

Chapter Six: Bringing Forth Great Vows — *The Infinite Life Sutra*

法藏白言：「唯願世尊，大慈聽察。」

Bhikṣu Dharmākara then said, “May the Lokanātha^{*1} listen to and examine my vows with great compassion.”

「我若證得無上菩提，成正覺已，所居佛剎，具足無量不可思議功德莊嚴，

“When I realize the supreme bodhi and attain perfect enlightenment, the Buddha land that I shall accomplish will be replete with boundless, inconceivable merits, virtues, and adornments;

無有地獄、餓鬼、禽獸、蜎飛蠕動之類，

there will be no realm of hells, hungry ghosts, animals, and neither flying, wriggling creatures nor the like.

所有一切眾生，以及焰摩羅界，三惡道中，來生我剎，受我法化，悉成阿耨多羅三藐三菩提，不復更墮惡趣，

All beings, including those in the Yamaraja realm and three evil paths, who are born into my Buddha land and are edified by my Dharma, will all attain

Anuttara-Samyak-Sambodhi^{*2} and never again fall into the evil paths.

得是願，乃作佛，不得是願，不取無上正覺。」

Only having fulfilled such vows, will I become a Buddha; otherwise, I will not procure Anuttara-Samyak-Sambodhi.”

一 國無惡道願。

1st Vow: The Land is free from evil paths.

二 不墮惡趣願。

2nd Vow: The inhabitants will never again fall into evil paths.

¹ Skt., lokanātha or lokajyeṣṭha. It is one of the ten epithets of all Buddhas, also translated as Bhagavan or World Honored One.

² Supreme Perfect Enlightenment

「我作佛時，十方世界，所有眾生，令生我剎，皆具紫磨真金色身，三十二種大丈夫相，
“When I become a Buddha, I will help all beings of the worlds in ten directions to come to my land and they will all obtain a body of pure gold tinged with violet and “thirty-two laksana^{*3} of a great personage”^{*4} .”

端正淨潔，悉同一類，

Their semblance will be majestic, pure, and identical.

若形貌差別有好醜者，不取正覺。」

If there are differences of good or bad in their countenance or physique, I will not acquire Anuttara-Samyak-Sambodhi.”

三 身悉金色願。

3rd Vow: The inhabitants will all obtain a golden body.

四 三十二相願。

4th Vow: They will obtain the thirty-two laksana of a great personage.

五 身無差別願。

5th Vow: All will be identical in physique.

「我作佛時，所有眾生，生我國者，自知無量劫時宿命，

“When I become a Buddha, all beings born into my land will naturally know all the good and evil deeds they did in the boundless kalpas of their past.

所作善惡，皆能洞視、徹聽，知十方去來現在之事，

They will clearly see, hear, and know thoroughly the evolution of all the events in their past, present, and future in ten directions.

不得是願，不取正覺。」

If such vows are not realized, I will not procure Anuttara-Samyak-Sambodhi.”

六 宿命通願，

6th Vow: All will have the supernal power of knowing past lives.

³ Skt. laksana, distinctive bodily trait.

⁴ Skt.mahā-puruṣa-lakṣaṇa, thirty-two laksana of a great personage

七 天眼通願,

7th Vow: All will have the supernal power of celestial eyes.

八 天耳通願。

8th Vow: All will have the supernal power of celestial ears.

「我作佛時，所有眾生，生我國者，皆得他心智通，

“When I become a Buddha, all beings born into my land will obtain the supernal wisdom power of reading others’ minds.

若不悉知億那由他百千佛剎眾生心念者，不取正覺。」

If they cannot utterly know the mind of living beings in hundreds of thousands of billions of nayutas of Buddha lands, I will not procure Anuttara-Samyak-Sambodhi.”

九 他心通願。

9th Vow: All will have the supernal power of reading others’ minds.

「我作佛時，所有眾生生我國者，皆得神通自在，波羅蜜多，

“When I become a Buddha, living beings born into my land will all obtain the supernal power of unimpeded and perfect* bodily function.

