antaśo buddha-kṣetra-koṭi-
niyuta-śata-sahasrād api yugapat sad-dharma-śravaṇatayā) ，不取正覺 (mā tāvad aham
an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam) 。

(8) 若我成佛，國中·有情·無他心智，乃至·不知億、那由他、百、千佛
35 國土中有情心行者 (sacem me bhagavaṃs tasmin buddha-kṣetre ye sattvāḥ praty-ā-
jāyeran, te sarve na para-citta-jñāna-ko-vidā bhavyeḥ, antaśo buddha-kṣetra-koṭi-
niyuta-śata-sahasra-pary-ā-pannānām api sattvānām citta-carita-pari-jñānatayā) ，不取
正覺 (mā tāvad aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam) 。

(9) 若我成佛，國中·有情·不獲神通自在波羅蜜多，於一念頃·不能超過億、那由他、百、千佛剎者（sacem me bhagavaṃ tasmin buddha-kṣetre ye sattvāḥ praty-ā-jātāḥ, te ca sarve na ṛddhi-vaśitā-parama-pāramitā-prāptā bhavyeṣu, antaśa ekacitta-kṣaṇa-lavena buddha-kṣetra-koṭi-niyuta-śata-sahasrāti-kramaṇatayāpi），不取正覺（mā tāvad aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam）。

(10) 若我成佛，國中·有情·起於少分·我、我所想者（sacem me bhagavaṃ tasmin buddha-kṣetre ye sattvāḥ praty-ā-jāyeran, teṣāṃ kā-cit pari-graha-saṃjñōtpadyeta, antaśaḥ sva-śarīre 'pi），不取菩提（mā tāvad aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam）。

(11) 若我成佛，國中·有情·若不決定成等正覺、證大涅槃者（sacem me bhagavaṃ tasmin buddha-kṣetre ye sattvāḥ praty-ā-jāyeran, te sarve na niyatāḥ syur yad idaṃ samyaktve yāvan mahā-pari-nir-vāṇe），不取菩提（mā tāvad aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam）。

(12) 若我成佛，光明有限，下至不照億、那由他、百、千、及算數·佛剎者（sacem me bhagavaṃ tasmin buddha-kṣetre an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-buddhasya pra-māṇikī me prabhā bhavet, antaśo buddha-kṣetra-koṭi-niyuta-śata-sahasra-pramāṇenāpi），不取菩提（mā tāvad aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam）。

(13) 若我成佛，壽量有限（sacem me bhagavan bodhi-prāptasyāyus-pramāṇaṃ paryantī-kṛtaṃ bhavet），乃至俱胝、那由他、百、千、及算數·劫者（antaśaḥ kalpa-koṭi-niyuta-śata-sahasra-gaṇayāpi），不取菩提（mā tāvad aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam）。

(14) 若我成佛，國中聲聞·無有知其數者（sacem me bhagavaṃ tasmin buddha-kṣetre an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-buddhasya kaś-cit sattvāḥ śrāvakāṇāṃ gaṇanāṃ adhi-gacchet）；假使三千大千世界滿中有情、及諸緣覺，於百千歲，盡其智算，亦不能知；若有知者（antaśas tri-sāhasra-mahā-sāhasra-pary-ā-pannā api sarva-sattvāḥ praty-eka-buddha-bhūtāḥ kalpa-koṭi-niyuta-śata-sahasram abhi-gaṇayantaḥ），不取正覺（mā tāvad aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam）。

(15) 若我成佛（sacem me bhagavaṃ an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-buddhasya），國中·有情·壽量有限齊者（tasmin buddha-kṣetre sattvāṇāṃ pramāṇī-kṛtaṃ āyus-pramāṇaṃ bhavet），不取菩提（mā tāvad aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam）；唯除·願力而受生·者（anyatra pra-ṇi-dhāna-vaśena）。

(16) 若我成佛（sacem me bhagavan bodhi-prāptasya），國中·眾生·若有不蓋名者（tasmin buddha-kṣetre sattvāṇāṃ a-kuśalasya nāmadheyam api bhavet），不取正覺（mā tāvad aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam）。

(17) 若我成佛 (sacem me bhagavan bodhi-prâptasya) , 彼無量剎中 · 無數諸佛 · 不共諮嗟 · 稱歎我國者 (nâ-pra-meyeṣu buddha-kṣetreṣu a-pra-meyâ-saṃ-khyeyā buddhā bhagavanto nāmadheyam pari-kīrtayeyuḥ, na varṇam bhāṣeran, na praśamsām abhy-ud-īrayeran, na sam-ud-īrayeyuḥ) , 不取正覺 (mā tāvad aham an-ut-tarām samyak-saṃ-bodhim abhi-saṃ-budhyeyam) 。

(8) 若我證得無上覺時 (sacem me bhagavan bodhi-prâptasya) , 餘佛剎中 · 諸有情類 (a-pra-meyâ-saṃ-khyeyeṣu buddha-kṣetreṣu ye sattvā) · 聞我名已 (mama nāmadheyam śrutvā) , 所有善根 · 心心迴向 · 願生我國 (tatra buddha-kṣetre cittam prērayeyuḥ, upa-pattaye kuśala-mūlāni ca pari-ṇāmayeyuḥ, te tatra buddha-kṣetre nōpa-padyeran) , 乃至十念, 若不生者 (antaśo daśabhiś cittōtpāda-pari-vartaiḥ) , 不取菩提 (mā tāvad aham an-ut-tarām samyak-saṃ-bodhim abhi-saṃ-budhyeyam) ; 唯除 · 造無間惡業、誹謗正法及諸聖人 (sthāpayitvā ān-antarya-kāriṇaḥ sad-dharma-prati-kṣepāvaraṇa-kṛtāṃś ca sattvān) 。

(19) 若我成佛 (sacem me bhagavan bodhi-prâptasya) , 於他剎土 · 有諸眾生 (ye sattvā anyeṣu loka-dhātuṣv) · 發菩提心 (an-ut-tarāyām samyak-saṃ-bodhau cittam utpādyā) , (mama nāmadheyam śrutvā) 及於我所 · 起清淨念 (prasanna-cittā mām anu-smareyuḥ) , 復以善根 · 迴向 · 願生極樂 · 彼人臨命終時 (teṣāṃ ced aham maraṇa-kāla-samaye praty-upa-sthite) , 我與諸比丘眾, 現其人前 (bhikṣu-saṃgha-parivṛtaḥ puras-kṛto na puratas tiṣṭheyam yad idam cittā-vi-kṣepatāyai) 。若不爾者, 不取正覺 (mā tāvad aham an-ut-tarām samyak-saṃ-bodhim abhi-saṃ-budhyeyam) 。

(20) 若我成佛, 無量國中 · 所有眾生 · 聞說我名, 以己善根 · 迴向極樂 · 若不生者, 不取菩提。

(21) 若我成佛 (sacem me bhagavan bodhi-prâptasya) , 國中 (tatra buddha-kṣetre) · 菩薩 (ye bodhisattvāḥ praty-ā-jāyerams) · 皆不成就三十二相者 (te sarve na dvā-triṃśatā mahā-puruṣa-lakṣaṇaiḥ sam-anv-ā-gatā bhaveyur) , 不取菩提 (mā tāvad aham an-ut-tarām samyak-saṃ-bodhim abhi-saṃ-budhyeyam) 。

(22) 若我成佛 (sacem me bhagavan bodhi-prâptasya) , 於彼國中 (tatra buddha-kṣetre) · 所有菩薩 (ye sattvāḥ praty-ā-jātā bhaveyuḥ) , 於大菩提, 咸悉位階一生補處 (te sarve naika-jāti-prati-baddhāḥ syur an-ut-tarāyām samyak-saṃ-bodhau) ; 唯除 · 大願諸菩薩等 (sthāpayitvā pra-ṇi-dhāna-viśeṣān) , 為諸眾生, 被精進甲 (teṣāṃ eva bodhisattvānām mahāsattvānām mahā-saṃnāha-saṃ-naddhānām) , 勤行利益 (sarva-lokārtha-saṃ-buddhānām sarva-lokābhi-yuktānām) , 修大涅槃 (sarvaloka-pari-nir-vāṇābhi-yuktānām) , 遍諸佛國, 行 · 菩薩行 (sarvaloka-dhātuṣu bodhisattva-caryām caritu-kāmānām) , 供養 · 一切諸佛如來 (sarva-buddhānām saṃvartu-kāmānām) , 安立 · 洹沙眾生 · 住無上覺 (gaṅgā-nadī-vālukā-samān sattvān an-ut-tarāyām samyak-saṃ-bodhau prati-ṣṭhāpakānām) , 所修諸行 · 復勝於前 (bhūyaś ca ut-tara-caryābhi-mukhānām) , 行普賢道 · 而得出離 (samanta-bhadra-caryā-

niryātānām) 。若不爾者，不取菩提 (mā tāvad aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam) 。

(23) 若我成佛 (sacen me bhagavan bodhi-prâptasya)，國中·菩薩 (tatra buddha-kṣetre ye bodhisattvāḥ praty-ā-jātā bhaveyuh) ·每於晨朝 (te sarve eka-puro-bhaktena)，
5 供養·他方·乃至無量、億、那由他、百、千諸佛 (anyāni buddha-kṣetrāṇi gatvā, bahūni buddha-śātāni bahūni buddha-sahasrāṇi bahūni buddha-śata-sahasrāṇi bahvīr buddha-koṭīr yāvad bahūni buddha-koṭī-niyuta-śata-sahasrāṇi nōpa-tiṣṭheran sarva-sukhōpa-dhānaiḥ)，以佛威力，即以食前·還到本國 (tad idaṃ buddhānu-bhāvena)。若不爾者，不取菩提 (mā tāvad aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-
10 budhyeyam) 。

(24) 若我成佛 (sacen me bhagavan bodhi-prâptasta)，於彼剎中·諸菩薩眾 (tatra buddha-kṣetre bodhisattvā) ·所須種種供具，於諸佛所·殖諸善根 (yathā-rūpair ākārair ā-kāṅkṣeyuh kuśala-mūlāny ava-ropayituṃ yad idaṃ su-varṇena vā rajatena vā maṇi-muktā-vaīḍūrya-śāṅkha-sīlā-pravāla-sphaṭika-musāragalva-
15 lohita-muktāśmagarbhādibhir vā anyatamānyatamaiḥ sarvai ratnair vā sarva-gandha-puṣpa-mālya-vilepana-dhūpa-cūrṇa-cīvara-cchatra-dhvaja-patākā-pradīpair vā sarva-nṛtya-gīta-vādhair vā)，如是色類·不圓滿者 (teṣāṃ ca tathā-rūpā āhārāḥ saha-cittōtpādān na prādur-bhaveyuh)，不取菩提 (mā tāvad aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam) 。

(25) 若我當成佛時 (sacen me bhagavan bodhi-prâptasya)，國中·菩薩 (tatra buddha-kṣetre ye sattvāḥ praty-ā-jātā bhaveyuh) ·說諸法要·不善順入一切智者 (te sarve na sarva-jñātā-saha-gatāṃ dharma-kathāṃ kathayeyuh)，不取菩提 (mā tāvad aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam) 。

(26) 若我成佛 (sacen me bhagavan bodhi-prâptasya)，彼國所生諸菩薩等 (tatra buddha-kṣetre ye bodhisattvāḥ praty-ā-jātā bhaveyuh)，若無那羅延·堅固力者 (te sarve na nārāyaṇa-vajra-saṃhatātma-bhāva-sthāma-pratilabdḥā bhaveyuh)，不取正覺 (mā tāvad aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam) 。

(27) 若我成佛 (sacen me bhagavan bodhi-prâptasya)，周遍國中 (tatra buddha-kṣetre) ·諸莊嚴具，無有眾生·能總演說，乃至·有天眼者·不能了知所有雜類形色光相 (yaḥ kaś-cit sattvo 'laṃ-kārasya varṇa-paryantam ud-grhṇīyāt - antaśo divyenāpi cakṣuṣā evaṃ-varṇam evaṃ-vibhūti idaṃ buddha-kṣetram iti nānā-varṇatām jānīyāt)。若有能知及總宣說者，不取菩提 (mā tāvad aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam) 。

(28) 若我成佛 (sacen me bhagavan bodhi-prâptasya)，國中 (tatra buddha-kṣetre) ·具有無量色樹，高百、千、由旬，諸菩薩中·有善根劣者·若不能了知 (yaḥ sarva-parīta-kuśala-mūlo bodhisattvaḥ so 'ntaśo yojana-śatōtthitam udāra-varṇam bodhi-vṛkṣaṃ na saṃ-jānīyāt)，不取正覺 (mā tāvad aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam) 。

(29) 若我成佛 (sacem me bhagavan bodhi-prâptasya) , 國中 (tatra buddha-kṣetre) · 眾生 · 讀誦經典、教授、敷演 (kasya-cit sattvasyôd-deśo vā svādhyāyo vā kartavyaḥ syāt) , 若不獲得勝辯才者 (na te sarve prati-saṃ-vit-prâptā bhaveyuḥ) , 不取菩提 (mā tāvad aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam) 。

5 (30) 若我成佛，國中 · 菩薩 · 有不成就無邊辯才者，不取菩提。

(31) 若我成佛 (sacem me bhagavan bodhi-prâptasya) , 國土 · 光淨 (naivam prabhāsvaraṃ tad buddha-kṣetraṃ bhaved) , 遍 · 無與等 (yatra samantād) , 徹照無量、無數、不可思議 · 諸佛世界 (a-pra-meyâ-saṃ-khyeyâ-cintyâ-tulyâ-pari-mānāni buddha-kṣetrāni saṃ-dṛśyeran) , 如明鏡中 (tad-yathâpi nāma pari-mṛṣṭe) · 現其面像 (ā-darśa-maṇḍale mukha-maṇḍalam) 。

10 若不爾者，不取菩提 (mā tāvad aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam) 。

(32) 若我成佛 (sacem me bhagavan bodhi-prâptasya) , 國界之內 · 地及虛空 (tatra buddha-kṣetre dharaṇī-talam upādāya) · 有無量種香，復有百、千、億、那由他數 · 眾寶香鑪，香氣普熏，遍 · 虛空界，其香殊勝，超過人天，珍奉如來及菩薩眾 (yāvad antarīkṣād deva-manuṣya-viśayâti-krāntasyâbhi-jātasya dhūpasya tathāgata-bodhisattva-pūjā-praty-arhasya sarva-ratna-mayāni nānā-surabhi-gandha-ghaṭikā-śata-sahasrāni sadā ni-dhūpitāny eva na syuḥ) 。

15 若不爾者，不取菩提 (mā tāvad aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam) 。

(33) 若我成佛 (sacem me bhagavan bodhi-prâptasya) , 周遍十方 · 無量、無數、不可思議、無等界 · 眾生之輩 (ye sattvā a-pra-meyâ-saṃ-khyeyâ-cintyâ-tulyeṣu loka-dhātuṣv) , 蒙佛威光 · 所照觸者 (ābhayā sphuṭā bhaveyuḥ) , 身心安樂，超過人天 (te sarve na deva-manuṣya-sam-ati-krāntena sukkena sam-anv-ā-gatā bhaveyuḥ) 。

20 若不爾者，不取正覺 (mā tāvad aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam) 。

(34) 若我成佛 (sacem me bhagavan bodhi-prâptasya) , 無量、不可思議、無等界 · 諸佛剎中 · 菩薩之輩 (samantād a-pra-meyâ-cintyâ-tulyâ-pari-māneṣu buddha-kṣetreṣu bodhisattvā mahāsattvā) , 聞我名已 (mama nāmadheyam śrutvā) , 若不證得離生 (tac-chravaṇa-saha-gatena kuśala-mūlena jāti-vy-ati-vṛttāḥ santo) , 獲陀羅尼者 (na dhāraṇī-prati-labdhā bhaveyur, yāvad bodhi-maṇḍa-paryantam iti) ,

30 不取正覺 (mā tāvad aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam) 。

(35) 若我成佛 (sacem me bhagavan bodhi-prâptasya) , 周遍 (samantād) 無數、不可思議、無有等量 · 諸佛國中 · 所有女人 (a-pra-meyâ-saṃ-khyeyâ-cintyâ-tulyâ-pari-māneṣu buddha-kṣetreṣu yāḥ striyo) , 聞我名已 (mama nāmadheyam śrutvā) , 得清淨信 (pra-sādam saṃ-janayeyuḥ) , 發菩提心 (bodhi-cittaṃ nôt-pādayeyuḥ) , 厭患女身 (strī-bhāvaṃ ca na vi-jugupseran) , 若於來世 · 不捨女人身者 (jāti-vy-ati-vṛttāḥ samānāḥ saced dvitīyaṃ strī-bhāvaṃ prati-labheran) , 不取菩提 (mā tāvad aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam) 。

35

(36) 若我成佛，無量、無數、不可思議、無等·佛刹·菩薩之眾，聞我名已，得離生法，若不修行殊勝梵行，乃至到於大菩提者，不取正覺。

(37) 若我成佛 (sacem me bhagavan bodhi-prâptasya)，周遍十方 (samantâd daśasu dikṣu)，無有等量，諸佛刹中 (a-pra-meyâ-saṃ-khyeyâ-cintyâ-tulyâ-pari-māṇeṣu buddha-kṣetreṣu)·所有菩薩 (ye bodhisattvā)，聞我名已 (mama nāmadheyam śrutvā)，五體投地 (pra-ṇi-pat-ya pañca-maṇḍala-namas-kāreṇa vandiṣyante)；以清淨心，修菩薩行 (te bodhisattva-caryāṃ caranto)，若諸天人不禮敬者 (na sa-devakena lokena sat-kriyeran)，不取正覺 (mā tāvad aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam)。

(38) 若我成佛 (sacem me bhagavan bodhi-prâptasya)，國中·眾生 (kasyacid bodhisattvasya)，所須衣服 (cīvara-dhāvana-śoṣaṇa-sīvana-rañjana-karma kartavyaṃ bhavet)，隨念即至，如佛命：「善來。比丘！」法服自然在體 (na tv eva navâbhijāta-cīvara-ratnaiḥ prā-vṛtam evâtmānaṃ saṃ-jānīyuh saha-cittôt-pādāt tathāgatānu-jñātaiḥ)。若不爾者，不取菩提 (mā tāvad aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam)。

(39) 若我成佛 (sacem me bhagavan bodhi-prâptasya)，諸眾生類，纔生我國中 (tatra buddha-kṣetre saḥôṭ-pannāḥ sattvā)，若不皆獲資具·心淨安樂 (naivaṃ-vidhaṃ sukhaṃ prati-labheraṃs)·如·得漏盡諸比丘者 (tad-yathâpi nāma niṣ-pari-dāhasyârhatô bhikṣos ṛtīya-dhyāna-sam-ā-pannasya)，不取菩提 (mā tāvad aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam)。

(40) 若我成佛 (sacem me bhagavan bodhi-prâptasya)，國中·群生 (tatra buddha-kṣetre ye bodhisattvāḥ prati-ā-jātāḥ)，隨心欲見·諸佛淨國·殊勝莊嚴 (te yathārūpaṃ buddha-kṣetre guṇālaṃ-kāra-vyūham ā-kāṅkṣeyuh)，於寶樹間·悉皆出現 (tathārūpaṃ nānā-ratna-vṛkṣebhyo na saṃ-janayeyuh)，猶如明鏡·見其面像。若不爾者，不取菩提 (mā tāvad aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam)。

(41) 若我成佛 (sacem me bhagavan bodhi-prâptasya)，餘佛刹中所有眾生，聞我名已 (mama nāmadheyam śrutvā, anya-buddha-kṣetrôpa-pannā bodhisattvā)，乃至菩提，諸根有關、德用非廣者 (indriya-bala-vaikalyaṃ gaccheyuh)，不取菩提 (mā tāvad aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam)。

(42) 若我成佛 (sacem me bhagavan bodhi-prâptasya)，餘佛刹中·所有菩薩 (tad-anya-buddha-kṣetra-sthāne bodhisattvā)，聞我名已 (mama nāmadheyam śrutvā saha-śravaṇān)，若不皆善分別·勝三摩地·名字語言 (na su-vi-bhakta-vatīm nāma samādhim prati-labheran)，菩薩住彼三摩地中 (yatra samādhau sthitvā bodhisattvā)，於一剎那·言說之頃 (eka-kṣaṇa-vyatihāreṇa)·不能供養無量、無數、不可思議、無等·諸佛 (a-pra-meyâ-saṃ-khyeyâ-cintyâ-tulyâ-pari-māṇān buddhān bhagavataḥ paśyanti)，(sa caiṣāṃ samādhir antarā vi-pra-ṇāsyet) 又不現證六·三摩地者，不取正覺 (mā tāvad aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam)。