(*Pāramitā is a Sanskrit word, it is usually translated as “perfection.” In Mahayana Buddhism practice, there are six paramitas that ferry one beyond the sea of mortality to nirvana; these practices are:

1. Dāna - giving, generosity, including the bestowing of the truth on others.
2. Sīla - upholding precepts, maintaining moral rectitude.
3. Kṣānti - patience or forbearance under insult. But the deeper meaning of kṣānti is sometimes taken for "recognition", which implies recognizing the phenomenal of "neither arising nor ceasing", an inclination towards the ultimate truth.
4. Vīrya - effort in one focus, zeal.
5. Dhyāna - meditation, contemplation.
6. Prajñā - a supra-world wisdom, the power to discern *reality* and *truth*.)

於一念頃，不能超過億那百千佛剎，周遍尋歷，供養諸佛者，不取正覺。」

In the moment of one thought, if they are unable to travel and tour hundreds of thousands of billions of nayutas* of Buddha lands to make offerings to all Buddhas, I will not obtain Anuttara-Samyak-Sambodhi.”

(*Skt. an Indian numerical unit, referring to a vast number of something. Billions, trillions, incalculable)

十 神足通願，

10th Vow: All will have supernal powers of unimpeded bodily function.

十一 遍供諸佛願。

11th Vow: All will have the ability of making offerings to all Buddhas.

「我作佛時，所有眾生，生我國者，遠離分別，諸根寂靜，

“When I become a Buddha, all living beings born into my land will keep away from the mind of discrimination, and all the roots of their six senses will dwell in quietude.

若不決定成等正覺，證大涅槃者，不取正覺。」

If they are not resolute to achieve Samyak-Sambodhi as well as realize the great nirvana, I will not acquire Anuttara-Samyak-Sambodhi.”

十二 定成正覺願。

12th Vow: All will absolutely accomplish Anuttara-Samyak-Sambodhi.

「我作佛時，光明無量，普照十方，絕勝諸佛，勝於日月之明千萬億倍，

“When I become a Buddha, the infinite brightness of my light will illuminate all ten directions. It will surpass the lights of all other Buddhas and surpass the brightness of the sun and moon by thousands of trillions of times.

若有眾生，見我光明，照觸其身，莫不安樂，慈心作善，來生我國，

Any sentient being, seeing my light shine on his body, will be serene, blissful, and further give rise to a compassionate heart to do good deeds and seek to be born into my land.

若不爾者，不取正覺。」

If such vows are not realized, I will not procure Anuttara-Samyak-Sambodhi.”

十三 光明無量願，

13th Vow: The light will be infinitely bright.

十四 觸光安樂願。

14th Vow: All will be serene and blissful when the light shines on them.

「我作佛時，壽命無量，

“When I become a Buddha, my lifespan will be infinite.

國中聲聞天人無數，壽命亦皆無量，

There will be innumerable srāvakas* and celestial beings in my land, their lifespans will also be infinite.

(*Srāvakas are the disciples of the Buddha who aspire to attain individual liberation or nirvāṇa. Their final goal is to become an arhat..)

假令三千大千世界眾生，悉成緣覺，於百千劫，悉共計校，若能知其量數者，不取正覺。」

If all beings in the trichiliocosm* attain pratyekabuddha**, and together they count these srāvakas and celestial beings for a period of hundreds and thousands of kalpas; and if, they will know the number of these srāvakas and celestial beings, I will not acquire Anuttara-Samyak-Sambodhi.”

(*Trichiliocosm, a Sanskrit word, is a unit world cubed. In Buddhist cosmology, the center of a unit world is Mount Sumeru. A unit world is believed to be a galaxy. Therefore, a trichiliocosm is a billion galaxies.)

(**Pratyekabuddha, meaning solitary realizer, or self-enlightened one, etc.)

十五 壽命無量願，

15th Vow: All will have an infinite lifespan.