(43) 若我成佛 (sacem me bhagavan bodhi-prâptasya) , 餘佛土中 (tad-anyeṣu buddha-kṣetreṣu) · 有諸菩薩, 聞我名已 (mama nâmadheyam śrutvā) , 壽終之後, 若不得生 · 豪貴家者 (tac-chravaṇa-saha-gatena kuśala-mūlena sattvā nâbhi-jâta-kulôpa-pattim prati-labheran, yâvad bodhi-paryantam) , 不取正覺 (mā tâvad aham an-ut-tarâṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam) 。

(44) 若我成佛 (sacem me bhagavan bodhi-prâptasya) , 餘佛剎中 (tad-anyeṣu buddha-kṣetreṣu) · 所有菩薩 (ye bodhisattvā) , 聞我名已 (mama nâmadheyam śrutvā) , 若不應時 · 修菩薩行 , 清淨歡喜, 得平等住, 具諸善根 (tac-chravaṇa-kuśala-mūlena yâvad bodhi-paryantam te sarve bodhisattva-caryâ-prîti-prâmodya-kuśala-mūla-samavadhâna-gatâ na bhaveyuh) , 不取正覺 (mā tâvad aham an-ut-tarâṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam) 。

(45) 若我成佛 (sacem me bhagavan bodhi-prâptasya) , 他方菩薩, 聞我名已 (saha-nâmadheya-śravaṇât tad-anyeṣu loka-dhātuṣu bodhisattvā) , 皆得平等三摩地門 (na samantânu-gataṃ nâma samâdhiṃ prati-labheran) , 住是定中 (yatra sthitvā) , 常供無量、無等 · 諸佛 (bodhisattvā eka-kṣaṇa-vyatihâreṇa a-pra-meyâ-saṃ-khyeyâ-cinyâ-tulyâ-pari-mâṇân buddhân bhagavataḥ sat-kurvanti) , 乃至菩提, 終不退轉 (sa caiṣâṃ samâdhir antarâ vi-pra-ṇasyed yâvad bodhi-maṇḍa-paryantam) 。

若不爾者, 不取正覺 (mā tâvad aham an-ut-tarâṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam) 。

(46) 若我成佛 (sacem me bhagavan bodhi-prâptasya) , 國中 (tatra buddha-kṣetre) · 菩薩 (ye sattvâḥ praty-â-jâtâ bhaveyuh) , 隨其志願, 所欲聞法 (te yathârûpâṃ dharma-deśanâm â-kâṅkṣeyuh śrotum) , 自然得聞 (tathârûpâṃ saha-cittôt-pādân na śṛṇuyuh) 。

若不爾者, 不取正覺 (mā tâvad aham an-ut-tarâṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam) 。

(47) 若我證得無上菩提 (sacem me bhagavan bodhi-prâptasya) , (tatra buddha-kṣetre) 餘佛剎中 · 所有菩薩 (tad-anyeṣu buddha-kṣetreṣu ye ca bodhisattvā) , 聞我名已 (mama nâmadheyam śṛṇuyuh) , 於阿耨多羅三藐三菩提有退轉者 (te saha-nâmadheya-śravaṇân nâ-vai-vartikâ bhaveyur an-ut-tarâyâḥ samyak-saṃ-bodheḥ) , 不取正覺 (mā tâvad aham an-ut-tarâṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyam) 。

(48) 若我成佛 (sacem me bhagavan bodhi-prâptasya) , 餘佛國中 (buddha-śâstur buddha-kṣetreṣu) · 所有菩薩 (te bodhisattvā) , 若聞我名 (mama nâmadheyam śṛṇuyuh) , 應時 · 不獲一、二、三忍 (te saha-nâmadheya-śravaṇât prathama-dvîtīya-trtīyâḥ kṣântīḥ prati-labheran) 、於諸佛法 · 不能現證不退轉者 (nâ-vai-vartikâ bhaveyur buddha-dharmasaṃghebhyaḥ) , 不取菩提 (mā tâvad aham an-ut-tarâṃ samyak-saṃ-bodhim abhibudhyeyam) 。

爾時, 佛告阿難 (atha khalv ānanda) : 「彼法處比丘 (sa dharmâkaro bhikṣur) , 於世間自在王如來前, 發此願已 (imân evaṃ-rûpân pra-ṇi-dhâna-viśeṣân nir-diś-ya) , (tasyâṃ velâyâṃ) 承佛威神 (buddhânu-bhâven) , 而說頌曰 (imâ gâthâ abhâṣata) :

『今對如來發弘誓，當證無上菩提日，若不滿足諸上願，不取十力無等尊。心或不堪常行施，廣濟貧窮免諸苦，利益世間使安樂，不成救世之法王。我證菩提坐道場，名聞不遍十方界，無量無邊異佛刹，不取十力世中尊。方趣無上大菩提，出家為求於欲境，於彼念慧行無有，不作調御天人師。願獲如來無量光，普照十方諸佛土，能滅一切貪恚癡，亦斷世間諸惡趣。願得光開淨慧眼，於諸有中破冥暗，除滅諸難使無餘，安處天人大威者。修習本行已清淨，獲得無量勝威光，日月諸天摩尼火，所有光暉皆映蔽。最勝丈夫修行已，於彼貧窮為伏藏，圓滿善法無等倫，於大眾中師子吼。往昔供養自然智，多劫勤修諸苦行，為求最勝諸慧蘊，滿足本願天人尊。如來知見無所礙，一切有為皆能了，願我當成無與等，最勝智者真導師。我若當證大菩提，如斯弘誓實圓滿，願動三千大千界，天眾空中皆雨花。是時大地咸震動，天花鼓樂滿虛空，并雨梅檀細末香，唱言未來當作佛。』」

佛告阿難：「(evaṃ-rūpayā ānanda pra-ṇi-dhāna-saṃpadā, sa dharmākaro bhikṣur bodhisattvo mahāsattvaḥ sam-anv-ā-gato 'bhūt. evaṃ-rūpayā cānanda pra-ṇi-dhāna-saṃpadā alpakā bodhisattvaḥ sam-anv-ā-gatāḥ. alpakānāṃ caivaṃ-rūpānāṃ pra-ṇi-dhīnāṃ loke prādur-bhāvo bhavati paritānām. na punaḥ sarvaśo nāsti) 彼法處比丘 (sa khalu punar ānanda dharmākaro bhikṣus)，於世間自在王如來 (tasya bhagavato lokēśvara-rājasya tathāgatasya purataḥ)、及諸天、人、魔、梵、沙門、婆羅門等前 (sa-devakasya lokasya sa-mārakasya sa-brahmakasya sa-śramaṇa-brāhmaṇikāyāḥ prajāyāḥ sa-deva-mānuṣāsura-yāḥ purata)，廣發如是大弘誓願 (imāṃ evaṃ-rūpāṃ pra-ṇi-dhāna-viśeṣān nir-dīś-ya)，皆已成就世間希有。發是願已，如實安住種種功德 (yathā-bhūta-pratijñā-pratipatti-pratiṣṭhito 'bhūt)。具足莊嚴、威德廣大、清淨佛土 (sa imāṃ evaṃ-rūpāṃ buddha-kṣetra-pariśuddhiṃ buddha-kṣetra-māhātmyaṃ buddha-kṣetrôdāratāṃ sam-ud-ā-nayan)；修習如是菩薩行時 (bodhisattva-caryāṃ caran)，經於無量、無數、不可思議、無有等等、億、那由他、百、千劫內 (a-pra-meyâ-saṃ-khyeyâ-cintyâ-tulyâ-māpyâ-pari-māṇân-abhi-lāpyāni varṣa-koṭi-niyuta-śata-sahasrāni)，初、未曾起、貪、瞋、及癡、欲、害、恚想 (na jātu kāma-vyāpāda-vihimsā-vitarkān vi-tarkitavān, na jātu kāma-vyāpāda-vihimsā-saṃjñām ut-pāditavān)，不起色、聲、香、味、觸想 (na jātu rūpa-śabda-gandha-rasa-spraṣṭavya-saṃjñām ut-pāditavān)。

於諸眾生，常樂愛敬，猶如親屬；其性溫和 (sa dahara-manohara eva surato 'bhūt)，易可同處 (sukha-saṃvāso)。有來求者，不逆其意，善言勸諭，無不從心，資養所須，趣支身命。少欲知足 ('dhi-vāsana-jātīyaḥ subhagaḥ supoṣo 'lpeccaḥ saṃ-tuṣṭaḥ)，常樂虛閑 (pra-vivikto)，稟識聰明，而無矯妄 ('duṣṭo 'mūḍho 'śāṅko 'jihmo 'śaṭho 'māyāvī)。其性調順，無有暴惡。於諸有情，常懷慈忍。心不詐諂，亦無懈怠。善言策進，求諸白法 (sukhi-lomaḥ priyâ-lāpo nityābhi-yuktaḥ śukla-dharma-paryeṣṭau)。普為群生，勇猛無退 (a-ni-kṣipta-dhuraḥ

sarva-sattvānām arthāya)；利益世間，大願圓滿 (mahā-pra-ṇi-dhānaṃ sam-ud-ā-nitavān)。奉事師長，敬佛、法、僧 (buddha-dharma-saṃghācāryôpādhyāya-kalyāṇa-mitra-sagauravo)。於菩薩行，常被甲冑 (nitya-saṃ-naddho bodhisattva-caryāyām)。志樂寂靜，離諸染著 (ārjavo mārdao 'kuhako 'nilapako guṇavān)。為令眾生常
5 修白法，於善法中，而為上首 (pūrvam-gamaḥ sarva-kuśala-dharma-sam-ā-dāpanatāyai)。住空、無相、無願、無作、無生、不起、不滅 (sūnyatā-nimittā-praṇihitān-abhisamskārān-utpāda-vihāir)，無有憍慢 (nir-mānaḥ svāra-kṣita-vākyas cābhūt)。

而彼正士，行菩薩道時 (bodhisattva-caryām caran)，常護語言；不以語言，
10 害他及己 (sa yad vāk-karmôt-srṣtam ātma-parôbhaya-vyāpādāya saṃvartate)；常以語業，利己及人 (tathā-vidham tyaktvā, yad vāk-karma sva-parôbhaya-hita-sukha-saṃvartakam tad evābhi-pray-uktavān)。

(evam ca sam-prajāno 'bhūt)若入王城、及諸村落 (yad grāma-nagara-nigama-jana-pada-rāṣṭra-rāja-dhāniṣv ava-taran)，雖見諸色，心無所染；以清淨心，不愛、
15 不恚 (na jātu rūpa-śabda-gandha-rasa-spraṣṭavya-dharmeṣv anu-nīto 'bhūd)。

菩薩，爾時，於檀波羅蜜 (a-prati-hataḥ sa bodhisattva-caryāyām caran)，起自行已 (svayaṃ ca dāna-pāramitāyām acarat)，又能令他行於惠施 (parāṃś ca tatraiva sam-ā-dāpitavān)。於尸波羅蜜，乃至般若波羅蜜，起前二行，皆悉圓滿 (svayaṃ ca śīla-kṣānti-vīrya-dhyāna-prajñā-pāramitāsv acarat, parāṃś ca tatraiva sam-ā-dāpitavān)。由成如是諸善根故 (tathā-rūpāṇi ca kuśala-mūlāni sam-ud-ā-nitavān)，所生之處 (yaiḥ sam-anv-ā-gato yatra yatrôpa-padyate)，有無量、億、那由他、百、千伏藏，自然涌出 (tatra tatra asyān-ekāni nidhāna-koṭi-niyuta-śata-sahasrāṇi dharanyāḥ prādur-bhavanti)。

復令無量、無數、不可思議、無等、無邊，諸眾生類，安住阿耨多羅三藐三
25 菩提 (tena bodhisattva-caryām caratā tāvad a-pra-meyâ-saṃ-khyeyāni sattva-koṭi-niyuta-śata-sahasrāṇy an-ut-tarāyām samyak-saṃ-bodhau prati-ṣṭhāpitāni)。如是無邊諸菩薩眾，起諸妙行，供養奉事於諸世尊，乃至成佛，皆不可以語言分別之所能知 (yeṣāṃ na su-karam vāk-karmaṇā paryantam adhi-gantum)。或作輪王、帝釋、蘇焰摩天、兜率陀天、善化天、他化自在天、大梵天王，皆能奉事、供養諸佛 (tāvad a-pra-meyâ-saṃ-khyeyā buddhā bhagavantaḥ sat-kṛtā guru-kṛtā mānitāḥ pūjitās)，及能請佛，轉於法輪。若作閻浮提王、及諸長者、宰官、婆羅門、刹帝利等，諸種
30 姓中，皆能尊重、供養諸佛，又能演說無量法門。從此永棄世間，成無上覺。然，彼菩薩，能以上妙衣服、臥具、飲食、醫藥，盡形，供養一切如來，得安樂住 (cīvara-piṇḍa-pātra-śayanāsana-glāna-pratyaya-bhaiṣajya-pariṣkāraiḥ sarva-sukhōpadhāna-sparśa-vihāraiḥ prati-pāditāḥ) (yāvantaḥ sattvāḥ śreṣṭhi-grha-paty-amātya-kṣatriya-brāhmaṇa-mahā-śāla-kuleṣu prati-ṣṭhāpitāḥ, teṣāṃ na su-karo vāk-karma-nirdeśena paryanto 'dhi-gantum) (evam jāmbū-dvīpêśvarās ca prati-ṣṭhāpitās cakra-vartitve loka-

pālatve śakratve su-yāmatve su-tuṣītatve su-nirmitatve su-vaśa-vartitve deva-rājatve mahā-brahmatve ca prati-ṣṭhāpitāḥ) 。

如是種種圓滿善根，非以語言能盡邊際(tāvad a-pra-meyâ-saṃ-khyeyâ buddhā bhagavantāḥ sat-kṛtā guru-kṛtā mānitāḥ pūjitā dharma-cakra-pravartanārthaṃ cādhiṣṭāḥ, yeṣāṃ na su-karo vāk-karma-nirdeśena paryanto 'dhigantum) 。

口中，常出栴檀妙香，其香，普熏無量、無數、乃至億、那由他、百、千世界 (sa evaṃ-rūpaṃ kuśalaṃ sam-ud-ā-nayat, yad asya bodhisattva-caryāṃ carato 'pra-meyâ-saṃ-khyeyâ-cintyâ-tulyâ-māpyâ-pari-māṇān-abhi-lāpyāni kalpa-koṭī-niyuta-śata-sahasrāṇi surabhir divyāti-krānta-candana-gandho mukhāt pravāti sma) 。

復從一切毛孔，出·過人、天·優鉢羅花·上妙香氣 (sarva-roma-kūpebhya utpala-gandho vāti sma) 。

隨所生處，相好端嚴，殊勝圓滿 (sarva-lokābhi-rūpaś cābhūt. prāsādiko darśanīyaḥ parama-śubha-varṇa-puṣkalatayā sam-anv-ā-gataḥ lakṣaṇa-vyañjana-sam-alam-kṛtenātmabhāvena) 。

又，得諸資具自在波羅蜜多，一切服用，周遍無乏。所謂諸寶、香、花、幢、幡、繒、蓋，上妙衣服、飲食、湯藥，及諸伏藏、珍玩所須，皆從菩薩掌中，自然流出。身諸毛孔，流出一切人、天音樂 (tasya sarva-ratnālaṃ-kārāḥ sarva-vastra-cīvarābhi-nir-hārāḥ sarva-puṣpa-dhūpa-gandha-mālyavilepana-cchatra-dhvaja-patākābhi-nir-hārāḥ sarva-vādya-saṃgīty-abhi-nir-hārāś ca sarva-roma-kūpebhyaḥ pāṇi-talābhyāṃ ca niś caranti sma. sarvāṇna-pāna-khādya-bhojya-lehya-rasābhi-nir-hārāḥ sarvōpa-bhoga-pari-bhogābhi-nir-hārāś ca pāṇi-talābhyāṃ pra-syandantaḥ prādur-bhavanti sma) 。

由是因緣，能令無量、無數、不可思議·諸眾生等，安住阿耨多羅三藐三菩提。

阿難！我今已說法處菩薩本所修行 (iti hi sarva-pariṣkāra-vaśitā-prāptaḥ sa ānanda dharmākaro bhikṣur abhūt pūrvam bodhisattva-caryāṃ caran) 。

爾時，阿難白佛言 (evam ukte āyusmān ānando bhagavantam etad avocat) : 「世尊！彼法處菩薩 (kiṃ punar bhagavan sa dharmākaro bhikṣur bodhisattvo mahāsattvo) 成菩提者，為過去耶 ('n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyātītaḥ pari-nir-vṛtaḥ) ? 為未來耶 (utāho 'n-abhi-saṃ-buddhaḥ) ? 為今現在·他方世界耶 (atha praty-ut-panno 'bhi-saṃ-buddha etarhi tiṣṭhati dhriyate yāpayati dharmam ca deśayati) ? 」

佛告阿難 (bhagavān āha) : 「 (na khalu punar ānanda sa tathāgato 'tīto. na an-ā-gataḥ. api tv eva sa tathāgato 'rhan samyak-saṃ-bodhim abhi-saṃ-buddha etarhiṃ tiṣṭhati dhriyate yāpayati dharmam ca deśayati.) 西方 (paścimāyāṃ diśi) ，去此十萬億佛剎 (ito koṭī-niyuta-śata-sahasra-tame ca buddha-kṣetre) ，彼有世界，名曰極樂 (sukhāvatyāṃ loka-dhātāv) 。

法處比丘，在彼成佛，號無量壽 (amitābho nāma tathāgato 'rhan samyak-saṃ-buddho) ，今現在說法，無量菩薩及聲聞眾恭敬圍繞 ('pari-māṇair bodhisattvaiḥ pari-vṛtaḥ, puras-kṛto 'n-antaiḥ śrāvakair, an-antayā buddha-kṣetra-saṃpadā sam-anv-ā-gataḥ) 。