十六 聲聞無數願。

16th Vow: The number of the srāvaka in the Land will be countless.

「我作佛時，十方世界無量剎中，無數諸佛，若不共稱歎我名，說我功德國土之善者，不取正覺。」

"When I become a Buddha, if all Buddhas in countless Buddha lands of ten directions do not praise my name and proclaim the merits and virtues of my land, I will not acquire Anuttara-Samyak-Sambodhi."

十七 諸佛稱歎願。

17th Vow: Praises from all Buddhas.

「我作佛時，十方眾生，聞我名號，至心信樂，

“When I become a Buddha, all beings in ten directions, upon hearing my name, will believe and rejoice with utmost sincerity.

所有善根，心心迴向，願生我國，

They will wholeheartedly transfer the merits of all their good roots and aspire to be born to my land.

乃至十念，若不生者，不取正覺。

Even within only ten recitations of my name, if they are not born into my land, I will not acquire Anuttara-Samyak-Sambodhi,

唯除五逆，誹謗正法。」

except for those who have committed “the Five Heinous Sins^{*}” and slandered the “true Dharma.”^{**}

(*Five Heinous Sins: killing father, harming mother, killing an arhat, making a Buddha bleed, and disharmonizing the concord of a Sangha. Skt., pañcānantarya)

(**Skt. *sad-dharma*; the teaching of reality, the true teaching, the Buddha’s teaching)

十八願 十念必生願。

18th Vow: One will definitely be born into the Land within ten recitations.

「我作佛時，十方眾生，聞我名號，發菩提心，修諸功德，奉行六波羅蜜，堅固不退，

“When I become a Buddha, all beings in ten directions, upon hearing my name, will bring forth their bodhicitta^{*}, cultivate all kinds of merits and virtues, practice the six paramitas respectfully, and uphold them firmly without regression.

(*Skt. an aspiration to realize bodhi wisdom)

復以善根迴向，願生我國，一心念我，晝夜不斷，

They will further transfer the merits of their good roots, wishing to be born into my land, and they will single-mindedly recite my name unceasingly day and night.

臨壽終時，我與諸菩薩眾，迎現其前，經須臾間，即生我剎，作阿惟越致菩薩，

At the end of their lives I, together with an assembly of bodhisattvas, will manifest before them to welcome them. In an instant, they will be born into my land and become avaivartika* bodhisattvas.

(*non-retrogression)

不得是願，不取正覺。」

If such vows are not realized, I will not procure Anuttara-Samyak-Sambodhi.”

十九 聞名發心。

19th Vow: One will bring forth bodhicitta upon hearing Amitabha's name.

二十 臨終接引。

20th Vow: At the end of one's life, Amitabha will come to escort him.

「我作佛時，十方眾生，聞我名號，繫念我國，

When I become a Buddha, all beings in ten directions, upon hearing my name, will set their minds on my land,

發菩提心，堅固不退，

bring forth their bodhicitta, firmly uphold it without regression,

植眾德本，至心迴向，欲生極樂，無不遂者。

plant the roots of all virtues, transfer their merits with utmost sincerity, and aspire to be born into my land; none of them will fail.

若有宿惡，聞我名字，即自悔過，為道作善，便持經戒，願生我剎，

If someone committed evil faults in the past, upon hearing my name, he will spontaneously repent those faults, practice Dao, do good deeds, uphold sutras and precepts, and aspire to be born to my land.

命終不復更三惡道，即生我國，

When his life comes to an end, he will not fall into the three evil paths but instantly be born into my land.

若不爾者，不取正覺。」

If such vows are not realized, I will not procure Anuttara-Samyak-Sambodhi.”

二十一 悔過得生願。

21st Vow: One will obtain rebirth after his repentance.

「我作佛時，國無婦女，

“When I become a Buddha, there will be no females in my land.

若有女人，聞我名字，得清淨信，發菩提心，厭患女身，願生我國，

If a woman, upon hearing my name, obtains pure faith and brings forth bodhicitta, she will detest her female body and wish to be born to my land.