阿難！彼佛光明，普照佛刹·無量、無數、不可思議(amitā cāsya prabhā yasya na su-karam pra-māṇa-paryantam adhi-gantum - iyanti buddha-kṣetra-śātāni, iyanti buddha-kṣetra-sahasrāṇi, iyanti buddha-kṣetra-śata-sahasrāṇi, iyanti buddha-kṣetra-koṭīni, iyanti buddha-kṣetra-koṭī-śātāni, iyanti buddha-kṣetra-koṭī-sahasrāṇi, iyanti buddha-kṣetra-koṭī-śata-sahasrāṇi, iyanti buddha-kṣetra-koṭī-niyuta-śata-sahasrāṇi spharitvā tiṣṭhatīti)。我今略說。光照東方(api tu khalu punar ānanda saṃ-kṣiptena pūrvasyāṃ diśi)·如恒河沙等·國土(gaṅgā-nadī-vālukôpamāni buddha-kṣetra-koṭī-niyuta-śata-sahasrāṇi tayā tasya bhagavato 'mitābhasya prabhayā sadā sphuṭāni)；南、西、北方(evaṃ dakṣiṇa-pāścimôt-tarāsv)·四維、上、下，亦復如是(adha ūrdhvaṃ dig vi-dikṣu ca ekaikasyāṃ diśi samantād gaṅgā-nadī-vālukôpamāni, yāvad buddha-kṣetra-koṭī-niyuta-śata-sahasrāṇi tasya bhagavato 'mitābhasya prabhayā sadā parisphuṭāni)；唯除諸佛本願威神所加，悉皆照燭(sthāpayitvā buddhān bhagavataḥ pūrvā-pra-ṇi-dhānādhi-ṣṭhānena)，是諸佛光(ye)，或有加一尋者(vyāma-prabhayā)，或有加一由旬，乃至億、那由他、百、千、由旬光者(eka-dvi-tri-catuḥ-pañca-daśa-viṃśati-triṃśac-catvāriṃśat-pañcāśad-yojana-prabhayā yojana-śata-prabhayā yojana-sahasra-prabhayā yojana-śata-sahasra-prabhayā yāvad an-eka-yojana-koṭī-niyuta-śata-sahasra-prabhayā vā)，或普照佛刹者(lokam spharitvā tiṣṭhanti)。(nāsty ānanda upamôpanyāso yena śakyam tasyāmitābhasya tathāgatasya prabhāyāḥ pramāṇam ud-grahītum)阿難！以是義故，無量壽佛，復有異名，謂無量光(tad anenānanda paryāyeṇa, sa tathāgato 'mitābha ity ucyate, amita-prabho 'mita-prabhāso)、無邊光('samāpta-prabho)、無著光('saṅga-prabhaḥ)、無礙光(prabhā-śikhôtsrṣṭa-prabhaḥ sa-divya-maṇi-prabho)、光照王('pratihata-raśmi-rāja-prabho)、端嚴光(rājanīya-prabhaḥ)、愛光(premanīya-prabhaḥ)、喜光(pra-modanīya-prabhaḥ)、可觀光、不思議光(saṃ-gamanīya-prabha upôṣaṇīya-prabho ni-bandhanīya-prabho)、無等光('ti-vīrya-prabho)、不可稱量光('tulya-prabho)、映蔽日光、映蔽月光、掩奪日月光('bhībhūya-narêndrâsurêndra-prabho 'bhībhūya-candra-sūrya-jihmīkaraṇa-prabho 'bhībhūya-loka-pāla-śakra-brahma-śuddhāvāsa-mahêśvara-sarva-deva-jihmīkaraṇa-prabha ity ucyate)。彼之光明，清淨廣大，普令眾生身心悅樂(sā ca ārya-prabhā vi-malā vi-pulā kāya-sukha-saṃjananī cittaudvilya-karaṇī)，復令一切餘佛刹中·天、龍、夜叉、阿修羅等·皆得歡悅(devāsura-nāga-yakṣa-gandharva-garuḍa-mahôraga-kinnara-manuṣyâmanuṣyāṇām prīti-prāmodya-sukha-karaṇī kuśalâśayānām sattvānām kalya-laghu-gati-vicakṣaṇa-buddhi-prāmodya-karaṇī ye 'nyeṣv apy an-antā-paryanteṣu buddha-kṣetreṣu)。阿難！我今開示彼佛光明，滿足一劫·說不能盡(anena cānanda paryāyeṇa tathāgataḥ pari-pūrṇam kalpaṃ bhāṣyet, tasyāmitābhasya tathāgatasya nāma karmôpādāya prabhām ārabhya, na ca śaknoti guṇa-paryantam adhi-gantum tasyāḥ prabhāyāḥ, tathāgatasya vaiśāradyôpacchedo bhavet. tat kasya hetoḥ? ubhayam apy etad ānanda a-pra-meyam a-saṃ-khyeyam a-cintyâ-paryantam yad idaṃ

tasya bhagavato 'mitâbhasya tathâgatasya prabhâ-guṇa-vibhūtiḥ, tathâgatasya cān-ut-taram prajñā-pratibhānam) 。

復次，阿難！彼無量壽如來，諸聲聞眾，不可稱量知其邊際(tasya khalu punar ānanda amitâbhasya tathâgatasyâ-pra-meyah śrāvaka-saṃgho yasya na su-karam 5 pramāṇam udgrahītum - iyatyah śrāvaka-koṭyah, iyanti śrāvaka-koṭī-śātāni, iyanti śrāvaka-koṭī-sahasrāṇi, iyanti śrāvaka-koṭī-śata-sahasrāṇi, iyanti kaṃkarāṇi, iyanti bimbarāṇi, iyanti nayutāni, iyanty ayutāni, iyanty akṣobhyāṇi, iyanto vivāhāḥ, iyanti srotāṃsi, iyanti oḅāṃsi, iyanty a-pra-meyāni, iyanty a-saṃ-khyeyāni, iyanty a-gaṇyāni, iyanty a-tulyāni, iyanty a-cintyānīti) 。

假使比丘·滿億、那由他、百、千數量，皆 10 如大目犍連神通自在 (tad-yathā ānanda bhikṣur maudgalyāyana ṛddhi-vaśitā-prāptaḥ | sa ā-kāṅkṣan tri-sāhasra-mahā-sāhasra-loka-dhātau yāvanti tārā-rūpāni tāni sarvaṇy eka-rātri-dīne nagareṇa gaṇayet. evaṃ-rūpāṇam ca ṛddhimatāṃ koṭī-niyuta-śata-sahasraṃ bhavet) ，於晨朝時，周歷大千世界、須臾之頃，還至本處，彼經億、那由他、百、千歲數，欲共計算無量壽佛初會之中·諸聲聞眾 (te ca varṣa-koṭī- 15 niyuta-śata-sahasraṃ an-anya-karmaṇā amitâbhasya tathâgatasya prathama-śrāvaka-saṃnipātāṃ gaṇayeyuḥ.) ，盡其神力，乃至滅度，於百分中·不知其一 (ebhir gaṇayadbhiḥ śata-tamo 'pi bhāgo na gaṇito bhavet) ，於千分 (sahasra-tamo 'pi) 、百千分 (śata-sahasra-tamo 'pi) 、乃至鄔波尼殺曇分中·亦不知其一 (yāvat kalām api upamām api upanisām api na gaṇito bhavet) 。

阿難！譬如，大海 (tad-yathā ānanda mahā-samudrāc) ，深八萬四千由旬 (caturaśīti-yojana-sahasraṇy āvedhena) ，以目極觀，不知邊際 (tiryag a-pra-meyāt) 。若有丈夫 (kaś-cid eva puruṣah) ，析一毛端，為五十分，以其一分，於大海中，露取一滴 (śata-dhā bhinnayā bālâgra-koṭyā ekam udaka-bindum abhy-ut-kṣipet) 。阿難 (tat kiṃ manyase ānanda) ！彼之水滴 (katamo 'tra bahu-taraḥ - yo vā śata-dhā 25 bhinnayā bālâgra-koṭyâbhy-ut-kṣipta eka udaka-binduḥ) ，比於大海，何者為多 (yo vā mahā-samudre 'p-sakandho 'va-śiṣṭa iti?) ？」

阿難白言 (ānanda āha) ：「假使取千由旬水，猶以為少 (yojana-sahasraṃ api tāvad bhagavan mahā-samudrasya parīttam bhavet) ，況以毛端一分·而可方之 (kim aṅga punaḥ śata-dhā bhinnayā bālâgra-koṭyā ut-kṣipta eka udaka-binduḥ) 。」

佛告阿難 (bhagavān āha) ：「假使比丘·滿億、那由他、百、千數量，皆 30 如大目犍連，經百、千、億、那由他歲，皆共算數彼無量壽如來初會聲聞，所知數量，如彼毛端一滴之水 (tad-yathā sa eka-binduḥ, iyat-tamaḥ sa prathama-saṃnipāto 'bhūt) ；餘·不測者，猶如大海 (tair maudgalyāyana-saḍṣair bhikṣubhir gaṇayadbhis tena varṣa-koṭī-niyuta-śata-sahasraṇa gaṇitam bhavet, yathā mahā-samudre 'p-skandho 'va-śiṣṭaḥ. evam a-gaṇitam draṣṭavyam) (kaḥ punar vādo dvitīya- 35 trtīyādīnām śrāvaka-saṃnipātānām) 。

諸菩薩摩訶薩眾，亦復如是，非以算計·之所能知（*evam an-antâ-paryantas tasya bhagavataḥ śrāvaka-saṃgho yo 'pra-meyâ-saṃ-khyeya ity eva saṃkhyâm gacchati*）。

阿難！彼佛壽命，無量、無邊，不可知其劫數多少（*a-pari-mitam ca ānanda tasya bhagavato 'mitâbhasya tathāgatasyâyuh-pra-māṇam yasya na su-karam pra-māṇam adhi-gantum, iyanti vā kalpa-śatāni, iyanti vā kalp-asahasrāṇi, iyanti vā kalpa-śata-sahasrāṇi, iyatyō vā kalpa-kotyah, iyanti vā kalpa-koṭi-śatāni, iyanti vā kalpa-koṭi-sahasrāṇi, iyanti vā kalpa-koṭi-śata-sahasrāṇi, iyanti vā kalpa-koṭi-niyuta-śata-sahasrāṇī*）（*atha tarhi ānanda a-pari-mitam eva tasya bhagavat āyuh-pra-māṇam a-paryantam. tena sa tathāgato 'mitâyur ity ucyate*）；聲聞、菩薩、及諸天人，壽量亦爾。」

阿難白佛言：「世尊！彼佛出世·于今幾時，能得如是無量壽命？」

佛告阿難：「彼佛受生，經今·十劫（*yathā cānanda iha loka-dhātau kalpa-gaṇanā prajñapti-saṃketaḥ, tathā sāmpratam daśa kalpās tasya bhagavato 'mitâyūṣas tathāgatasyōt-pannasya an-ut-tarām samyak-saṃ-bodhim abhi-saṃ-buddhasya*）。

復次，阿難（*tasya khalu punar ānanda*）！彼極樂界，無量功德，具足莊嚴，國土豐稔，天人熾盛，志意和適，常得安隱（*bhagavato 'mitâbhasya sukhāvati nāma loka-dhātur. ṛddhā ca sphītā ca kṣemā ca su-bhikṣā ca ramaṇīyā ca bahu-deva-manuṣyâkīrṇā ca*），無有地獄、畜生及琰魔王界（*tatra khalv ānanda loka-dhātau na nirayāḥ santi, na tiryag-yonir, na preta-viṣayo, nāsurāḥ kāyā, nākṣaṇōpapattayah*）。

（*na ca tāni ratnāni loke pra-caranti yāni sukhāvatyām loka-dhātau vidyante*）有種種香，周遍芬馥（*sā khalv ānanda sukhāvati loka-dhātuḥ surabhi-nānā-gandha-samīritā*）；種種妙花，亦皆充滿（*nānā-puṣpa-phala-samṛddhā*）。有七寶幢，周布行列（*ratna-vṛkṣa-sam-alam-kṛtā*）。其寶幢上，懸諸幡、蓋、及眾寶鈴，具足百千諸妙雜色（*tathāgatābhi-nir-mita-manojña-svara-nānā-dvija-saṃgha-ni-ṣevitā*）。

阿難！彼如來·國，多諸寶樹（*te cānanda ratna-vṛkṣā nānā-varṇā an-eka-varṇā an-ekaśata-sahasra-varṇāḥ*），或純黃金（*santi tatra ratna-vṛkṣāḥ su-varṇa-varṇāḥ su-varṇa-mayāḥ*）、白銀（*santi rūpya-varṇā rūpya-mayāḥ*）、琉璃（*santi vaidūrya-varṇā vaidūrya-mayāḥ*）、頗梨（*santi sphaṭika-varṇāḥ sphaṭika-mayāḥ*）、赤珠（*santi lohita-muktā-varṇā lohita-muktā-mayāḥ*）、馬瑙（*santi musāragalva-varṇā musāragalva-mayāḥ*）、玉樹（*santy āsmagarbha-varṇā āsmagarbha-mayāḥ*），唯一寶成，不雜餘寶。或以二寶，乃至七寶·莊嚴（*santi ke-cid dvayo ratnayoh su-varṇasya rūpyasya ca | santi trayāṇām ratnānām su-varṇasya rūpyasya vaidūryasya ca | santi caturṇām ratnānām su-varṇasya rūpyasya vaidūryasya sphaṭikasya ca | santi pañcānām ratnānām su-varṇasya rūpyasya vaidūryasya sphaṭikasya musāragalvasya ca | santi ṣaṇṇām ratnānām su-varṇasya rūpyasya vaidūryasya sphaṭikasya musāragalvasya lohita-muktāyās ca | santi saptānām ratnānām su-varṇasya rūpyasya vaidūryasya sphaṭikasya musāragalvasya lohita-muktāyā āsmagarbhasya ca saptamasya*）。阿難！彼金為樹者，

以金為根莖，白銀為葉、及以花果(*tatrānanda su-varṇa-mayānām vṛkṣāṇām su-varṇa-mayāni mūla-skandha-viṭapa-śākhā-patra-puṣpāṇi, phalāni rūpya-mayāni*)。白銀之樹，銀為根莖，黃金為葉、及以花果(*rūpya-mayānām vṛkṣāṇām rūpya-mayāny eva mūla-skandha-viṭapa-śākhā-patra-puṣpāṇi, phalāni vaidūrya-mayāni*)。(*vaidūrya-mayānām vṛkṣāṇām vaidūrya-mayāni mūla-skandha-viṭapa-śākhā-patra-puṣpāṇi, phalāni sphaṭika-mayāni. sphaṭika-mayānām vṛkṣāṇām sphaṭika-mayāny eva mūla-skandha-viṭapa-śākhā-patra-puṣpāṇi, phalāni ca musāragalva-mayāni*) 馬瑙之樹，馬瑙根莖，美玉為葉、及以花果(*musāragalva-mayānām vṛkṣāṇām musāragalva-mayāny eva mūla-skandha-viṭapa-śākhā-patra-puṣpāṇi, phalāni ca lohita-muktā-mayāni*)。(*lohita-muktā-mayānām vṛkṣāṇām lohita-muktā-mayāny eva mūla-skandha-viṭapa-śākhā-patra-puṣpāṇi, phalāni ca śmagarbha-mayāni*) 美玉樹者，玉為根莖，七寶為葉、及諸花果(*śmagarbha-mayānām vṛkṣāṇām śmagarbha-mayāny eva mūla-skandha-viṭapa-śākhā-patra-puṣpāṇi, phalāni ca su-varṇa-mayāni*)。或有金樹，黃金為根，白銀為莖，琉璃為枝，頗梨為條，赤珠為葉，馬瑙為花，美玉為果(*keṣām-cid ānanda vṛkṣāṇām su-varṇa-mayāni mūlāni, rūpya-mayāḥ skandhāḥ, vaidūrya-mayā viṭapāḥ, sphaṭika-mayāḥ śākhāḥ, musāragalva-mayāni patrāṇi, lohita-muktā-mayāni puṣpāṇi, śmagarbha-mayāni phalāni*)。或有銀樹，以銀為根，黃金為莖，餘枝果等·飾同金樹(*keṣām-cid ānanda vṛkṣāṇām rūpya-mayāni mūlāni, vaidūrya-mayāḥ skandhāḥ, sphaṭika-mayā viṭapāḥ, musāragalva-mayāḥ śākhāḥ, lohita-muktā-mayāni patrāṇi, śmagarbha-mayāni puṣpāṇi, su-varṇa-mayāni phalāni*)。琉璃樹者，琉璃為根，黃金為莖，白銀為枝，頗梨為條，赤珠為葉，馬瑙為花，美玉為果(*keṣām-cid ānanda vṛkṣāṇām vaidūrya-mayāni mūlāni, sphaṭika-mayāḥ skandhāḥ, musāragalva-mayā viṭapāḥ, lohita-muktā-mayāḥ śākhāḥ, śmagarbha-mayāni patrāṇi, su-varṇa-mayāni puṣpāṇi, rūpya-mayāni phalāni*)。頗梨、真珠、馬瑙等樹，諸寶轉飾·皆若琉璃(*keṣām-cid ānanda vṛkṣāṇām sphaṭika-mayāni mūlāni, musāragalva-mayāḥ skandhāḥ, lohita-muktā-mayā viṭapāḥ, śmagarbha-mayāḥ śākhāḥ, su-varṇa-mayāni patrāṇi, rūpya-mayāni puṣpāṇi, vaidūrya-mayāni phalāni. keṣām-cid ānanda vṛkṣāṇām musāragalva-mayāni mūlāni, lohita-muktā-mayāḥ skandhāḥ, śmagarbha-mayā viṭapāḥ, su-varṇa-mayāḥ śākhāḥ, rūpya-mayāni patrāṇi, vaidūrya-mayāni puṣpāṇi, sphaṭika-mayāni phalāni. keṣām-cid ānanda vṛkṣāṇām lohita-muktā-mayāni mūlāni, śmagarbha-mayāḥ skandhāḥ, su-varṇa-mayā viṭapāḥ, rūpya-mayāḥ śākhāḥ, vaidūrya-mayāni patrāṇi, sphaṭika-mayāni puṣpāṇi, musāragalva-mayāni phalāni*)。復有玉樹，玉為其根，黃金為莖，白銀為枝，琉璃為條，頗梨為葉，赤珠為花，馬瑙為果(*keṣām-cid ānanda vṛkṣāṇām śmagarbha-mayāni mūlāni, su-varṇa-mayāḥ skandhāḥ, rūpya-mayā viṭapāḥ, vaidūrya-mayāḥ śākhāḥ, sphaṭika-mayāni patrāṇi, musāragalva-mayāni puṣpāṇi, lohita-muktā-mayāni phalāni*)。(*keṣām-cid ānanda vṛkṣāṇām sapta-ratna-mayāni mūlāni, sapta-ratna-mayāḥ skandhāḥ, sapta-ratna-mayā viṭapāḥ, sapta-ratna-mayāḥ śākhāḥ, sapta-ratna-mayāni patrāṇi, sapta-ratna-mayāni puṣpāṇi, sapta-ratna-*

mayāni phalāni. sarveṣāṃ cānanda teṣāṃ vṛkṣāṇāṃ mūla-skandha-viṭapa-śākhā-patra-puṣpa-phalāni sukha-saṃsparsāni su-gandhīni. vātena prêritena ca teṣāṃ valgu-manojña-ghoṣo niṣcaraty a-secanako 'pratikūlah śravaṇāya.)