命終即化男子，來我剎土，

At the end of her life, she will transform into a man and be born into my land.

十方世界諸眾生類，生我國者，皆於七寶池蓮花中化生，

All kinds of beings in all worlds of ten directions, through transformation, will be born into the lotus flowers of the seven jeweled pond.

若不爾者，不取正覺。」

If such vows are not realized, I will not procure Anuttara-Samyak-Sambodhi.”

二十二 國無女人願

22nd Vow: No females in the Land.

二十三 厭女轉男願

23rd Vow: She will detest her female body and transform into a man.

二十四 蓮花化生願

24th Vow: All will be born through transformation in lotus flowers.

「我作佛時，十方眾生，聞我名字，歡喜信樂，

“When I become a Buddha, all beings in ten directions, upon hearing my name, will rejoice and give rise to faith.

禮拜歸命，

They will worship and seek refuge in me.

以清淨心，修菩薩行，

Moreover, they will cultivate the bodhisattva-conduct with a pure mind;

諸天世人，莫不致敬，

all human and celestial beings will respect them.

若聞我名，壽終之後，生尊貴家，

If they hear my name, they will be born into respectable and honorable families after this life ends.

諸根無缺，

All their sense organs will be complete without any deficiency.

常修殊勝梵行，

And they will constantly cultivate the “supreme sacred conducts.”*

(*Skt. brahma-caryā, a religious practice of purifying the mind, including "cutting off lustful desire," to ensure a rebirth in the Maha-brahma or beyond form-realm)

若不爾者，不取正覺。」

If such vows cannot be accomplished, I will not procure Anuttara-Samyak-Sambodhi.”

二十五願 天人禮敬願

25th Vow: Veneration from human and celestial beings.

二十六 聞名得福願

26th Vow: One will obtain fortune upon hearing Amitabha's name.

二十七 修殊勝行願

27th Vow: Constant cultivation of the supreme sacred conduct.

「我作佛時，國中無不善名，

"When I become a Buddha, there will be no unwholesome names in my land.

所有眾生，生我國者，皆同一心，住於定聚，

All beings who are born into my land will have the same mind, dwelling on “the firm determination for ultimate enlightenment.”*

(Skt. niyata-rāśi or samyaktva-niyata, referring to extinction of defilements, a state of no more affliction arises.)

永離熱惱，心得清涼，

They will eternally depart from afflictions and have a pure and cool mind.

所受快樂，猶如漏盡比丘，

The bliss they receive is like that of bhikṣus who have “extinguished all defilements.”*

(*Skt. āsrava-kṣaya, kṣina-āsrava)

若起想念，貪計身者，不取正覺。」

If they give rise to greedy thoughts concerning their bodies, I will not procure Anuttara-Samyak-Sambodhi.”

二十八 國無不善願

28th Vow: The Land is free from all unwholesomeness.

二十九 住正定聚願

29th Vow: All will dwell on the firm determination for ultimate enlightenment.

三十 樂如漏盡願

30th Vow: Their bliss is like that of bhikṣus who have extinguished all defilements.

三十一 不貪計身願

31st Vow: They no longer give rise to greedy thoughts concerning their bodies.

「我作佛時，生我國者，善根無量，皆得金剛那羅延身，堅固之力，

“When I become a Buddha, all beings who are born into my land will have immeasurable good roots and acquire a “Vajra-Nārāyaṇa body*” with adamant power.

(*Vajra-Nārāyaṇa body: a body that is as strong as diamond-like metal and its strength is as enormous as the deity of Narayana)

身頂皆有光明照耀，

Brilliant light will shine around their bodies and heads.

成就一切智慧，獲得無邊辯才，善談諸法祕要，

They will accomplish all the wisdom, possess the ability of boundless eloquent oration, and be skillful in speaking the esoterism and essence of all Dharma.

說經行道，語如鐘聲，

When they proclaim sutras to practice Dao, their voices will be like a bell tolling.

若不爾者，不取正覺。」

If such vows are not realized, I will not procure Anuttara-Samyak-Sambodhi.”

三十二 那羅延身願

32nd Vow: All will have a Vajra-Nārāyaṇa body.

三十三 光明慧辯願

33rd Vow: All will have luminous light around their bodies and heads, and will obtain wisdom of eloquence.

三十四 善談法要願

34th Vow: All will be skillful in speaking the essence of all Dharma.

「我作佛時，所有眾生，生我國者，究竟必至一生補處，

“When I become a Buddha, all beings born into my land will ultimately attain the position of Buddha-successor-in-one-life*.

(*Skt., eka-jāti-pratibaddhā)

除其本願，為眾生故，

Except those who, with their original vow of liberating all beings,

被弘誓鎧，教化一切有情，皆發信心，修菩提行，行普賢道，

will wear the armor of a great vow to edify all beings to bring forth faith, cultivate bodhi-conducts, and practice the Way of Samantabhadra Bodhisattva.

雖生他方世界，永離惡趣，

Even if they are born into other worlds, they will forever be free from evil paths.

或樂說法，或樂聽法，或現神足，

They either love to speak Dharma, love to listen to Dharma, or may manifest “the supernal power of bodily function”*;

(*Skt., ṛddhi-pāda)

隨意修習，無不圓滿，

they can practice them all to perfection in accord with their wishes.

若不爾者，不取正覺。」

If such vows are not realized, I will not procure Anuttara-Samyak-Sambodhi.”

三十五 一生補處願

35th Vow: All will reach the position of Buddha-successor-in-one-life.

三十六 教化隨意願

36th Vow: All can edify others as they wish.

「我作佛時，生我國者，所需飲食、衣服、種種供具，隨意即至，無不滿願，

"When I become a Buddha, for those who are born into my land, their food, clothing, and various articles for offerings will appear as soon as they give rise to thoughts, and all their wishes will be satiated.

十方諸佛，應念受其供養，

All Buddhas in ten directions will receive their offerings in accord with their thoughts.

若不爾者，不取正覺。」

If such vows are not realized, I will not procure Anuttara-Samyak-Sambodhi."

三十七 衣食自至願

37th Vow: Clothing and food will appear as one wishes.

三十八 應念受供願

38th Vow: All Buddhas will receive offerings in accord with their thoughts.

「我作佛時，國中萬物，嚴淨光麗，

"When I become a Buddha, the myriad things in my land will be solemn, pure, brilliant, and beautiful.

形色殊特，窮微極妙，無能稱量，

They will be unique in shapes and colors which will be exquisite and wondrous to the extreme, and unable to be described and measured.

其諸眾生，雖具天眼，有能辨其形色、光相、名數、及總宣說者，不取正覺。」

If those living beings who obtained celestial eyes can distinguish their shape, color, brightness, appearance, name, number, or even just expound them in general, I will not procure Anuttara-Samyak-Sambodhi."

三十九 莊嚴無盡願

39th Vow: The Land is limitlessly adorned.

「我作佛時，國中無量色樹，高或百千由旬，

"When I become a Buddha, there will be boundless colorful trees in my land, their height can be hundreds and thousands of yojanas* or so.

(*Skt. in Indian measure of distance, either seven or nine miles, about the distance of one day's travel for an emperor)

道場樹高四百萬里，

And the trees in the bodhimanda* will be four million li** in height.

(*Bodhimaṇḍa, a Sanskrit word referring to a place where enlightenment is achieved, religious practice is carried out, the Buddha is worshiped, or the precepts are given.)

(**a unit of distance equal to half a kilometer in China)

諸菩薩中，雖有善根劣者，亦能了知，

All the bodhisattvas, even those with the smallest amount of good roots, can also perceive this.

欲見諸佛淨國莊嚴，悉於寶樹間見，猶如明鏡，睹其面像，

Those who wish to see the adornment of all Buddhas' Pure Lands can see images among the trees, as clear as one's face is seen in a bright mirror.