5 復有無量摩尼珠等·寶莊嚴樹，周遍其國 (evam-rūpair ānanda sapta-ratna-mayair vṛkṣaiḥ saṃ-tataṃ tad buddha-kṣetraṃ)。是諸寶樹，光輝赫奕，世無能比；以七寶羅網而覆其上；其網，柔軟，如·兜羅綿 (samantāc ca kadālī-skandhaiḥ sapta-ratna-mayai ratna-tāla-paṅktibhiś cānu-pari-kṣiptaṃ sarvataś ca hema-jāla-praticchannaṃ samantaś ca sarva-ratna-mayaiḥ padmaiḥ saṃ-channaṃ)。

10 復次，阿難！無量壽佛，有菩提樹 (tasya khalu punar ānanda amitāyusaḥ tathāgatasyārhatāḥ samyak-saṃ-buddhasya bodhi-vṛkṣaḥ)，高十六億由旬 (ṣoḍaśa-yojana-śatāny uccaistvena)，枝葉垂布·八億由旬 (aṣṭau yojana-śatāny abhi-pralambita-śākhā-patra-palāśaḥ)。樹本隆起，高五千由旬，周圓亦爾 (pañca-yojana-śata-mūlā-roha-pariṇāhaḥ)。其條葉花果，常 (sadā-patraḥ sadā-puṣpaḥ sadā-phalo) 有無量、百、千·種種妙色 (nānā-varṇo 'n-eka-śata-sahasra-varṇo nānā-patro nānā-puṣpo nānā-phalo)，及諸珍寶，殊勝莊嚴 (nānā-vicitra-bhūṣaṇa-saṃ-alam-kṛtaś)，
15 謂·月光摩尼寶 (candra-bhāsa-maṇi-ratna-pari-sphuṭaḥ)、釋迦毘楞伽寶 (śakrābhilagna-maṇi-ratna-vicitritaś)、心王摩尼寶 (cintā-maṇi-ratnā-kīrṇaḥ)、海乘流注摩尼寶 (sāgara-vara-maṇi-ratna-su-vi-citrito)，光輝遍照，超過人天 (divya-sam-ati-krāntaḥ)。於其樹上，有諸金鎖，垂寶瓔珞，周遍莊嚴 (su-varṇa-sūtrābhi-pralambito)，謂·盧遮迦寶、末瑳寶，及赤白青色真珠等寶·以為瓔珞；有師子雲聚寶等·以為其鎖，飾諸寶柱 (rucaka-hāra-ratna-hāra-vatsa-hāra-kāṭaka-hāra-lohita-muktā-hāra-nīla-muktā-hāra-siṃha-latā-mekhalā-kalāpa-ratna-sūtra-sarva-ratna-vastu-śatābhi-vi-citritaḥ)。又以純金、真珠、雜寶鈴鐸，以為其網，莊嚴寶鎖，彌覆其上；以頗梨萬字半月寶等·互相映飾 (su-varṇa-jāla-muktā-jāla-sarva-ratna-jāla-kiṅkiṇī-jāla-tato makara-svastika-nandy-āvarta-candra-saṃ-alam-kṛtaḥ
20 kiṅkiṇī-maṇi-jāla-sauvarṇa-sarva-ratnālam-kāra-vi-bhūṣito yathā-śaya-sattva-vijñapti-saṃ-alam-kṛtaś ca)。

微風吹動·出種種聲 (tasya khalu punar ānanda bodhi-vṛkṣasya vāta-samīritasya yaḥ śabdo ghoṣo niś-carati so 'pari-māṇāṃ loka-dhātūn vi-jñāpayati)，
30 令千世界諸眾生等·隨樂差別，於甚深法，證無生忍 (tatrānanda yeṣāṃ sattvānāṃ sa bodhi-vṛkṣaḥ śrotrāva-bhāsam āgacchati)。阿難！彼千世界諸有情等，聞此音已，住不退轉無上菩提 (teṣāṃ śrotra-rogo na prati-kāṅkṣitavyo yāvad bodhi-paryantam)；及無量、無數有情，得無生法忍 (yeṣāṃ a-pra-meyâ-saṃ-khyeyâ-cintyâ-tulyâ-māpyâ-pari-māṇān-abhi-lāpyānāṃ sattvānāṃ sa bodhi-vṛkṣaś cakṣuṣa ābhāsam āgacchati)。

35 復次，阿難！若有眾生·見菩提樹 (teṣāṃ cakṣū-rogo na prati-kāṅkṣitavyo yāvad bodhi-paryantam)、聞聲、嗅香 (ye khalu punar ānanda sattvās tato bodhi-vṛkṣād gandhaṃ jighranti, teṣāṃ yāvad bodhi-paryantaṃ na jātu ghrāṇa-rogaḥ prati-kāṅkṣitavyaḥ)、嘗其果味 (ye sattvās tato bodhi-vṛkṣat phalāny ā-svādayanti, teṣāṃ

yāvad bodhi-paryantaṃ na jātu jihvā-rogaḥ prati-kāṅkṣitavyaḥ) 、觸其光影 (ye sattvās tato bodhi-vṛkṣat phalāny ā-svādayanti, teṣāṃ yāvad bodhi-paryantaṃ na jātu jihvā-rogaḥ prati-kāṅkṣitavyaḥ | ye sattvās tasya bodhi-vṛkṣasyābhayā sphuṭā bhavanti, teṣāṃ yāvad bodhi-paryantaṃ na jātu kāya-rogaḥ prati-kāṅkṣitavya) 、念樹功德，由此因緣，乃至涅槃，五根無患，心無散亂 (ye ca khalu punar ānanda sattvās taṃ bodhi-vṛkṣaṃ dharmato ni-dhyāyanti, teṣāṃ tata upādāya yāvad bodhi-paryantaṃ na jātu citta-vi-kṣepaḥ prati-kāṅkṣitavyaḥ) ，皆於阿耨多羅三藐三菩提·得不退轉 (sarve ca te sattvāḥ saha-darśanāt tasya bodhi-vṛkṣasyāvai-vartikāḥ saṃ-tiṣṭhante yad-utān-ut-tarāyāḥ samyak-saṃ-bodheḥ) 。復由見彼菩提樹故，獲三種忍 (sarve ca te sattvāḥ saha-darśanāt tasya bodhi-vṛkṣasyāvai-vartikāḥ saṃ-tiṣṭhante yad-utān-ut-tarāyāḥ samyak-saṃ-bodheḥ. tīras ca kṣāntiḥ prati-labhante) 。何等為三？一者，隨聲忍 (yad idaṃ ghoṣānugāṃ) ；二者，隨順忍 (anu-lomikīm) ；三者，無生法忍 (an-ut-pattika-dharma-kṣāntiṃ ca) 。此皆無量壽佛·本願威神·見所加 (tasyaivāmitāyusaḥ tathāgatasya pūrva-pra-ṇi-dhānādhi-ṣṭhānena) ，及往·修靜慮·無比喻故 (pūrva-jina-kṛtādhi-kāratayā) 、無缺減故 (an-ūnā-vikalatayā) 、善修習故 (su-bhāvitayā) 、善攝受故 (pūrva-pra-ṇi-dhāna-pari-caryayā ca) 、善成就故 (su-samāpyayā) 。

復次，阿難！彼極樂界，無諸黑山 (tasmin khalu punar ānanda buddha-kṣetre sarvaśaḥ kāla-parvatā na santi) 、鐵圍山、大鐵圍山、妙高山等 (sarvato ratna-parvatāḥ, sarvaśaḥ su-meravaḥ parvata-rājāḥ, sarvaśaś cakra-vālā mahā-cakra-vālāḥ parvata-rājāḥ. samantāc ca tad buddha-kṣetraṃ samaṃ ramaṇīyaṃ pāṇi-tala-jātaṃ nānā-vidharatna-maṇi-cita-bhūmi-bhāgam) 。

阿難白佛言 (evam ukte āyusmān ānando bhagavantam etad avocat) : 「世尊！其四天王天、三十三天，既無諸山，依何而住 (ye ca punas te bhagavaṃś cāturmahā-rāja-kāyikā devāḥ su-meru-pārśva-nivāsinaś trāyas-triṃśā vā su-meru-mūrdhni nivāsinaḥ. te kutra pratiṣṭhitāḥ) ? 」

佛告阿難 (bhagavān āha) : 「於汝意云何 (tat kiṃ manyase ānanda) ，妙高已上 (ye te iha su-meruḥ parvata-rājasyōpari) ，有夜摩天 (yāmā devās) ，乃至他化自在天 (tuṣitā vā nirmāṇa-ratayo vā para-nirmita-vaśa-vartino vā brahma-kāyikā vā brahma-puro-hitā vā mahā-brahmāṇo vā) ，及色界諸天等 (yāvad akaniṣṭhā vā) ，依何而住 (kutra te prati-ṣṭhitā iti) ? 」

阿難白佛言 (ānanda āha) : 「世尊！不可思議業力所致 (a-cintyo bhagavan karmanāṃ vi-pākaḥ karmābhi-saṃs-kāraḥ) 。

佛語阿難 (bhagavān āha) : 「不思議業，汝可知耶 (labdhas tvayānanda ihā-cintyaḥ karmanāṃ vi-pākaḥ karmābhi-saṃs-kāro. na buddhānāṃ bhagavatām a-cintyaṃ buddhādhi-ṣṭhānaṃ, kṛta-puṇyānāṃ ca sattvānāṃ ava-ropita-kuśala-mūlānāṃ. tavā-cintyā puṇyā vi-bhūtiḥ) ? 」

答言：「不也。」

佛告阿難：「諸佛及眾生善根業力，汝可知耶？」

答言 (ānanda āha) : 「不也。世尊！我今於此法中實無所惑 (na me 'tra bhagavan kā-cit kāṅkṣā vā vi-matir vā vi-cikitsā vā) 。為破未來疑網故，發斯問 (api tu khalv aham an-ā-gatānām sattvānām kāṅkṣā-vi-mati-vi-cikitsā-nir-ghātāya tathāgatam etad artham pari-ṛcchāmi) 。」

- 5 佛告阿難 (bhagavān āha) : 「 (sādhu sādhu ānanda, evaṃ te karaṇīyam) 彼極樂界 (tasyām khalv ānanda sukhāvatyām loka-dhātau) ，其地，無海，而有諸河 (nānā-prakārā nadyaḥ pra-caranti) 。河之狹者，滿十由旬。水之淺者，十二由旬。如是諸河，深廣之量，或二十、三十、乃至百數，或有極深廣者，至千由旬 (santi tatra mahā-nadyo yojana-vistārāḥ. santi yāvad viṃśati-triṃśac-catvāmrīśat-pañcāśad-
10 yojana-vistārā yāvad dvādaśa-yojanāvedhāḥ) 。其水，清冷，具八功德，濬流恒激，出微妙音 (sarvāś ca tā nadyaḥ sukha-vāhinyo nānā-surabhi-gandha-vāri-vāhinyo nānā-ratna-lulita-puṣpa-saṃghāta-vāhinyo nānā-madhura-svara-nirghoṣāḥ) 。譬若，諸天百、千伎樂，安樂世界，其聲普聞 (tāsām cānanda koṭi-śata-sahasrāṅga-saṃ-pra-yuktasya divya-saṃgīti-saṃ-mūrcchitasya tūryasya kuśalaiḥ saṃ-pra-vāditasya tāvan manojña-
15 ghoṣo niś-carati) 。有諸名花，沿流而下，和風微動，出種種香 (yathā-rūpas tāsām mahā-nadīnām nir-ghoṣo niś-carati gambhīro ā-jñeyo vi-jñeyo 'nelaḥ karṇa-sukho hṛdayaṃ-gamaḥ premanīyo valgur manojño 'secanako 'prati-kūlaḥ śravaṇāya, a-nityaṃ śāntam an-ātmēti sukha-śravaṇīyo yas teṣām sattvānām śrotrendriyābhāsam āgacchati) 。
- 20 居兩岸邊 (tāsām khalu punar ānanda mahā-nadīnām ubhaya-tas tīrāṇi) ，多梅檀樹 (nānā-gandha-ratna-vṛkṣaiḥ saṃ-tatāni) ，修條密葉，交覆於河 (yebhyo nānā-śākhā-patra-puṣpa-mañjaryo 'valambante) ，結實開花，芳輝可玩。群生 (tatra ye sattvās) 遊樂，隨意往來，或有涉河 (teṣu nadī-tīreṣv ā-kāṅkṣanti divyābhi-rāma-ramaṇīyām rati-krīḍāṃ cānu-bhavitum) ，濯流嬉戲 (teṣām tatra nadīṣv ava-tīrṇānām
25 ā-kāṅkṣatām gulpha-mātraṃ vāri saṃ-tiṣṭhate. ā-kāṅkṣatām jānu-mātraṃ kaṭi-mātraṃ kakṣa-mātraṃ, ā-kāṅkṣatām karṇa-mātraṃ vāri saṃ-tiṣṭhate.) ，感諸天水 (divyāś ca ratayaḥ prādur-bhavanti) 。善順物宜，深、淺、寒、溫，曲從人好 (tatra ye sattvā ā-kāṅkṣanti śītaṃ vāri bhavativ iti, teṣām śītaṃ vāri bhavati. ya ā-kāṅkṣan yuṣṇam bhavativ iti, teṣām uṣṇam bhavati. ya ā-kāṅkṣanti śītōṣṇam bhavativ iti, teṣām śītōṣṇam
30 eva tad vāri bhavaty anu-sukham) 。

阿難！大河之下，地，布金砂。有諸天香，世無能喻，隨風散馥，雜水流翻。天曼陀羅花、優鉢羅花、波頭摩花、拘物頭華、芬陀利花，彌覆其上 (tās ca mahā-nadyo divya-tamāla-patrāgaru-kālānusārīta-garōragasāra-candana-vara-gandha-vāsita-vāri-pari-pūrṇāḥ pra-vahanti, divyōtpala-padma-kumuda-puṇḍarīka-saugandhikādī-
35 puṣpa-saṃ-channā, haṃsa-sārāsa-krauñca-cakravāka-kāraṇḍa-vaśuka-śārīka-kokila-kuṇāla-kalaviṅka-mayūrādi-manojña – svarās tathāgatābhi-nir-mita-pakṣi-saṃgha-
niṣevita-pulinā dhārta-rāṣṭrōpa-śobhitāḥ sūpa-tīrthā vi-kardamāḥ su-varṇa-vālukā-

saṃkirṇāḥ) 。 (tatra yadā te sattvā ā-kāṅkṣanti kīḍṛśā asmākam abhi-prāyāḥ pari-pūryantām iti, tadā teṣāṃ tāḍṛśā evābhi-prāyā pari-pūryante.)

復次，阿難！彼國·人眾，或時遊覽，同萃河濱(yaś cāsāv ānanda tasya vāriṇo nir-ghoṣaḥ sa manojño niś-carati, yena sarvāvāt tad buddha-kṣetram abhi-jñāpyate) 。

- 5 有不願聞激流之響(ye ca sattvā nadī-tīreṣu sthitā, ā-kāṅkṣanti mā asmākam ayam śabdaḥ śrotēndriyāva-bhāsam ā-gacchatv iti) ，雖獲天耳(teṣāṃ na divyasyāpi) ，終竟不聞(śrotēndriyasyāva-bhāsam āgacchati) 。或有願聞(yaś ca yathā-rūpaṃ śabdāṃ ā-kāṅkṣati śrotum) ，即時領悟百、千、萬種·喜愛之聲(sa tathā-rūpaṃ eva manojñaṃ śabdāṃ śṛṇoti) ，所謂(tad-yathā)佛(buddha-śabdāṃ)·法(dharmā-śabdāṃ)·僧聲(saṃgha-śabdāṃ)、止息之聲、無性聲、波羅蜜聲(pāramitā-śabdāṃ)、(bhūmi-śabdāṃ)十力(bala-śabdāṃ)·四無所畏聲(vaiśāradya-śabdāṃ)、(āveṇika-buddha-dharma-śabdāṃ)神通聲(abhijñā-śabdāṃ)、(pratisaṃvic-chabdāṃ)無作聲、無生·無滅聲(sūnyatā-nimittā-praṇihitān-abhisamskārā-jātān-utpādā-bhāvā-nirodha-śabdāṃ)、寂靜聲、邊寂靜聲、極寂靜聲(śānta-prasāntōpaśāntāṃ)、大慈·大悲聲(mahā-maitrī-mahā-karūṇā-mahā-muditā-mahōpekṣā-śabdāṃ)、無生法忍聲、灌頂受位聲(an-ut-pattika-dharma-kṣāntya-abhiṣeka-bhūmi-pratilambha-śabdāṃ)。得聞如是種種聲已(śrutvā)，獲得廣大愛樂、歡悅(udāra-prīti-prāmodyaṃ prati-labhate)，而與觀察相應(viveka-saha-gataṃ)、厭離相應(virāga-saha-gataṃ)、滅壞相應、寂靜相應(śānta-saha-gataṃ)、邊寂靜相應、極寂靜相應、義味相應、佛法僧相應、力·無畏相應、神通相應、止息相應、菩提相應、聲聞相應、涅槃相應(nirodha-saha-gataṃ dharma-saha-gataṃ bodhi-pari-niṣ-pattikuśala-mūla-saha-gataṃ ca) 。

- 復次，阿難！彼極樂世界(sarvaśaś cānanda sukhāvatyāṃ loka-dhātāv)，不聞諸惡趣名、邊無障礙·煩惱·覆蔽名，無有地獄·琰摩·畜生名、邊無八難名，亦無苦受·不苦不樂受名(a-kuśala-śabdo nāsti, sarvaśo nīvaraṇa-śabdo nāsti, sarvaśo 'pāya-durgati-vinipāta-śabdo nāsti, sarvaśo duḥkha-śabdo nāsti | a-duḥkhā-sukha-vedanā-śabdo 'pi tāvad ānanda tatra nāsti)。尚無假設，何況實苦(kutaḥ punar duḥkha-śabdo bhaviṣyati)。是故(tad anena ānanda paryāyena)，彼國(sā loka-dhātuḥ)名為極樂(sukhāvātīty ucyate)。阿難！我今略說極樂因緣(saṃ-kṣiptena, na punar vi-stareṇa)。若廣說者，窮劫不盡(kalpo 'py ānanda pari-kṣayaṃ gacchet, sukhāvatyā loka-dhātoḥ sukha-kāraṇeṣu pari-kīrtiyamāneṣu, na tv eva śakyaṃ teṣāṃ sukha-kāraṇānāṃ pary-antam adhi-gantum) 。

- 復次，阿難！彼極樂世界(tasyāṃ khalu punar ānanda sukhāvatyāṃ loka-dhātau)·所有眾生(ye sattvāḥ)，或已生、或現生、或當生(praty-ā-jātāḥ praty-ā-janiṣyante)，皆(sarve te)得如是諸妙色身(evaṃ-rūpeṇa varṇena)，形貌端正，神通自在，福、力具足(balena sthāmnā ā-roha-pari-ṇāhena ādhi-patyena puṇya-saṃ-cayenābhi-jñābhir)，受用種種宮殿、園林、衣服、飲食、香華、瓔珞，隨意所須·悉皆如念(vastrābharaṇōdyāna-vimāna-kūṭāgāra-pari-bhogair evaṃ-rūpa-

śabda-gandha-rasa-sparśa-pari-bhogaiḥ evaṃ-rūpaiś ca sarvair api bhoga-pari-bhogaiḥ sam-anv-ā-gatāḥ) , 譬如·他化自在諸天(tad-yathāpi nāma devāḥ para-nirmita-vaśa-vartinaḥ) 。

5 復次，阿難！彼佛國中(na khalu punar ānanda sukhāvatyāṃ loka-dhātau) · 有微細食(sattvā audārika-yūṣa-phāṇitākārāhāram ā-haranti) ；諸有情類，嘗·無噉者，如·第六天·隨所思念·如是飲食·即同食已(api tu khalu punar yathā-rūpam evāharam ā-kāṅkṣanti, tathā-rūpam ā-hṛtam eva samjānanti) ；色力增長，而無便穢(prīṇita-kāyās ca bhavanti prīṇita-mānāḥ. na teṣāṃ bhūyaḥ kāye pra-kṣepaḥ karanīyaḥ) 。

10 復有無量如意妙香、塗香、末香；其香，普熏彼佛國界。及·散花、幢幡，亦皆遍滿(te prīṇita-kāyās) 。其有欲聞香者(tathā-rūpāṇi gandha-jātāny ā-kāṅkṣanti) ，隨願即聞(iddaśair eva gandha-jātair divyais tad buddha-kṣetraṃ sarvam eva nir-dhūpitam bhavati) 。或不樂者(tatra yas taṃ gandham na ā-ghrātu-kāmo bhavati) ，終無所受(tasya sarvaśo gandharva-rājño vāsanā na sam-ud-ā-carati) 。

15 yathā-rūpāṇi gandha-mālya-vilepana-cūrṇa-cīvara-cchatra-dhvaja-patākā-tūryāṇy ā-kāṅkṣanti, teṣāṃ tathā-rūpaiś ca taiḥ sarvaṃ tad buddha-kṣetraṃ pari-sphuṭaṃ bhavati.)

復有無量上妙衣服、寶冠、環釧、耳璫、瓔珞、花鬘、帶鎖，諸寶莊嚴，無量光明，百、千·妙色·悉皆具足(te yādṛśāni cīvarāṇy ā-kāṅkṣanti nānā-varṇāny an-eka-śata-sahasra-varṇāni, teṣāṃ tādṛśair eva cīvara-ratnaiḥ sarvaṃ tad buddha-kṣetraṃ pari-sphuṭaṃ bhavati) ，自然在身(prāvṛtam eva cātmanāṃ sam-jānanti) 。

20

復有金、銀、真珠、妙寶之網，懸諸寶鈴，周遍嚴飾(te yathā-rūpāṇy ābharaṇāny ā-kāṅkṣanti, tad-yathā - śīrṣābharaṇāni vā karṇābharaṇāni vā grīvābharaṇāni vā hasta-pādābharaṇāni vā yad idam mukuṭāni kuṇḍalāni kaṭaka-keyūrāni vatsa-hārā rūcaka-hārā karṇikā mudrikāḥ su-varṇa-sūtrāṇi mekhalāḥ su-varṇa-sūtrāṇi jālāni muktā-jālāni sarva-ratna-jālāni su-varṇa-ratna-kiṅkiṇī-jālāni, tathā-rūpair ābharaṇair an-eka-ratna-śata-sahasra-pratyuptaiḥ sphuṭaṃ (Sukhv, Vaidya 239) tad buddha-kṣetraṃ paśyanti yad idam ābharaṇa-vṛkṣāva-saktaiḥ | taiś cābharaṇair alaṃ-kṛtam ātmānaṃ sam-jānanti) 。

25

若諸有情·所須宮殿、樓閣等，隨所樂欲(te yādṛśaṃ vimānaṃ ā-kāṅkṣanti) · 高下、長短、廣狹、方圓(yad varṇa-līṅga-samsthānaṃ yāvad āroha-pariṇāhaṃ) ，及·諸床座·妙衣敷上，以種種寶·而嚴飾之(nānā-ratna-maya-niryūha-śata-sahasra-sam-alaṃ-kṛtaṃ nānā-divya-puṣpa-saṃ-stīraṇaṃ citrōpadhāna-vinyasta-paryāṅkaṃ) ；於眾生前，自然出現(tādṛśaṃ eva vimānaṃ teṣāṃ purataḥ prādur-bhavati) 。

30 人皆自謂·各處其宮(teṣu mano-nir-vṛtteṣu vimāneṣu sapta-saptāspara-sahasra-pari-vṛtāḥ puras-kṛtā vi-haranti krīḍanti ramante pari-cārayanti) 。

35

復次，阿難！極樂國土·所有眾生，無差別相(na ca tatra loka-dhātau devānāṃ vā manuṣyānāṃ vā nānātvam asti) ，順餘方俗，有天、人名(anyatra saṃvṛti-vyavahāreṇa deva-manuṣyāv iti saṃkhyāṃ gacchanti) 。

阿難！譬如(tad-yathā

ānanda) ，下賤、半挖迦人，對於輪王 (rājñas cakra-vartinaḥ purato manuṣya-hīno manuṣya-pretako) ，則無可諭，威光德望，悉皆無有 (na bhāsate, na tapate, na virocate, na ca bhavati viśārado, na prabhāsvaraḥ) 。又，如 (evam eva) ，帝釋，方·第六天 (devānām para-nirmita-vaśa-vartinām purataḥ śakro devānām indro) ，威光等類，皆所不及 (na bhāsate, na tapate, na virocate) ，園苑、宮殿、衣服、雜飾、尊貴、自在、階位、神通、及以變化，不可為比 (yad idam udyāna-vimāna-vastrābharaṇair ādhipatyena ṛddhyā vā prātihāryeṇa vā aiśvaryeṇa vā) ，唯受法樂·則無差別 (ānanda, sa khalu dharmābhi-samayena dharma-pari-bhogeṇa vā) 。阿難！應知·彼國有情，猶如·他化自在天王 (tatra ānanda yathā devāḥ para-nir-mita-vaśa-vartinaḥ, evam sukhāvatyām loka-dhātau manuṣyā draṣṭavyāḥ) 。

阿難！彼極樂界 (tasyām khalu punar ānanda sukhāvatyām loka-dhātau) ，於晨朝時 (pūrvāhṇa-kāla-samaye praty-upa-sthite) ，周遍四方 (samantāc) ，和風微動 (catur-diśam ākulāḥ sam-ākulā vāyavo vānti) ，不逆、不亂，吹諸雜花·種種香氣 (teṣām ratna-vṛkṣāṇām citrān darśanīyān nānā-varṇān an-eka-vṛntān nānā-surabhi-divya-gandha-pari-vāsītān kṣobhayanti saṃ-kṣobhayanti īrayanti sam-īrayanti yato bahūni puṣpa-atāni) ，其香·普熏，周遍國界 (tasyām ratna-mayyām mahā-pṛthivyām pra-patanti, manojña-gandhāni darśanīyāni) 。一切有情·為風觸身，安和調適 (tais ca vātair vāyadbhir nānā-gandha-pari-vāsītais, te sattvāḥ sprṣṭāḥ santaḥ evam sukha-samarpitā bhavanti) ，猶如·比丘得滅盡定 (tad-yathāpi nāma nirodha-sam-ā-panno bhikṣuḥ) 。其風，吹動七寶樹林 (tais ca puṣpais tad buddha-kṣetraṃ samantāt) ，華飄成聚，高七人量 (sapta-pauruṣam) ；種種色光，照曜佛土 (saṃs-kṛta-rūpaṃ bhavati) 。譬如 (tad-yathāpi nāma) ，有人 (puruṣaḥ kuśalaḥ) ，以花布地 (pṛthivyām puṣpa-saṃ-staraṃ saṃ-strṇuyāt) ，手按令平 (ubhābhyām pāṇibhyām samaṃ racayet) ，隨雜色花·間錯分布 (su-citraṃ darśanīyam) ；彼諸花聚，亦復如是 (evam eva tad buddha-kṣetraṃ taiḥ puṣpair nānā-gandha-varṇaiḥ samantāt sapta-pauruṣam sphuṭaṃ bhavati) 。其花，微妙、廣大、柔軟 (tāni ca puṣpa-jātāni mṛdūni) ，如·兜羅綿 (kācilindika-sukha-saṃ-sparśāni aupamyā-mātreṇa) 。若諸有情，足踏彼花，沒·深四指 (yāni ni-kṣipte pāde catur-aṅgulam ava-namanti) ；隨其舉足，還復如初 (ut-kṣipte pāde catur-aṅgulam evōn-namanti) 。過晨朝已 (nir-gate punaḥ pūrvāhṇa-kāla-samaye) ，其花，自然沒入於地 (tāni puṣpāṇi nir-ava-śeṣam antar-dhīyante) ；舊花既沒，大地清淨 (atha tad buddha-kṣetraṃ vi-viktaṃ ramyaṃ śubhaṃ bhavaty a-pari-kliṣṭaiḥ pūrva-puṣpaiḥ) 。更·雨新花 (tataḥ punar api samantāc catur-diśam vāyavo vānti) ，還復周遍 (ye pūrvavad abhi-navāni puṣpāṇy abhi-pa-kiranti) 。如是，中時 (yathā pūrvāhṇe, evam madhyāhna-kāla-samaye) 、晡時 (saṃdhyāyām) 、初 (rātrīyāḥ prathame yāme) ·中 (madhyame yāme) ·後夜 (paścime yāme) ，飄花成聚，亦復如是。阿難！一切廣大珍奇之寶，無有不生極樂界者。

阿難！彼佛國中·有七寶蓮花。一一蓮花，有無量、百、千、億葉。其葉，有無量、百、千珍奇異色，以百、千摩尼妙寶莊嚴，覆以寶網，轉相映飾。阿難！

彼蓮花量，或半由旬（santi tatra padmāny ardha-yojana-pra-māṇāni），或一（santi yojana-pra-māṇāni）、二、三、四（santi dvi-tri-catuḥ-pañca-yojana-pra-māṇāni）、乃至百（santi yāvad daśa-yojana-pra-māṇāni）、千由旬者。是一一花，出三十六億、那由他、百、千光明（sarvataś ca ratna-padmāt ṣaṭ-triṃśad-raśmi-koṭī-śata-sahasrāṇi niś-caranti）。一一光中，出三十六億、那由他、百、千諸佛（sarvataś ca raśmi-mukhāt ṣaṭ-triṃśad-buddha-koṭī-śata-sahasrāṇi niś-caranti）；身如金色，具三十二大丈夫相（su-varṇa-maya-varṇaiḥ kāyair dvātriṃśan-mahā-puruṣa-lakṣaṇa-dharaiḥ）、八十隨好，殊勝莊嚴，放百千光，普照世界。是諸佛等，現往東方（yāni pūrvasyāṃ diśy a-pra-meyâ-saṃ-khyeyāsu loka-dhātuṣu gatvā），為眾說法，皆為安
 10 立無量有情於佛法中（sattvebhyo dharmam deśayanti）；南、西、北方·四維、上、下，亦復如是（evam dakṣiṇa-paścimôt-tarāsu dikṣu adha ūrdhvam anu-vi-dikṣu gatāv araṇe loka 'pra-meyâ-saṃ-khyeyāṃl loka-dhātūn gatim gatvā, sattvebhyo dharmam deśayanti）。

復次，阿難！極樂世界（tasmiś cānanda buddha-kṣetre），無有昏闇，亦無火光。涌泉、陂湖，彼皆非有。亦無住著家室林苑之名，及表示之像·幼童色類。亦無日、月、晝夜之像（sarvaśo 'gni-sūrya-candra-graha-nakṣatra-tārārūpāṇām tamo-'ndha-kārasya）。於一切處，標式既無，亦無名號（nāmadheya-prajñaptir api nāsti. sarvaśo rātriṃ-divaṃ prajñaptir api nāsti），唯除·如來所加威者（anyatra tathāgata-vy-ava-hārāt）。（sarvaśaś cārāma-pari-graha-saṃjñā nāsti.）

20 （tasyāṃ khalu punar ānanda sukhāvatyāṃ loka-dhātu kāle divya-gandhōdakameghā abhi-pra-varṣayanti. divyāni sarva-varṇikāni kusumāni, divyāni sapta-ratnāni, divyaṃ candana-cūrṇam, divyās chatra-dhvaja-patākā abhi-pra-varṣayanti. divyāni sarva-varṇikāni kusumāni, divyāni vitānāni dhriyante. divyāni cchatra-ratnāni sarvābharaṇāny ākāśe dhriyante. divyāni vādyāni pra-vādyante. divyās cāpsaraso nṛtyanti.）

阿難！彼國眾生（tasmin khalu punar ānanda buddha-kṣetre ye sattvā）若當生者（upa-pannā ut-padyante ut-pasyante），皆悉（sarve te）究竟無上菩提（ni-yatāḥ samyak-tve）·到涅槃處（yāvan nirvāṇam）。何以故（tat kasya hetoḥ）？若邪定聚及不定聚，不能了知建立彼因故（nāsti tatra dvayo rāśyor vy-ava-sthānam prajñaptir vā yad idam a-niyatasya vā mithyātva-niyatasya vā）。

30 （tad anenāpy ānanda paryāyeṇa sā loka-dhātuḥ sukhāvātīty ucyate. saṃkṣiptena, na punar vi-stareṇa. kalpo 'py ānanda pari-kṣīyeta, sukhāvatyāṃ loka-dhātu sukha-kāraṇeṣu pari-kīrtiyamāneṣu. na ca teṣāṃ sukha-kāraṇānām śakyam paryantam adhi-gantum）

35 （atha khalu bhagavāṃs tasyāṃ velāyām imā gāthā abhāṣata.）

（evam a-pra-meya-guṇa-varṇā ānanda sukhāvātī loka-dhātuḥ.）

阿難！東方，如恒沙界，一一界中，如恒沙佛，彼諸佛等，各各稱歎·阿彌陀佛無量功德；南、西、北方·四維、上、下，諸佛·稱讚，亦復如是（tasya khalu

punar ānanda bhagavato 'mitābhasya tathāgatasya daśasu dikṣu, ekaikasyāṃ diśi, gaṅgā-nadī-vālukā-sameṣu buddha-kṣetreṣu, gaṅgā-nadī-vālukā-samā buddhā bhagavanto nāmadheyam pari-kīrtayante, varṇam bhāṣante, yaśaḥ pra-kāśayanti, guṇam udīrayanti)。何以故 (tat kasya hetoḥ) ? 他方佛國所有眾生 (ye ke-cit sattvās) ,

5 聞無量壽如來名號 (tasya bhagavato 'mitābhasya nāmadheyam śṛṇvanti) , 乃至 (śrutvā cāntāsa) · 能發一念淨信, 歡喜、愛樂 (eka-cittôt-pādam apy adhy-ā-śayena pra-sāda-saha-gatena cittam ut-pādayanti) · 所有善根, 迴向願生無量壽國者, 隨願皆生, 得不退轉, 乃至無上正等菩提 (te sarve 'vai-vartikatāyām santy an-ut-tarāyāḥ samyak-saṃ-bodheḥ) , 除 · 五無間、誹毀正法、及謗聖者。

10 阿難！若有眾生 (ye cānanda ke-cit sattvās) , 於他佛刹, 發菩提心, 專念 · 無量壽佛 (taṃ tathāgaṃ punaḥ sat-kāra-manasi-kariṣyanti) , 及恒種殖眾多善根 (bahv a-pari-mitaṃ kuśala-mūlam ava-ropayiṣyanti) , 發心 · 迴向願生彼國 (bodhaye cittam pari-ṇāmya, tatra ca loka-dhātāv upa-pattaye pra-ṇi-dhāsyanti) 。是人臨命終時, 無量壽佛 (teṣāṃ so 'mitābhāsa tathāgato 'rhan samyak-saṃ-buddho maraṇa-kāla-samaye praty-upa-sthite) , 與比丘眾 · 前後圍繞, 現其人前 ('n-eka-bhikṣu-gaṇa-pari-vṛtaḥ puras-kṛtaḥ sthāsyati) 。即隨如來 · 往生彼國 (tatas te taṃ bhagavantam dṛṣṭvā, pra-sanna-cittāś cyutāḥ santas tatraiva sukhāvatyām loka-dhātāv upa-patsyante) , 得不退轉, 當證無上正等菩提。

15

是故, 阿難！若有善男子、善女人, 願生 · 極樂世界 (yaś ca ānanda ā-kāṅkṣeta kula-putro vā kula-duhitā vā) 、欲見 · 無量壽佛者 (kim ity ahaṃ, dṛṣṭa eva dharme, tam amitābham tathāgaṃ paśyeyam iti) , 應發 · 無上菩提心 (tenān-ut-tarāyām samyak-saṃ-bodhau cittam ut-pādyā) , 復當專念 · 極樂國土 (adhy-ā-śayāti-śayatayā saṃtatyā tasmin buddha-kṣetre cittam saṃ-prêṣya upa-pattaye) , 積集善根 (kuśala-mūlāni ca) , 應持迴向 (pari-ṇāmayitavyāni) ; 由此, 見佛, 生彼國中, 得不退轉, 乃至無上菩提。

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阿難！若他國眾生, 發菩提心, 雖不專念 · 無量壽佛 (ye punas taṃ tathāgaṃ na bhūyo manasi-kariṣyanti) , 亦非恒種 · 眾多善根 (na ca bahv a-pari-mitaṃ kuśala-mūlam abhī-kṣṇam ava-ropayiṣyanti) , 隨已修行諸善功德, 迴向彼佛, 願欲往生 (teṣāṃ tādr̥śenaiva) ; 此人臨命終時, 無量壽佛 · 即遣化身, 與比丘眾 · 前後圍繞, 其所化佛, 光明、相 · 好 · 與真無異, 現其人前, 攝受、導引 (so 'mitābhāsa tathāgato 'rhan samyak-saṃ-buddho varṇa-saṃsthānāroha-pariṇāhena bhikṣu-saṃgha-pari-vāreṇa ca tādr̥śa eva buddhi-nir-mito maraṇa-kāla-samaye purataḥ sthāsyati) 。即隨化佛, 往生其國 (te tenaiva tathāgata-darśana-pra-sādāmbanena samādhinā a-pramuṣitayā smr̥tyā cyutās tatraiva buddha-kṣetre praty-ā-janiṣyanti) , 得不退轉 · 無上菩提。

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阿難！若有眾生 (ye punar ānanda sattvās) , 住大乘者, 以清淨心, 向無量壽如來, 乃至十念, 念 · 無量壽佛 (taṃ tathāgaṃ daśa-cittôt-pādāt sam-anu-smariṣyanti) , 願生其國 (spr̥hām ca tasmin buddha-kṣetra ut-pādayiṣyanti) ; 聞甚

深法 (gambhīreṣu ca dharmeṣu bhāṣyamāneṣu)，即生信解，心無疑惑 (tuṣṭim pratilapsyante, na vi-patsyante, na viśādam āpatsyante, na saṃ-sadanam āpatsyante)；乃至獲得一念淨心，發一念心，念·無量壽佛 (antaśa eka-cittôt-pādenāpi taṃ tathāgatam manasi-kariṣyanti, sprhām cōt-pādayiṣyanti tasmin buddha-kṣetre)；此人，

5 臨命終時，如·在夢中·見無量壽佛 (te 'pi svapnāntara-gatā amitābham tathāgatam drakṣyanti)，定生彼國 (sukhāvatyām loka-dhātāv upa-patsyante)，得不退轉·無上菩提 (a-vai-vartikāś ca bhaviṣyanty an-ut-tarāyāḥ samyak-saṃ-bodheḥ)。

阿難！以此義利故 (imaṃ khalv ānanda artha-vaśaṃ saṃ-paś-ya)，無量、無數、不可思議、無有等等、無邊世界·諸佛·如來 (tathāgatā daśasu dikṣu a-prameyā-saṃ-khyeyāsu loka-dhātuṣu)，皆共稱讚·無量壽佛·所有功德 (tasyāmitābhasya tathāgatasya nāmadheyam pari-kīrtayanto, varṇaṃ ghoṣayantaḥ, saṃ-praśamsām abhy-ud-īrayanti)。

10

佛告阿難：「東方，如恒河沙界，一一界中，有如恒沙菩薩，為欲瞻禮、供養·無量壽佛·及諸聖眾，來詣佛所；南、西、北方·四維、上、下，亦復如是

15 (tasmin khalu punar ānanda buddha-kṣetre daśabhyo digbhya ekaikasyām diśi gaṅgā-nadī-vālukā-samā bodhisattvās taṃ amitābham tathāgatam upa-saṃ-kramanti, darśanāya vandanāya pary-upāsanāya pari-praśnī-karaṇāya. taṃ ca bodhisattvagaṇaṃ tāmś ca buddha-kṣetra-guṇālam-kāra-vyūha-saṃ-pad-viśeṣān draṣṭum)。

爾時，世尊而說頌曰 (atha khalu bhagavāms tasyām velāyām imam evārtham bhūyasyā mātrayā pari-dīpayann, imā gāthā abhāṣata)：

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「東方諸佛剎，數如恒河沙，如是佛土中，恒沙菩薩眾，皆現神通來，禮無量壽佛。三方諸聖眾，禮覲亦同歸。彼於沙界中，道光諸辯論，住深禪定樂，四無所畏心。

25 各齋眾妙花，名香皆可悅，并奏諸天樂，百千和雅音，以獻天人師，名聞十方者。

究竟威神力，善學諸法門，種種供養中，勤修無懈倦，功德智慧景，能破諸幽冥，咸以尊重心，奉諸珍妙供。彼觀殊勝剎，菩薩眾無邊，願速成菩提，淨界如安樂。

30 世尊知欲樂，廣大不思議，微笑現金容，告成如所願。了諸法如幻，佛國猶夢響，恒發誓莊嚴，當成微妙土。菩薩以願力，修勝菩提行，知土如影像，發諸弘誓心。若求遍清淨，殊勝無邊剎，聞佛聖德名，願生安樂國。若有諸菩薩，志求清淨土，了知法無我，願生安樂國。

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復次，阿難！極樂世界·所有菩薩 (tatraiva khalu punar ānanda ye bodhisattvāḥ praty-ā-jātāḥ praty-ā-jāyante praty-ā-janiṣyante vā)，於無上菩提，皆悉安住一生補處 (sarve te eka-jāti-prati-baddhās tata evān-ut-tarām samyak-saṃ-bodhim abhi-saṃ-

bhotsyante) , 唯除 (sthāpayitvā) · 大願 (pra-ṇi-dhāna-vaśam) · 能師子吼 (ye te bodhisattvā mahā-siṃha-nāda-nādina) · 擻大甲冑 (udāra-saṃ-nāha-saṃ-naddhāḥ) · 摩訶薩眾 · 為度群生 · 修大涅槃 · 者 (sarva-sattva-pari-nir-vāṇābhi-yuktāś ca) 。

復次，阿難！彼佛剎中 (tasmina khalu punar ānanda buddha-kṣetre) ，諸聲聞眾，皆有身光，能照一尋 (ye śrāvakās, te vyāma-prabhāḥ) 。菩薩，光照極百、千尋 (ye bodhisattvās, te yojana-koṭī-śata-sahasra-prabhāḥ) ，除 (sthāpayitvā) 二菩薩 (dvau bodhisattvau) · 光明常照 · 三千大千世界 (yayoḥ prabhayā sā loka-dhātuḥ satata-samitam nityāva-bhāsa-sphuṭā) 。

阿難白佛言 (atha khalv āyusmān ānando bhagavantam etad avocat) : 「世尊！彼二菩薩，名為何等 (kim nāmadheyau bhagavaṃs tau bodhisattvau mahāsattvau) ? 」

佛告阿難 (bhagavān āha) : 「汝今諦聽。彼二菩薩，一名觀自在 (ekas tayor ānanda ava-lokitēśvaro bodhisattvo mahāsattva) ，二名大勢至 (dvitīyo mahā-sthāma-prāpto nāma) 。阿難！此二菩薩，從娑婆世界，捨壽量已 (ita eva cānanda buddha-kṣetrāc cyutvā) ，往生彼國 (tau tatrōpa-pannau) 。