若不爾者，不取正覺。」

If such vows are not realized, I will not procure Anuttara-Samyak-Sambodhi.”

四十 無量色樹願

40th Vow: The Land has countless various colored trees.

四十一 樹現佛剎願

41st Vow: The trees will manifest all Buddha lands.

「我作佛時，所居佛剎，廣博嚴淨，光瑩如鏡，

"When I become a Buddha, the Buddha land **in which I dwell** will be limitlessly vast, majestic, pure, and brilliant, glowing as a clear mirror.

徹照十方，無量無數，不可思議，諸佛世界，

Its light will thoroughly illuminate immeasurably inconceivable Buddha worlds in ten directions.

眾生睹者，生稀有心，

Living beings who see the light will give rise to a rare mind.

若不爾者，不取正覺。」

If it is not like this, I will not procure Anuttara-Samyak-Sambodhi.”

四十二 徹照十方願

42nd Vow: The light shines throughout ten directions.

「我作佛時，下從地際，上至虛空，宮殿、樓觀、池流、花樹，國土所有一切萬物，皆以無量寶香合成，

"When I become a Buddha, from the horizon up to the vast void of cosmos, all the palaces, towers, pavilions, ponds, streams, flowers, trees, and the myriad things in my land will all be composed of immeasurable treasured fragrances.

其香普薰十方世界，

The fragrances will universally permeate all worlds in ten directions.

眾生聞者，皆修佛行，

Those living beings, upon smelling the fragrances, will cultivate Buddha-conduct.

若不爾者，不取正覺。」

If it is not like this, I will not acquire Anuttara-Samyak-Sambodhi.”

四十三 寶香普熏願

43rd Vow: Treasured fragrance permeates pervasively.

「我作佛時，十方佛剎，諸菩薩眾，聞我名已，皆悉速得清淨、解脫、普等三昧，

"When I become a Buddha, all the assemblies of the bodhisattvas in all Buddha lands in ten directions, upon hearing my name, will instantly attain the Samadhi of Purity, Emancipation, and Universal Equality.

諸深總持，住三摩地，至於成佛，

They will uphold all profound dharanis*, dwell in samadhi, until they attain Buddhahood.

(*the power of total retention)

定中常供無量無邊一切諸佛，不失定意，

In their samadhi, they will constantly make offerings to innumerable, boundless Buddhas without losing their power of samadhi.

若不爾者，不取正覺。」

If it is not like this, I will not procure Anuttara-Samyak-Sambodhi.

四十四 普等三昧願

44th Vow: All will obtain the Samadhi of Universal Equality.

四十五 定中供佛願

45th Vow: All will be able to make offerings to all Buddhas in their samadhi.

「我作佛時，他方世界諸菩薩眾，聞我名者，證離生法，獲陀羅尼，

"When I become a Buddha, all bodhisattvas in other worlds, upon hearing my name, will attain the Dharma of being free from "the chain of birth*" and obtain dharanis.

(*Skt., nyāma)

清淨歡喜，得平等住，

They will be pure, blissful, and dwell in the Dharma of Equality.

修菩薩行，具足德本，

In cultivating bodhisattva-conduct, they will be replete with the roots of all virtues.

應時不獲一二三忍，於諸佛法，不能現證不退轉者，不取正覺。」

If they are unable to instantly attain the first, second, and third stages of kṣānti* as well as realize the state of non-retrogression** in all Buddha-Dharmas, I will not procure Anuttara-Samyak-Sambodhi."

(*Skt. a positive acceptance of or a willing inclination towards the ultimate truth)

(**Skt., avavartika or avinivartanīya)

四十六 獲陀羅尼願

46th Vow: All will attain dharani.

四十七 聞名得忍願

47th Vow: Upon hearing Amitabha's name, all will attain kṣānti.

四十八 現證不退願

48th Vow: All will instantly realize the state of non-retrogression.