阿難！彼極樂界 (tatra cānanda buddha-kṣetre) · 所生菩薩 (ye bodhisattvāḥ praty-ā-jātāḥ) ，皆 (sarve te) 具三十二相 (dvā-triṃśan-mahā-puruṣa-lakṣaṇa-sam-anv-ā-gatāḥ) ，膚體柔軟 (pari-pūrṇa-gātrā) ，諸根聰利 (tīkṣṇēndriyāḥ) ，智慧善巧 (prajñā-prabheda-kuśalās) ，於差別法 · 無不了知，禪定、神通 · 善能遊戲 (dhyānābhijñā-kovidāḥ) ，皆非薄德鈍根之流 (su-saṃ-vṛtēndriyā ājñāēndriyā a-dīna-balēndriyāḥ) 。彼菩薩中，有得初忍、或第二忍者 · 無量、無邊 (prati-lambha-kṣāntikā an-antā-paryanta-guṇāḥ) ，或有證得無生法忍。

阿難！彼國 (tasmin khalu punar ānanda buddha-kṣetre) 菩薩 (ye bodhisattvāḥ praty-ā-jātāḥ) ，乃至菩提 (sarve te 'vi-rahitā buddha-darśanenā-vi-ni-pāta-dharmāṇo yāvad bodhi-paryantam) ，不墮惡趣；生生之處，能了宿命 (sarve te tata upādāya na jātu jāti-smarā bhaviṣyanti) ，唯除 (sthāpayitvā) · 五濁剎中 (tathā-rūpeṣu kalpa-saṃ-kṣobheṣu) · 出現於世 (ye pūrva-sthāna-pra-ṇi-hitāḥ, pañcasu kaṣāyeṣu vartamāneṣu, yadā buddhānāṃ bhagavatāṃ loke prādur-bhāvo bhavati, tad-yathāpi nāma mamaitarhi) 。

阿難！彼國 (tasmin khalu punar ānanda buddha-kṣetre) 菩薩 (ye bodhisattvāḥ praty-ā-jātāḥ) ，皆於晨朝 (sarve te eka-puro-bhakten ānyāṃl loka-dhātūn gatvā) ，供養 · 他方無量、百、千諸佛 (an-ekāni buddha-koṭī-niyuta-śata-sahasrāṇy upa-tiṣṭhanti) ，隨所希求 (yāvad ā-kāṅkṣanti buddhānu-bhāvena, te yathā yathā cittam ut-pādayanti) · 種種花鬘、塗香、末香、幢幡、繒蓋、及諸音樂 (evam evaṃ-rūpaiḥ puṣpa-dhūpa-dīpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchatra-dhvaja-patākā-vaijayantī-tūrya-saṃgīti-vādyaiḥ) ，以佛神力，皆現手中，供養諸佛 (pūjāṃ kuryāma iti, teṣāṃ saha-cittōt-pādāt tathā-rūpāṇi ca sarva-pūjā-vidhānāni pāṇau prādur-bhavanti) 。如是供具，廣大、甚多，無數、無邊、不可思議 (e taiḥ puspaiḥ yāvad vādyais teṣu buddheṣu bhagavatsu pūjāṃ kurvanto bahv a-pari-māṇā-saṃ-khyeyaṃ

kuśala-mūlam upa-cinvanti) 。若復樂求種種名花 (sacet punar ā-kāṅkṣanti, evaṃ-rūpāḥ puṣpa-putāḥ pāṇau prādur-bhavantviti) ，花有無量、百、千光色，皆現手中 (teṣāṃ saha-cittōt-pādān nānā-varṇā an-eka-varṇā nānā-gandhā divyāḥ puṣpa-putāḥ pāṇau prādur-bhavanti) ，奉散諸佛 (te tais tathā-rūpaiḥ puṣpa-putāis tān buddhān bhagavato 'va-kiranti abhy-ava-kiranti abhi-pra-kiranti) 。

阿難！其所散花 (teṣāṃ ca yaḥ sarva-parītaḥ puṣpa-puta ut-srṣṭaḥ) ，即於空中，變成花蓋。蓋之小者，滿十由旬 (sa daśa-yojana-vi-staraṃ puṣpa-cchatraṃ prādur-bhavati upary antarīkṣe) 。若不更以新花重散 (dviṭīye cān-ut-srṣṭe) ，前所散花，終不墮落 (na prathamō dharāṇyāṃ pra-patati) 。阿難！或有花蓋，滿二十由旬 (santi tatra puṣpa-putā ya ut-srṣṭaḥ santo viṃśati-yojana-vistārāṇi puṣpa-cchatrāṇy upary antarīkṣe prādur-bhavanti) 。如是，三十、四十，乃至千由旬 (santi triṃśac-catvāriṃśat-pañcāśad-yojana-vistārāṇi) 。或等四洲，或遍小千、中千，乃至三千大千世界 (santi yāvad yojana-śata-sahasra-vistārāṇi puṣpa-cchatrāṇy upary antarīkṣe prādur-bhavanti) 。

此諸菩薩 (tatra ye) ，生希有心 (udāraṃ) ，得大喜愛 (prīti-prāmodyaṃ saṃ-janayanti. udāraṃ ca citta-udvilyaṃ prati-labhante) 。於晨朝時，奉事、供養、尊重、讚歎、無量、百、千、億、那由他佛，及種諸善根已 (te bahv a-pari-mitam a-saṃ-khyeyaṃ kuśala-mūlam ava-ropya, bahūni ca buddha-koṭī-niyuta-śata-sahasrāṇy upa-sthāya) ，即於晨朝 (eka-pūrvāhṇena) ，還到本國 (punar api sukhāvatyāṃ loka-dhātau prati-ṣṭhante) 。此皆由無量壽佛、本願加威 (tasyaivāmitāyusaḥ tathāgatasya pūrva-pra-ṇi-dhānādhi-ṣṭhāna-pari-graheṇa) ，及曾、供如來 (pūrva-datta-dharma-śravaṇena) 、善根相續 (pūrva-jināva-ropita-kuśala-mūlatayā) 、無缺減故、善修習故、善攝取故、善成就故 (pūrva-pra-ṇi-dhāna-saṃ-ṛddhi-pari-pūryātma-bhūṭayā su-vi-bhakta-bhāvitayā) 。

復次，阿難！彼極樂界 (tasmin khalu punar ānanda buddha-kṣetre) 、諸菩薩眾 (ye sattvāḥ praty-ā-jātāḥ) ，所說語言、與一切智相應 (sarve te sarva-jñātā-sahagatām eva dharma-kathāṃ kathayanti) 。於所受用、皆無攝取 (na ca tatra buddha-kṣetre sattvānāṃ kā-cit pari-graha-saṃ-jñāsti) 。遍遊佛刹 (te sarve ca tad buddha-kṣetram anu-caṃkramāṇā anu-vicaranto) ，無愛 (na ratim) 、無厭 (nā-ratim ut-pādayanti) 。亦無希求、不希求想 (pra-krāmantaś cān-apekṣāḥ, na ca pra-krāmanti sāpekṣāḥ) 。(sarvaśaś caisāṃ eva cittaṃ nāsti) 無自想、無煩惱想、無我想 (tatra khalu punar ānanda sukhāvatyāṃ loka-dhātau ye sattvāḥ praty-ā-jātāḥ, nāsti teṣāṃ anya-tamaka-saṃjñā, nāsti svaka-saṃjñā, nāsti mama-saṃjñā) 、無鬪諍、相違、怨瞋之想 (nāsti vi-grahaḥ, nāsti vi-vādaḥ, nāsti vi-rodhaḥ) 。何以故？彼諸菩薩，於一切眾生，有大慈悲、利益心故，有柔軟、無障礙心 (sama-cittā maitra-cittā mṛdu-cittāḥ) 、不濁心、無忿恨心，有平等、調伏、寂靜之心、忍心、忍、調伏心，有等引、澄淨、無散亂心 (snigdha-cittāḥ karmaṇya-cittāḥ pra-sanna-cittāḥ sthira-cittā vinīvaraṇa-cittā a-kṣubhita-cittā) 、無覆蔽心、淨心、極淨心、照曜心、無塵心、大威德心、善心、廣大心、無比心、甚深心、愛法心、喜法心、善意心、捨離一

切執著心、斷一切眾生煩惱心、閉一切惡趣心故 (a-lulita-cittāḥ **prajñā-pāramitā-caryā-carāṇa-cittās cittādhāra-buddhi-pra-viṣṭāḥ**)。行·智慧行(**sāgara-samāḥ prajñayā, meru-samā buddhyā**)，已成就無量功德 (an-eka-guṇa-saṃ-nicayāḥ)，於禪定覺分·善能演說，而常遊戲無上菩提，勤修、敷演 (bodhy-aṅga-saṃ-gītyā vi-krīḍitāḥ, buddha-saṃ-gīty-abhi-yuktā)。

5 肉眼發生·能有簡擇 (māṃsa-caḥṣuḥ pra-vi-cinvanti)；天眼出現·鑒諸佛土 (divyaṃ caḥṣur abhi-nir-haranti)；法眼清淨·能離諸著；慧眼通達·到於彼岸 (prajñā-caḥṣur-gatiṃ-gatā dharma-caḥṣuḥ-pāra-gatā)；佛眼成就 (buddha-caḥṣur-niṣ-pādayanto)·覺悟開示 (darśayanto dyotayanto vi-stareṇa pra-kāśayanto)。生無礙慧，為他廣說 ('saṅga-jñānam abhi-nir-haranti)。於三界中·平等，勤修 (traidhātuka-samatāyām abhi-yuktā)。既自調伏，亦能調伏一切有情 (dānta-cittāḥ)，能令獲得勝奢摩他。於一切法，證無所得 (śānta-cittāḥ sarva-dharma-dhātūpa-labdhi-sam-anv-ā-gatāḥ)。善能說法，言辭巧妙 (samudaya-nirukti-kuśalā dharma-nirukti-sam-anv-ā-gatā)。勤修供養一切諸佛，摧伏有情一切煩惱，為諸如來之所悅可，而能如是如是思惟。作是思惟時，能集、能見·一切諸法皆無所得。以方便智，修行滅法。善知取、捨 (hārā-hāra-kuśalā)·理、非理趣。於理趣、非理趣中，皆得善巧 (nayā-naya-kuśalāḥ sthāna-kuśalā)。於世語言，心不愛樂 (laukikīṣu kathāsv an-apekṣā viharanti)。出世經典，誠信、勤修 (lokōt-tarābhiḥ kathābhiḥ saram praty-ayanti)。

20 善巧·尋求一切諸法 (sarva-dharma-paryeṣṭi-kuśalāḥ)，求一切法增長了知 (sarva-dharma-prakṛti-vy-upa-śama-jñāna-vihāriṇo)。知法·**本無實不可得** ('n-upa-lambha-gocarā)。於所行處，亦無取捨 (niṣ-kiṃ-canā nir-upādānā niṣ-cintā nir-upa-dhayo 'n-upādāya)。解脫老病 (su-vi-muktā an-aṅgaṇā)，住諸功德 (a-paryanta-sthāyino)。從本已來，安住神通 ('bhi-jñāsu a-mūla-sthāyino 'saṅgacārikā an-avalīnā)，勤修深法 (gambhīreṣu dharmeṣv abhi-yuktā)。於甚深法，而無退轉 (na saṃsīdanti)。

於難解法，悉能通達 (dūr-anu-bodha-**buddha-jñāna**-pra-veśōd-gatā)。得一乘道 (**ekāyana-mārgānu-prāptā**)，無有疑惑 (nir-vi-cikitsās tīrṇa-katham-kathā)。於佛教法，不由他悟 (**a-para-pratyaya-jñānā**)。(an-adhi-māninaḥ)

30 其智宏深，譬之巨海 (sāgara-samā buddhy-a-kṣobhyāḥ)。菩提高廣，喻若須彌 (su-meru-samā jñānābhy-ud-gatāḥ)。自身威光，超於日月 (candra-sūrya-prabhāti-krāntāḥ)。凡所思擇，與慧相應 (prajñābhayā)。猶如雪山，其心潔白 (pāṇḍara-su-śukla-śuddha-śubha-cittatayā ca)。光明普照，無邊功德 (ut-tapta-hema-varṇa-sadrśā ava-bhāsa-nir-bhāsatayā ca)。燒煩惱薪，方之於·火 (agni-rāja-sadrśāḥ sarva-dharma-manyanā-kleśa-nir-dahanatayā)。不為善惡之所動搖 (vasuṃ-dharā-sadrśāḥ sarva-sattva-śubhā-śubha-kṣamanatayā)。心靜常安，猶如大地 (ap-sadrśāḥ sarva-kleśa-mūla-nir-dhāvana-pra-vāḥanatayā ca)。洗滌煩惱，如清淨水。心無所主，猶如火。不著世間，猶如風 (vāyu-sadrśāḥ sarva-lokā-sañjanatayā)。養諸有

情，猶如地。觀諸世界，如虛空(ākāśa-sadṛśāḥ sarva-dharma-nair-vedhikatayā sarvaśo
niṣ-kiṃcanatayā ca)。荷載眾生，猶如良乘(bhadrāśvājāneya-sadṛśāḥ su-vi-nītatayā)。
不染世法，譬之蓮花(padma-sadṛśāḥ sarva-lokân-upa-liptatayā)。遠暢法音，猶如
雷震(kālânusāri-mahā-megha-sadṛśā dharmâbhi-garjanatayā)。兩一切法，方之·
5 大雨(mahā-vṛṣṭi-sadṛśā dharma-salilâbhi-pa-varṣanatayā)。光蔽賢聖，猶彼大仙
(ṛṣabha-sadṛśā mahā-gaṇâbhi-bhavanatayā)。善能調伏，如大龍象(mahā-nāga-
sadṛśāḥ parama-su-dānta-cittatayā)。勇猛無畏，如師子王(simha-mrga-rāja-sadṛśā
vi-krama-vaiśāradya-saṃ-trastatayā)。覆護眾生，如尼拘陀樹(nyagrodha-druma-
rāja-sadṛśāḥ sarva-sattva-pari-trāṇatayā)。他論不動，如鐵圍山(parvata-rāja-sadṛśāḥ
10 sarva-para-pravādyā-kampanatayā)。修慈無量，如彼恒河(gagana-sadṛśā a-pari-
māṇa-maitrī-pa-bhāvanatayā)。諸善法王，能為前導，如大梵天(mahā-brahma-
samāḥ sarva-kuśala-mūla-dharmâdhi-patya-pūrvam-gamatayā)。無所聚積，猶如飛
鳥(pakṣi-sadṛśā a-saṃ-ni-caya-sthānatayā)。摧伏他論，如金翅王(garuḍa-dvija-
rāja-sadṛśāḥ sarva-para-pa-vādi-vidhvaṃ-sanatayā)。難遇、希有，如優曇花
15 (udumbara-puṣpa-sadṛśā dur-labhâ-praty-arthitayā)。

最勝丈夫，其心正直；無有懈怠，能善修行(nāgavat su-sam-ā-hitā a-vi-kṣiptā-
jihmêndriyatayā)。於諸見中，善巧決定(vi-niś-caya-kuśalāḥ)。柔和、忍辱(kṣānti-
saurabhya-bahulāḥ)，無嫉妬心(an-īṛṣukāḥ para-saṃ-pattya-prārthanatayā)。論法
無厭，求法不倦(visāradā dharma-kathāsv)。常勤演說，利益眾生(a-trptā dharma-
20 paryeṣṭayā)。

戒，若琉璃，內外明潔(vaidūrya-sadṛśāḥ śīlena)。善聞諸法，而為勝寶
(ratnâkarāḥ śrutena)。其所說言，令眾悅伏(mañju-svarā mahā-dharma- Dundubhi-
nir-ghoṣeṇa)。以智慧力，建大法幢、吹大法螺、擊大法鼓(mahā-dharma-bherim
parā-ghnanto mahā-dharma-śāṅkham ā-pūrayanto mahā-dharma-dhvajam)。常樂勤
25 修，建諸法表(uc-chrāpayanto dharmôlkām pra-jvālayantaḥ)。

由智慧光(prajñā-vilokino)，心無迷惑('saṃ-mūḍhā)。遠眾過失(nir-doṣāḥ)，
亦無損害(śānta-khilāḥ)。以淳淨心(śuddhā)，離諸穢染(nir-āma-gandhā)。
常行惠施，永捨慳貪(a-lubdhāḥ saṃ-vi-bhāga-ratā mukta-tyāgāḥ pra-sṛta-pāṇayo
dāna-saṃ-vi-bhāga-ratā)。稟性溫和，常懷慚恥。其心寂定，智慧明察
30 (dharmâmiṣābhyām dāne 'matsariṇo 'saṃ-sṛṣṭā an-ut-trasta-mānasā vi-raktā dhīrā
dhaureyā dhṛtimanto hrīmantāḥ su-vy-ūḍha-sattvā nir-gādhāḥ prâptâbhi-jñāḥ su-ratāḥ
sukha-saṃ-vāsā artha-karā)。作世間燈，破眾生闇(loka-pa-dyotā)。堪受利養，
殊勝福田。為大導師，周濟群物(nāyakā)。遠離憎、愛(nandī-rāgânu-naya-prati-
gha-pa-hīnāḥ)，心淨(śuddhāḥ)，無憂(śokâpa-gatā)。勇進、無怖，為大法
35 將。了知地獄，調伏自他。利益有情，拔諸毒箭。為世間解、為世間師，引導群
生捨諸愛著。永離三垢(nir-malā tri-mal-a-pa-hīnā)，遊戲神通(vi-krīḍitâbhi-jñā)。
因力(hetu-balikāḥ)、緣力、願力(pra-ṇi-dhāna-balikā)、(a-jihmā a-kuṭilā)發
起力、世俗力、出生力、善根力、三摩地力、聞力、捨力、戒力、忍力、精進力、

定力、慧力、奢摩他力、毘鉢舍那力、神通力、念力、覺力、摧伏一切大魔軍力，并他論法力、能破一切煩惱怨力、及殊勝大力。威福具足，相好端嚴。智慧辯才，善根圓滿。目淨脩廣，人所愛樂。其身清潔，遠離貢高。以尊重心，奉事諸佛。

於諸佛所，植眾善本(ete lakṣa-koṭī-niyuta-śata-sahasrāva-ropita-kuśala-mūlā)。

- 5 拔除憍慢 (ut-pāṭita-māna-śalyā)，離貪瞋癡 (apa-gata-rāga-dveṣa-mohāḥ)。殊勝吉祥，應供中·最 (śuddhāḥ śuddhādhi-muktā jina-bala-pra-śastā)。住勝智境 (loka-panḍita)，赫奕慧光 (tapta-jñāna-sam-ud-ā-gatā)。心生歡喜，雄猛無畏 (ut-jina-stutās)。福智具足，無有滯限。但說所聞，開示群物。隨所聞法，皆能解了。於菩提分法，勇猛勤修。空、無相·願，而常安住，及不生不滅·諸三摩地。行遍
- 10 道場，遠二乘境 (cittaadbilya-sam-anv-ā-gatāḥ sūrā dṛḍhā a-samā a-khilā a-tulā a-rajaskāḥ sa-hitā udārā ṛṣabhā hrīmanto dhṛtimantaḥ smṛtimanto matimanto gatimantaḥ prajñā-śastra-praharaṇā puṇyavanto dyutimanto vy-apa-gata-khilā mala-prahīṇāḥ smṛti-yuktāḥ śānta-jñānāmbhāḥ)。

- 阿難！我今略說·彼極樂界·所生·菩薩摩訶薩眾·真實功德，悉皆如是
- 15 (īdrśā ānanda tasmin buddha-kṣetre sattvāḥ saṃ-kṣiptena ca)。阿難！假令我身住壽·百、千、億、那由他劫，以無礙辯，欲具稱揚彼諸菩薩摩訶薩等·真實功德，不可窮盡 (vi-stareṇa punaḥ sacet kalpa-koṭī-niyuta-śata-sahasra-sthitikenāpy āyus-pra-māṇena tathāgatā nir-dīśyeran, naiva śakyam teṣāṃ sat-puruṣāṇāṃ guṇa-paryantam adhi-gantum)。阿難！彼諸菩薩摩訶薩等，盡其壽量，亦不能知 (na ca tathāgatasya
- 20 vaiśāradyōpa-cchedo bhavet | tat kasya hetoḥ? ubhayam apy eva ānanda a-cintyam a-tulyam yad idaṃ teṣāṃ bodhisattvāṇāṃ guṇās tathāgatasya cān-ut-tara-prajñā-prati-bhānam)。」

- 爾時，世尊告阿難言：「此是·無量壽佛·極樂世界。汝應從坐而起 (api cānanda ut-tiṣṭha)，合掌、恭敬，五體投地，為佛作禮 (paścān mukhī-bhūtvā, puṣpāva-
- 25 kīrṇāñjalim pra-grhya pra-ṇi-pata)。彼佛 (eṣā sā dig yatra sa bhagavān amitābhas tathāgato 'rhan samyak-saṃ-buddhas tiṣṭhati dhriyate yāpayati, dharmam ca deśayati vi-rajo vi-śuddham)，名稱遍滿十方 (yasya tan nāmadheyam an-ā-varaṇe daśa-diśi loke vi-ghuṣṭam)。彼一一方·恒沙諸佛 (ekaikasyāṃ diśi gaṅgā-nadī-vālukā-samā buddhā bhagavanto)，皆共稱讚 (varṇayanti stuvanti pra-śamsanty)，無礙、無斷
- 30 (a-sakṛd a-sakṛd a-saṅga-vācā-prati-vākyāḥ)。」

- 是時，阿難即從坐起，偏袒右肩，西面，合掌，五體投地，白佛言 (evam ukte āyusmān ānando bhagavantam etad avocat)：「世尊！我今欲見·極樂世界·無量壽如來 (icchāmy ahaṃ bhagavaṃs tam **amitābham amita-prabham amitāyusaṃ** tathāgatam arhantaṃ samyak-saṃ-buddhaṃ **draṣṭum**)，并供養、奉事·無量、百、
- 35 千、億、那由他佛及菩薩眾·種諸善根 (tāṃś ca **bodhisattvān mahāsattvān** bahu-buddha-koṭī-niyuta-śata-sahasrāva-ropita-kuśala-mūlān)。」

時 (sam-an-antara-bhāṣitā āyusmatānandenēyam vāk. atha tāvad eva)，無量壽佛 (so 'mitābhas tathāgato 'rhan samyak-saṃ-buddhaḥ)，即於掌中 (sva-pāṇi-talāt)，

放大光明 (tathā-rūpaṃ raśmiṃ prā-muñcad) , 遍照百、千、俱胝、那由他刹 (yad idaṃ koṭī-niyuta-śata-sahasra-tamaṃ buddha-kṣetraṃ mahatāva-bhāsenā sphuṭaṃ abhūt) 。彼諸佛刹 (tena khalu punaḥ samayena sarvatra koṭī-śata-sahasra-buddha-kṣetrāṇaṃ) · 所有 (ye ke-cit) 大小諸山，黑山 (kāla-parvatā vā) 、寶山 (ratna-parvatā vā) 、須彌盧山、迷盧山、大迷盧山、目真隣陀山、摩訶目真隣陀山、鐵圍山、大鐵圍山 (meru-mahā-meru-mucilinda-mahā-mucilinda-cakra-vāla-mahā-cakra-vālā vā) ，叢、薄、園林、及諸宮殿 (citayo vā stambhā vā vṛkṣa-gahanōdyāna-vimānāni) ，天、人等物 (divya-manuṣyakāni) ，以佛光明，皆悉照見 (tāni sarvāṇi tasya tathāgatasya tayā pra-bhayābhi-nir-bhinnāny abhūvan sam-abhi-bhūtāni) 。

10 譬如 (tad-yathāpi nāma) ，有人，以淨天眼，觀一尋地，見諸所有 (puruṣo vyāma-mātrake 'nv-ito dvitīyaṃ puruṣaṃ praty-avēkṣed) ；又如，日光出現 (āditye 'bhy-ud-gate) ，萬物斯覩。彼諸國中 (evam evāsmiṃ buddha-kṣetre) · 比丘、比丘尼、優婆塞、優婆夷 (bhikṣu-bhikṣuṇy-upāsakōpāsikā-deva-nāga-yakṣa-rākṣasa-gandharvāsura-garuḍa-kinnara-mahōraga-manuṣyā-manuṣyās ca) ， (tasyāṃ velāyāṃ) 悉見·無量壽如來 (adrākṣus tam amitābhaṃ tathāgatam arhantaṃ samyak-saṃ-buddhaṃ) ，如·須彌山王 (su-merum iva parvata-rājaṃ) · 照諸佛刹 (sarva-kṣetrābhy-ud-gataṃ sarvā diśo 'bhi-bhū-ya, bhāsamānaṃ tapantaṃ vi-rocamānaṃ vibhṛjāmanam) ，時·諸佛國·皆悉明現，如處一尋。以無量壽如來·殊勝光明·極清淨故，見彼高座、及諸聲聞、菩薩等眾 (taṃ ca mahāntaṃ bodhisattva-gaṇaṃ tam ca bhikṣu-saṃghaṃ yad idaṃ buddhānu-bhāvena tasyāḥ pra-bhāyāḥ pari-suddhatvāt) 。

25 譬如，大地 (tad-yathēyaṃ mahā-pṛthivī) ，洪水盈滿 (ekōdaka-jātā bhavet) ，樹林 (tatra na vṛkṣā) 、山 (na parvatā) 、河·皆沒不現 (na dvīpā, na tṛṇa-gulmausadhivanas-patayo, na nadī-śvabhra-prapātāḥ pra-jñāpayeran) ，唯有大水 (anyatraikārṇa-vībhūtā mahā-pṛthivyekā syāt) 。如是 (evam eva) ，阿難！彼佛刹中 (tasmiṃ buddha-kṣetre) ，無有他論及異形類 (nāsty anyat kiṃ-cil-liṅgaṃ vā nimittaṃ vā) ，唯除 (anyatraiva) 一切大聲聞眾·一尋光明 (vyāma-prabhāḥ śrāvakās) ，及彼菩薩摩訶薩·踰繕那等、百、千尋光 (te ca yojana-koṭī-śata-sahasra-prabhā bodhisattvāḥ) 。

30 彼無量壽如來·應·正等覺 (sa ca bhagavān amitābhas tathāgato 'rhan samyak-saṃ-buddhas) 光明，映蔽一切聲聞、及諸菩薩 (taṃ ca śrāvaka-gaṇaṃ tam ca bodhisattva-gaṇaṃ abhi-bhū-ya) ，令諸有情悉皆得見 (sarvā diśaḥ prabhāsayan saṃ-dṛśyate) 。

35 彼極樂界 (tena khalv api samayena tasyāṃ sukhāvatyāṃ loka-dhātu) · 菩薩、聲聞、人、天眾等 (bodhisattvāḥ śrāvaka-deva-manuṣyās ca) ，一切 (sarve te) 皆覩·娑婆世界·釋迦如來，及比丘眾·圍繞·說法 (imāḥ sahā-loka-dhātum śākyamuṇi ca tathāgatam arhantaṃ samyak-saṃ-buddham arhatā bhikṣu-saṃghena pari-vṛtaṃ paśyanti sma dharmam deśayantam) 。

爾時，佛告彌勒菩薩言 (tatra khalu bhagavān ajitaṃ bodhisattvaṃ mahāsattvaṃ āmantrayate sma) : 「汝頗見 (paśyasi tvam ajita) · 具足清淨、威德、莊嚴 · 佛剎 (amuṣmin buddha-kṣetre guṇālam-kāra-vyūha-saṃpadam) ，及見 · 空中 · 樹林、園苑、涌泉、池沼不耶 (upariṣṭac cāntarīkṣe ārāma-ramaṇīyāny udyāna-ramaṇīyāni nadī-puṣkariṇī-ramaṇīyāni) ? (nānā-ratna-padmôtpala-kumuda-puṇḍarīkākīrṇāni) 汝見 · 大地 (adhastac ca dharaṇī-talam upādāya) 乃至色究竟天 (yāvad akaniṣṭha-bhavanād) ，於虛空中，散花樹林，以為莊嚴 (gagana-talam puṣpābhi-kīrṇaṃ puṣpāvali-samupaśōbhitaṃ) 。 (nānā-ratna-stamba-pankti-pari-sphuṭaṃ) 復有眾鳥，住虛空界，出種種音，猶如佛聲 · 普聞世界。是諸眾鳥，皆是化作，非 · 實畜生 (tathāgatābhi-nir-mita-nānā-dvija-saṃgha-ni-ṣevitaṃ) 。汝見是耶？」

彌勒白佛言 (ajito bodhisattva āha) : 「唯然，已見 (paśyāmi bhagavan) 。」

bhagavān āha - paśyasi punas tvam ajita etān a-marān dvija-saṃghān sarva-buddha-kṣetraṃ buddha-svareṇābhi-vi-jñāpayantaṃ yenaite bodhisattvā nityam a-vi-rahitā buddhānu-smṛtyā?

ajita āha - paśyāmi bhagavan.

佛復告彌勒菩薩言 (bhagavān āha) : 「汝見此諸眾生 (paśyasi punas tvam ajita atra buddha-kṣetre 'mūn sattvān) · 入 · 踰繕那、百、千宮殿已 (yojana-śata-sahasrikeṣu vimāneṣv abhi-rūdhān) ，遊行虛空 (antarīkṣe) · 無著、無礙，遍諸剎土，供養諸佛 (sa-sat-kārān krāmantaḥ) ，及見彼有情 · 於晝夜分 · 念佛相續不耶？」

彌勒白言 (ajita āha) : 「唯然，盡見 (paśyāmi bhagavan) 。」

佛復告言 (bhagavān āha) : 「汝見 (tat kiṃ manyase ajita asti kiṃ-cin nānātvaṃ) · 他化自在天 (devānāṃ para-nirmita-vaśa-vartināṃ) · 與 · 極樂 (sukhāvatyāṃ loka-dhātau) · 諸人 (manuṣyāṇāṃ) · 受用資具 · 有差別不 (vā) ?」

彌勒白言 (ajita āha) : 「我不見彼有少差別 (ekam apy ahaṃ bhagavan nānātvaṃ na sam-anu-paśyāmi yāvan maha-rddhikā atra sukhāvatyāṃ loka-dhātau manuṣyāḥ) 。」

佛告彌勒 (bhagavān āha) : 「汝見 · 極樂世界人 · 住胎不 (paśyasi punas tvam ajita tatra sukhāvatyāṃ loka-dhātāv etesāṃ manuṣyānāṃ udāreṣu padmeṣu garbhāvāsam) ?」

彌勒白言 (āha) : 「世尊！譬如 (tad-yathāpi nāma bhagavaṃs) ，三十三天 (trāyas-trimśā devā) 、夜摩天等 (yāmā devā vā) ，入 (pañcāśad-yojanikeṣu vā) 百由旬 (yojana-śatikeṣu vā) ，若五百由 (pañca-yojana-śatikeṣu vā) 旬宮殿之內 (vimāneṣu pra-viṣṭāḥ) ，遊戲、歡樂 (krīḍanti ramanti pari-cārayanti) 。我 (evam evāhaṃ bhagavan) 見 · 極樂世界 (atra sukhāvatyāṃ loka-dhātāv) 人 · 住胎者，如夜摩天 · 處於宮殿 (eteṣāṃ manuṣyāṇāṃ udāresu padmesu garbhāvāsam paśyāmi) 。又見 · 眾生 · 於蓮華內 (santi khalu punar atra bhagavan sattvā ya aupapādukāḥ padmesu) ，結加趺坐 (pary-aṅkaiḥ prādur-bhavanti) ，自然化生 。」

時，彌勒菩薩復白佛言：「世尊！何因（tat ko 'tra bhagavan hetuḥ）、緣故（kaḥ pratyayo），彼國眾生（yad），有胎生者（anye garbhāvāsaṃ prati-vasanti）、化生者（anye punar aupapādukāḥ padmeṣu pary-aṅkaiḥ prādur-bhavanti）？」

佛告彌勒（bhagavān āha）：「若有眾生（ye te ajita bodhisattvā anyeṣu buddha-kṣetreṣu sthitāḥ），（sukhāvatyāṃ loka-dhātāv upa-pattaye）墮於疑悔（vi-cikitsām ut-pādayanti），積集善根（tena cittena kuśala-mūlāny ava-ropayanti），希求佛智、普遍智、不思議智、無等智、威德智、廣大智。於自善根，不能生信，以此因緣，於五百歲，住宮殿中（teṣām atra garbhāvāso bhavati），不見佛、不聞法、不見菩薩、及聲聞眾。

若有眾生（ye punar），斷除疑悔（nir-vi-cikitsām ut-pādyā, cchinna-kāṅkṣāḥ），（sukhāvatyāṃ loka-dhātāv upa-pattaye）積集善根（kuśala-mūlāny ava-ropayanti），希求佛智（buddhānāṃ bhagavatām a-saṅga-jñānam evākalpayanti），乃至廣大智，信·已善根（abhi-śraddadhati adhi-mucyante）。此人（te），於蓮華內，結加趺坐，忽然化生（aupapādukāḥ padmeṣu pary-aṅkaiḥ），瞬息而出（prādur-bhavanti）。

譬如，他國有人來至，而此菩薩·亦復如是。餘國（ye te ajita bodhisattvā mahāsattvā anyatra buddha-kṣetreṣu sthitāḥ）發心（cittam ut-pādayanti）來生極樂，見無量壽佛（amitābhasya tathāgatasyārhataḥ samyak-saṃ-buddhasya darśanāya），奉事、供養·及諸菩薩、聲聞之眾。（na vi-cikitsām ut-pādayanti, na kāṅkṣanti a-saṅgaṃ buddha-jñānam, sva-kuśala-mūlaṃ cābhi-śraddadhati）阿逸多！汝觀·殊勝智者（teṣām），彼因廣慧力故，受彼化生（aupapādukānām），於蓮花中，結加趺坐（pary-aṅkaiḥ prādur-bhūtānām muhūrta-mātreṇa evaṃ-rūpaḥ kāyo bhavati tad-yathānyesām cirōpa-pannānām sattvānām）。

汝觀（paśya ajita）·下劣之輩（prajñā-daur-balyaṃ prajñā-vai-mātryaṃ prajñā-pari-hāniṃ prajñā-parittatām），（yat tu hitāya）於五百歲中（pañca-varṣa-śatāni），不見佛（pari-hiṇā bhavanti buddha-darśanād）、不聞法（bodhisattva-darśanād）、不見菩薩（dharma-śravaṇād）·（dharma-saṃ-kathanāt）及聲聞眾，不知菩薩威儀法則，不能修習諸功德（kuśala-mūla-caryāyāḥ pari-hiṇā bhavanti sarva-kuśala-mūla-saṃ-pattibhiḥ）故，無因·奉事無量壽佛。是諸人等（yad idam），皆為昔緣·疑悔·所致（vi-cikitsā-patitaiḥ saṃjñā-manasi-kāraiḥ）。

譬如（tad-yathāpi nāma ajita），剎帝利王（rājñāḥ kṣatriyasya mūrdhābhi-ṣiktasya）·其子犯法，幽之內宮（bandha-nāgāraṃ bhavet），處以花觀，層樓綺殿，妙飾奇珍（sarva-sau-varṇa-vaidūrya-praty-uptam），（avasakta-paṭṭa-mālya-dāma-kalāpam）寶帳金床（nānā-raṅga-vibhava-vitānaṃ），重敷茵褥，（dūṣya-paṭṭa-saṃ-channaṃ）名花布地（nānā-puṣpa-kusumābhi-kīrṇam），燒大寶香（udāra-dhūpa-nir-dhūpitam），服御所資·悉皆豐備（prāsāda-harmya-niryūha-gavākṣa-vedikā-toraṇa-vicitraṃ sapta-ratnaṃ kiṅkiṇī-jāla-saṃ-channaṃ catur-asraṃ catuḥ-sthūnaṃ catur-dvāraṃ catuḥ-sopānaṃ），（tatra tasya sa rājñāḥ putraḥ kena-cid eva krtyena pra-ksipyā）而以閻浮金（jāmbū-nada-su-varṇa-mayair）·鎖（ni-gaḍair），繫其兩足（baddho

bhavati) 。」 tasya ca tatra paryāṅkaḥ pra-jñaptaḥ syād an-eka-goṇikā-sṭīrṇas tūlikā-parṇakā-sṭīrṇaḥ kāliṅga-prāvaraṇa-praty-ā-staraṇaḥ sôt-tara-padac-chada ubhayānta-lohitôpa-dhānaś citro darśanīyaḥ. sa tatra tadābhi-ṣaṅṅo vā abhi-saṃ-panno vā bhavet. bahu cāsyān-eka-vidhaṃ śuci-vinītaṃ pāna-bhojanaṃ tatrôpa-nāmyeta.

5 tat kiṃ manyase ajita udāras tasya rāja-putrasya sa pari-bhogo bhavet?

ajita āha - udāro bhagavan.

佛告彌勒 (bhagavān āha) : 「於意云何 (tat kiṃ manyase ajita) , 彼王子心, 寧·樂此·不 (api tv ā-svādayet tatra ni-śāmayec ca, tena vā tuṣṭiṃ vidyāt) ? 」

10 答言 (āha) : 「不也 (no hīdaṃ) 。世尊 (bhagavan) ! 彼幽繫時 (api tu khalu punar yady apa-nītya rājñā tatra bandha-nāgāre pra-kṣipto bhavet) , 常思解脫 (sa tato mokṣam evā-kāṅkṣet) ; 求諸親識·居士·宰官·長者·近臣 (abhi-jātān kumārān amātyān sṭry-āgārān śreṣṭhino gr̥hapatīn kottā-rājāmś ca pary-ēṣayet) 。 (ya enaṃ tato bandha-nāgārāt pari-mocayeyuḥ) 王之太子 (kiṃ cāpi bhagavaṃs tasya rājā-kumārasya) , 雖希出離, 終不從心 (tatra bandha-nāgāre nābhi-ratiḥ) 。乃至剎帝利王·心生歡喜, 方得解脫 (nātra pari-mucyate, yāvan na rājā pra-sādam upa-darśayati) 。

佛告彌勒 (bhagavān āha) : 「如是, 如是 (evam eva ajita) 。若有 (ye te bodhisattvā) 墮於疑悔 (vi-cikitsā-patitāḥ) ·種諸善根 (kuśala-mūlāny ava-ropayanti) , 希求佛智、乃至廣大智 (kāṅkṣati buddha-jñānam) , 於自善根·不能生信。由聞佛名 (kiṃ cāpi tena **buddha-nāma-śravaṇena**) ·起信心故 (tena ca **citta-pra-sādamātreṇa**) , 雖生彼國 (**atra sukhāvatyām loka-dhātāv upa-padyante**) , (**na tu khalv aupapādukāḥ padmeṣu paryāṅkaiḥ prādur-bhavanti**) 於蓮花中, 不得出現 (api tu **padmeṣu garbhāvāsam prati-vasanti**) 。彼等眾生, 處花胎中 (kiṃ cāpi teṣāṃ) , 猶如園苑、宮殿之想 (tatrôdyāna-vimāna-saṃjñāḥ saṃ-tiṣṭhante) 。何以故? 彼中, 清淨, 無諸穢惡 (nāsty uccāra-prasrāvam) , 一切無有不可樂者 (nāsti kheṭa-simhāṅakam, na prati-kūlam manasaḥ pra-vartate) 。然 (api tu khalu punaḥ) , 彼眾生, 於五百歲 (pañca varṣa-śatāni) , 不見佛 (**vi-rahitā bhavanti buddha-darśanena**) 、不聞法 (dharma-śravaṇena) 、不見菩薩·及聲聞眾, 不得供養、奉事諸佛, 不得問於菩薩法藏 (bodhisattva-darśanena) , (dharma-sāṃ-kathya-vi-niś-cayena) 遠離一切殊勝善根 (sarva-kuśala-mūlena dharma-caryābhiś ca) , 彼等於中·不生欣樂 (kiṃ cāpi te tatra nābhi-ramante na tuṣṭiṃ vi-jānanti) , 不能出現·修習善法。

30 (api tu khalu punaḥ) **往昔世中過失盡已 (pūrvāparān kṣapayitvā)** , 然後 (te bhūyas tataḥ paścān) 乃出 (**nis-krāmanti**) 。彼於出時 (na caiśāṃ tato niṣ-krāmatāṃ niṣ-kramaḥ) , 心迷上、下、四方之所 (pra-jñāyate ūrdhvam adhas tiryag vā) 。若五百歲無疑惑者 (paśya ajita etarhi nāma pañcabhir varṣa-śatair) , 即當供養無量、百、千、俱胝、那由他佛 (bahūni buddha-koṭī-niyuta-śata-sahasrôpa-sthānāni syur) , 并種無量、無邊善根 (bahv-a-pari-mānā-saṃ-khyeyā-pra-meyāṇi ca kuśala-mūlāny ava-ropayitavyāni) 。 (tat sarvaṃ vi-cikitsā-doṣeṇa vi-nāśayanti) 汝, 阿逸多! 當

知 (paśya ajita) · 疑惑 · 與諸菩薩為大損害 (kiyan-mahate 'n-arthāya bodhisattvānām vi-cikitsā saṃ-vartata iti) 。

tasmāt tarhi ajita bodhisattvair nir-vi-cikitsair bodhaye cittam ut-pād-ya, kṣipram sarva-sattva-hita-sukhā-dhānāya sām-arthya-prati-lambhârthaṃ **sukhāvatyām loka-dhātāv upa-pattaye** kuśala-mūlāni pari-nāmayitavyāni, yatra bhagavān **amitābhas** tathāgato 'rhan samyak-saṃ-buddhaḥ

爾時，彌勒菩薩白佛言 (evam ukte ajito bodhisattvo bhagavantam etad avocat) : 「世尊 (kiṃ punar bhagavan) ! 於此國界 · 不退菩薩 (bodhisattvā ito buddha-kṣetrāt pari-niṣ-pannā) ，當生極樂國者 (anyeṣāṃ vā buddhānām bhagavatām antikāt sukhāvatyām loka-dhātāv upa-patsyante) ，其數幾何？」

佛告彌勒 (bhagavān āha) : 「此佛土中 (ito hy ajita buddha-kṣetrād) ，有七十二億 (dvā-saptati-koṭi-niyutāni) 菩薩 (bodhisattvānām) (pari-niṣ-pannāni) ，彼於無量、億、那由他、百、千佛所，種諸善根，成不退轉，當生彼國 (yāni sukhāvatyām loka-dhātāv upa-patsyante, pari-niṣ-pannānām a-vai-vartikānām bahu-buddha-koṭi-niyuta-śata-sahasrāṇy ava-ropitaiḥ kuśala-mūlaiḥ) 。

況 (kaḥ punar vādas) · 餘菩薩，由少善根 (tataḥ paritta-taraiḥ kuśala-mūlaiḥ) · 生彼國者，不可稱計。

阿逸多！從難忍如來佛國 (duṣ-pra-sahasya tathāgatasyāntikād) ，有十八億不退菩薩 (aṣṭā-daśa-koṭi-niyuta-śatāni bodhisattvānām) ，當生極樂世界 (sukhāvatyām loka-dhātāv upa-patsyante) 。

20 東北方 (pūrvôt-tare dig-bhāge) · 寶藏佛 (ratnākaro nāma tathāgato viharati) 國中 (tasyāntikān) ，有九十億不退菩薩 (navati-bodhisattva-koṭyaḥ) ，當生彼土 (sukhāvatyām loka-dhātāv upa-patsyante) 。

從無量聲如來國中 (jyotiṣ-prabhasya tathāgatasyāntikād) ，有二十二億不退菩薩 (dvā-viṃśati-bodhisattva-koṭyaḥ) ，當生彼土 (sukhāvatyām loka-dhātāv upa-patsyante) 。

從光明如來國中 (amita-prabhasya tathāgatasyāntikāt) ，有三十二億不退菩薩 (pañca-viṃśati-bodhisattva-koṭyaḥ) ，當生彼土 (sukhāvatyām loka-dhātāv upa-patsyante) 。

30 loka-pradīpasya tathāgatasyāntikāt ṣaṣṭi-bodhisattva-koṭyaḥ sukhāvatyām loka-dhātāv upa-patsyante.

從龍天如來國中 (nāgābhi-bhuvāḥ tathāgatasyāntikāc) ，有十四億不退菩薩 (catuḥ-ṣaṣṭi-bodhisattva-koṭyaḥ) ，當生彼土 (sukhāvatyām loka-dhātāv upa-patsyante) 。

從勝天力如來國中，有十二千不退菩薩，當生彼土。

35 從師子如來國中 (siṃhasya tathāgatasyāntikāt) ，有五百不退菩薩 (aṣṭā-daśa-bodhisattva-sahasrāni) ，當生彼土 (sukhāvatyām loka-dhātāv upa-patsyante) 。

從離塵如來國中 (vi-rajah-prabhasya tathāgatasyāntikāt)，有八十一億不退菩薩 (pañca-vimśati-bodhisattva-koṭyaḥ)，當生彼土 (sukhāvatyāṃ loka-dhātāv upa-patsyante)。

從世天如來國中，有六十億不退菩薩，當生彼土。

5 從勝積如來國中 (śrī-kūṭasya tathāgatasyāntikād)，有六十億不退菩薩 (ekā-śīti-bodhisattva-koṭī-niyutāni)，當生彼土 (sukhāvatyāṃ loka-dhātāv upa-patsyante)。

從人王如來國中 (narēndra-rājasya tathāgatasyāntikād)，有十俱胝不退菩薩 (daśa-bodhisattva-koṭī-niyutāni)，當生彼土 (sukhāvatyāṃ loka-dhātāv upa-patsyante)。

10 balābhi-jñasya tathāgatasyāntikād dvā-daśa-bodhisattva-sahasrāṇi sukhāvatyāṃ loka-dhātāv upa-patsyante

從勝花如來國中 (puṣpa-dhvajasya tathāgatasyāntikāt)，有五百菩薩，具大精進 (pañca-vimśatir vīrya-prāptā bodhisattva-koṭya)，發趣一乘 (eka-pra-sthāna-pra-sthitā)，於七日中 (ekenāṣṭāhena)，能令眾生·離百、千、億、那由他劫·生死流轉 (navati-kalpa-koṭī-niyuta-śata-sahasrāṇi)，彼等，亦當生極樂界 (paścān mukhī-kr-tya, sukhāvatyāṃ loka-dhātāv upa-patsyante)。

15 jvalanādhi-pates tathāgatasyāntikād dvā-daśa-bodhisattva-koṭyaḥ sukhāvatyāṃ loka-dhātāv upa-patsyante.

從發起精進如來國中 (vaiśaradya-prāptasya tathāgatasyāntikād)，有六十九億不退菩薩 (ekōna-saptati-bodhisattva-koṭyaḥ)，當生彼土 (sukhāvatyāṃ loka-dhātāv upa-patsyante)。到彼國已，供養、禮拜無量壽如來、及菩薩眾 (amitābhasya tathāgatasya darśanāya vandanāya pary-upāsanāya pari-prcchanāya pari-praśnī-karanāya)。

阿逸多 (etena ajita paryāyeṇa)！我若具說諸方菩薩·生極樂界，若已到、今到、當到，為供養、禮拜、瞻仰無量壽佛等者，但說其名 (pari-pūrṇa-kalpa-koṭī-niyutaṃ nāmadheyāni pari-kīrtayeyaṃ, teṣāṃ tathāgatānāṃ yebhyas te bodhisattvā upa-saṃ-krāmanti sukhāvatyāṃ loka-dhātāu tam amitābham tathāgatam drastum vanditu pary-upāsitum)，窮劫不盡 (na śakyaś ca paryanto 'dhi-gantum)。

阿逸多！汝觀 (paśya ajita)·彼諸菩薩摩訶薩·善獲利益 (kiyat-su-labdha-lābhās te sattvā, ye 'mitābhasya tathāgatasyārhatāḥ samyak-sam-buddhasya nāmadheyam śrosyanti)。若有聞彼佛名，能生一念喜愛之心，當獲如上所說功德 (nāpi te sattvā hīnādhi-muktikā bhaviṣyanti, ye 'ntaśa eka-citta-pra-sādam api tasmimś tathāgate 'bhi-lapyante, asmimś ca dharma-paryāye)；心無下劣，亦不貢高，成就善根，悉皆增上。

35 阿逸多！是故，告汝、及天、人·世間·阿修羅等，今，此法門，付囑於汝。應當愛樂修習 (tasmād asya dharma-paryāyasyādhy-āśayena śravaṇōd-grahaṇa-dhāraṇārthaṃ pary-avāptaye vi-stareṇa saṃ-pra-kāśāya bhāvanārthaṃ ca su-mahad vīryam ā-rabdavyam)。乃至 (antaśa) 經一晝夜 (eka-rātriṃ-dinam api)·(eka-

go-doha-mātram api) 受持、讀誦 (antaśaḥ pustakāva-ropitaṃ kṛtvā), 生希望心, 於大眾中, 為他開示, 當令書寫、執持經卷 (su-likhito dhārayitavyaḥ)。於此經中, 生導師想 (śāstr-samjñā ca tatrôpādāya)。

阿逸多! 是故, 菩薩摩訶薩, 欲令 (kartavyêcchadbhiḥ) 無量諸眾生等·速疾 (kṣipram a-pari-mitān sattvān) 安住·不退轉於阿耨多羅三藐三菩提 (a-vai-vartikatve 'n-ut-tarāyāḥ samyak-sam-bodheḥ prati-sthāpayitum), 及欲見彼 (tac ca tasya bhagavato 'mitābhāsyā tathāgatasya buddha-kṣetraṃ draṣṭum) 廣大、莊嚴、攝受殊勝佛剎圓滿功德者 (ātmanāś ca viśiṣṭāṃ buddha-kṣetra-guṇālaṃ-kāra-vyūhasaṃ-padaṃ pari-grahītum iti), 應當起精進力, 聽此法門。

10 tasmāt tarhi, ajita, ā-rocayāmi vaḥ, prati-vedayāmi sa-devakasya lokasya purato 'sya dharma-paryāyasya śrāvaṇāya.

假使經過大千世界 (tri-sāhasra-mahā-sāhasram api loka-dhātum) ·滿中·猛火 (agni-pūrṇam), 為求法故, 不生退屈、諂偽之心, 讀誦、受持、書寫經卷, 乃至於須臾頃, 為他開示, 勸令聽聞, 不生憂惱; 設入大火 (ava-gāh-ya ati-kram-ya), (eka-cittôt-pādam api) 不應疑悔 (prati-sāro na kartavyaḥ)。何以故 (tat kasya hetoḥ)? 彼無量億諸菩薩等 (bodhisattva-koṭyo hy ajita), 皆悉求此微妙法門, 尊重、聽聞, 不生違背 (a-śravaṇād eṣāṃ evaṃ-rūpāṇāṃ dharma-paryāyāṇāṃ vi-vartante 'n-ut-tarāyāḥ samyak-saṃ-bodheḥ)。是故, 汝等應求此法。

阿逸多 (api tu khalu ajita)! 彼諸眾生, 獲大善利 (aty-arthaṃ su-labdhā-lābhāś te sattvā); 若於來世, 乃至正法滅時, 當有眾生, 殖諸善本, 已曾供養無量諸佛, 由彼如來加威力故 (ava-ropita-kuśala-mūlāḥ pūrva-jina-kṛtādhi-kārā buddhādhi-sthitāś ca bhaviṣyanti, yeṣāṃ an-ā-gate 'dhvani yāvat sad-dharma-vi-pra-lope vartamāne), 能得如是廣大法門 (ime evaṃ-rūpā udārā dharma-paryāyāḥ); 一切如來, 稱讚 (sarva-buddha-saṃ-varnitāḥ sarva-buddha-pra-śastāḥ)、悅可 (sarva-buddhānu-jñātā); 若於彼法攝取、受持, 當獲廣大一切智智 (mahataḥ sarva-jñā-jñānasya kṣipram ā-hārakāḥ); 隨意所樂 (śrotrābhāsam ā-gamiṣyanti), 種諸善根。若善男子、善女人等, 於彼法中, 廣大勝解之者 (ye), 當能聽聞 (śrutvā), 獲大歡喜 (côdāra-prīti-prāmodyaṃ prati-lapsyanta), 受 (ud-grahīṣyanti) 持 (dhārayīṣyanti)、讀誦 (vācayīṣyanti), (pary-avāpsyanti) 廣為他說 (parebhyo vi-stareṇa saṃ-pra-kāśayīṣyanti), 常樂修行 (bhāvanābhi-ratāś ca bhaviṣyanti) (antaśo likhitvā pūjayīṣyanti, bahu ca te puṇyaṃ pra-saviṣyanti, yasya na su-karā saṃkhyā kartum)。

阿逸多! 無量億數·諸菩薩等, 求請此法, 不曾厭背。是故, 汝等諸善男子及善女人, 於今、來世, 能於是法, 若已求、現求、當求者, 皆獲善利。

35 阿逸多 (iti hi ajita)! 如來所應作者 (yat tathāgatena kartavyam), 皆已作之 (kṛtaṃ mayā)。汝等 (yuṣmābhir) (idāṇīm) 應當安住無疑 (nir-vi-cikitsā-yogaḥ karaṇīyaḥ); 種諸善本, 應常修學; 使無疑滯 (mā saṃ-śayata a-saṅgam an-ā-varaṇam

buddha-jñānam)，不入·一切種類珍寶·成就·牢獄 (mā bhūt sarvākārāva-ropita-ratna-maye bandha-nāgāre pra-veśaḥ)。

阿逸多！如是等類大威德者，能生廣大佛法異門。由於此法不聽聞故，有一億菩薩，退轉阿耨多羅三藐三菩提。

5 阿逸多！佛出世難 (dur-labho hi ajita buddhôt-pādaḥ)；離八難身，亦為難得。諸佛如來無上之法，十力、無畏、無礙、無著·甚深之法，及波羅蜜等菩薩之法，能說法人，亦難開示 (dur-labhā dharma-deśanā)。阿逸多！善說法人，非·易可遇，堅固深信·時·亦難遭 (dur-labhā kṣaṇa-sampat)。是故，我今如理宣說 (ā-khyātā ca ajita mayā sarva-kuśala-mūla-pāramitā-prāptih)。汝等 (yūyam) 修
10 習，應如教住 (idānīm abhi-yujyata prati-padyadhvam)。

汝，阿逸多！我以此法門·及諸佛法，囑累於汝 (asya khalu punar ajita dharmaparyāyasya mahatīm parīndanām karomi)。汝當修行，無令滅沒 (a-vi-pra-ṇāśāya)。如是廣大微妙法門，一切諸佛之所稱讚。勿違佛教·而棄捨之；當令汝等獲不
15 善利，淪沒長夜，備眾危苦。是故，我今為大囑累，當令是法·久住不滅，應勤修行 (buddha-dharmāṇām an-antar-dhānāya parā-kramiṣyatha)，隨順我教 (mā tathāgatā-jñām kṣobhayiṣyatha)。」

爾時，世尊 (atha khalu punar bhagavāṃs tasyām velāyām) 而說頌曰 (imā gāthā abhāṣata)：

20 「若於福德初未修，終不聞斯微妙法；勇猛能成諸善利，當聞如是甚深經。彼人曾見諸世尊，能作大光拯濁世，多聞總持如巨海，彼獲聖賢喜愛心。懈怠邪見下劣人，不信如來斯正法；若曾於佛殖眾善，救世之行彼能修。譬如盲人恒處闇，不能開導於他路；聲聞於佛智亦然，況餘有情而悟解。如來功德佛自知，唯有世尊能開示，天龍夜叉所不及，二乘自絕於名言。
25 若諸有情當作佛，行超普賢登彼岸，敷演一佛之功德，時逾多劫不思議，於是中間身滅度，佛之勝慧莫能量。是故具足於信聞，及諸善友之攝受，得聞如是深妙法，當獲愛重諸聖尊。如來勝智遍虛空，所說義言唯佛悟，是故博聞諸智士，應信我教如實言。人趣之身得甚難，如來出世遇亦難，信慧多時方乃獲，是故修者應精進。
30 如是妙法已聽聞，常念諸佛而生喜，彼人往昔真吾友，善能樂欲佛菩提。」

爾時，世尊說是經已 (asmin khalu punar dharmaparyāye bhāṣyamāṇe)，天、人·世間，有萬二千·那由他·億眾生 (dvā-daśānām sattva-niyuta-koṭīnām)，遠塵 (vi-rajo) 離垢 (vi-gata-malaṃ)，得法眼淨 (dharmeṣu dharma-cakṣur vi-śuddham)。
35 二十億眾生 (catur-viṃśatyā koṭībhir)，得阿那含果 (an-ā-gāmi-phalaṃ prāptam)。六千八百比丘 (aṣṭānām bhikṣu-śatānām)，諸漏已盡 (an-upādāyāsravebhyāś)，心得解脫 (cittāni vi-muktāni)。四十億菩薩，於無上菩提住不退轉，被大甲冑，當成正覺。有二十五億眾生 (pañca-viṃśatyā bodhisattva-koṭībhir)，得不退忍 (an-

ut-pattika-dharma-kṣāntiḥ prati-labdhā) 。有四萬、億、那由他、百、千眾生 (deva-mānuṣikāyās ca pra-jāyās catvāriṃśat-koṭi-niyuta-śata-sahasrāṇām) ，於無上菩提·未曾發意 (an-ut-panna-pūrvāny an-ut-tarāyāṃ samyak-saṃ-bodhau) ，今始初發 (cittāny ut-pannāni) ，種諸善根 (kuśala-mūlāny ava-ropitāni) ，願生·極樂世界 (sukhāvatyāṃ loka-dhātāv upa-pattaye ca) ，見·阿彌陀佛 (bhagavato 'mitābhasya tathāgatasya darśana-kāmatayā) ，皆 (sarve ca te) 當往生彼如來土 (tatrōpa-padya) ，各於異方·次第成佛·同名妙音 (anu-pūrveṇa mañju-svarā nāma tathāgatā anyesu loka-dhātusūpa-patsyante) 。有八萬、億、那由他眾生 (aśītis ca niyuta-koṭyo) ， (dīpam-kare tathāgate) 得授記法忍 (labdha-kṣāntikā) ，成無上菩提 (a-vai-vartikā an-ut-tarāyāḥ samyak-saṃ-bodher) ；彼無量壽佛·昔行菩薩道時·成熟有情 (amitāyuṣaiva tathāgatena pari-pācitāḥ pūrva-bodhisattva-caryāṃ carantas) ，悉皆 (tās ca) 當生極樂世界 (sukhāvatyāṃ loka-dhātāv upa-pad-ya) ，憶念·儔昔所發思願，皆得成滿 (pūrva-pra-ni-dhāna-caryāḥ pari-pūrayisyanti) 。

爾時 (tasyāṃ velāyām) ，三千大千世界 (ayaṃ tri-sāhasra-mahā-sāhasra-loka-dhātuḥ) ，六種 (ṣaḍ-vi-kāraṃ) 震動 (prākampat) ，并現種種希有神變 (vi-vidhāni ca prāti-hāryāni saṃ-drśyante sm) ，放大光明，普照世界。無量、億、那由他、百、千·天、人 (divya-mānuṣyakāni ca) ，同時音樂 (tūryāni) ，不鼓自鳴 (saṃ-pravādītāny abhūvan) ；雨·天曼陀羅花，沒至于膝 (jānu-mātraṃ ca mādārava-puṣpaiḥ prthivyāṃ saṃs-kṛtam abhūt) ；乃至阿迦膩吒天，皆作種種殊妙供養 (anumodanā-śabdena ca yāvad akaniṣṭha-bhuvanaṃ vi-jñaptam abhūt) 。

佛說經已 (idam avocad bhagavān ātta-manāḥ) ，彌勒菩薩 (ajito bodhisattvo mahāsattva) 等·及尊者阿難 (āyusmāṃś cānandaḥ) ，一切大眾 (sā ca sarvāvati parṣat sa-deva-mānuṣāśura-garuḍa-gandharvasya loko) ，聞佛所說 (bhagavato bhāṣitam) ，皆大歡喜 (abhy-a-nand-ann iti) 。