

040c24 || 十住毘婆沙論卷第五 040c25 ||  
 040c26 || 聖者龍樹造  
 040c27 || 後秦龜茲國三藏鳩摩羅什譯  
 040c28 || [12]易行品第九  
 040c29 || 問曰。是阿惟越致菩薩初事如先說。至阿惟  
 041a01 || 越致地者。行諸難行久乃可得。或墮聲聞  
 041a02 || 辟支佛地。若爾者是大衰患。如助道法中說。  
 041a03 || 若墮聲聞地 及辟支佛地  
 041a04 || 是名菩薩死 則失一切利  
 041a05 || 若墮於地獄 不生如是畏  
 041a06 || 若墮二乘地 則為大怖畏  
 041a07 || 墮於地獄中 畢竟得至佛  
 041a08 || 若墮二乘地 畢竟遮佛道  
 041a09 || 佛自於經中 解說如是事  
 041a10 || 如人貪壽者 斬首則大畏  
 041a11 || 菩薩亦如是 若於聲聞地  
 041a12 || 及辟支佛地 應生大怖畏  
 041a13 || 是故若諸佛所說有易行道疾得至阿惟越  
 041a14 || 致地方便者。願為說之。

正  
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## 易行品第九

問曰。是阿惟越致菩薩初事如先說。至阿惟越致地者。行諸難行久乃可得。或墮聲聞辟支佛地。若爾者是大衰患。如助道法中說。

若墮聲聞地	及辟支佛地
是名菩薩死	則失一切利
若墮於地獄	不生如是畏
若墮二乘地	則為大怖畏
墮於地獄中	畢竟得至佛
若墮二乘地	畢竟遮佛道
佛自於經中	解說如是事
如人貪壽者	斬首則大畏
菩薩亦如是	若於聲聞地
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是故若諸佛所說有易行道疾得至阿惟越致地方便者。願為說之。

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# PART ONE

## The Easy Practice

### Ch. 9: On the Easy Practice

#### I. CHAPTER NINE: ON THE EASY PRACTICE

A. Q: HOW DIFFICULT! IS THERE AN EASIER PATH TO THE AVAIVARTIKA GROUND?

**Question:** Given that this *avaivartika* bodhisattva's initial endeavors are such as previously discussed, one aspiring to reach the ground of the *avaivartika* would have to practice all manner of difficult practices for a long time and only then be able to reach it. [This being the case], he might become prone then to fall down onto the grounds of the *śrāvaka* disciples or *pratyekabuddhas*. If that were the case, this would be for him an immensely ruinous calamity. As stated in the Dharma of *The Provisions Essential for Bodhi (Bodhisambhāra Śāstra)*:<sup>1</sup>

If one were to fall onto the ground of the *śrāvaka* disciples  
or onto the ground of the *pratyekabuddhas*,  
this amounts to "death" for a bodhisattva,  
for he then loses all beneficial effects [of his bodhisattva practice].

If one faced the prospect of falling into the hells,  
he would not become filled with such fear as this.  
If one were to [contemplate] falling onto the Two Vehicles' ground,  
then this would bring about great terror.

If one were to fall into the hells,  
he could still ultimately succeed in reaching buddhahood.  
If one were to fall onto the grounds of the Two Vehicles, however,  
this would ultimately block the realization of buddhahood.

In the scriptures, the Buddha himself  
explained matters such as these, stating that  
this is just as with a person who covets a long lifespan:  
If he is faced with decapitation, he is then filled with great fear.

The bodhisattva is also just like this.  
If [confronted with the prospect of] the *śrāvaka* disciples' ground  
or the *pratyekabuddhas'* ground,  
he should react with great terror.

Therefore, if, as a skillful means, the Buddhas have mentioned the existence of an easily-practiced path by which one might rapidly succeed in arriving at the ground of the *avaivartika*, then please explain it for me.

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答曰。如汝所說是

041a15 || 儻弱怯劣無有大心。非是丈夫志幹之言  
 041a16 || 也。何以故。若人發願欲求阿耨多羅三藐三  
 041a17 || 菩提。未得阿惟越致。於其中間應不惜  
 041a18 || 身命。晝夜精進如救頭燃。如助道中說。  
 041a19 || 菩薩未得至 阿惟越致地  
 041a20 || 應常勤精進 猶如救頭燃  
 041a21 || 荷負於重擔 為求菩提故  
 041a22 || 常應勤精進 不生懈怠心  
 041a23 || 若求聲聞乘 辟支佛乘者  
 041a24 || 但為成己利 常應勤精進  
 041a25 || 何況於菩薩 自度亦度彼  
 041a26 || 於此二乘人 億倍應精進  
 041a27 || 行大乘者佛如是說。發願求佛道。重於  
 041a28 || 舉三千大千世界。汝言阿惟越致地是法甚  
 041a29 || 難久乃可得。若有易行道疾得至阿惟越  
 041b01 || 致地者。是乃怯弱下劣之言。非是大人志幹  
 041b02 || 之說。汝若必欲聞此方便今當說之。佛法  
 041b03 || 有無量門。如世間道

簡  
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答曰。如汝所说是儻弱怯劣无有大心。非是丈夫志干之言也。何以故。若人发愿欲求阿耨多罗三藐三菩提。未得阿惟越致。于其中间应不惜身命。昼夜精进如救头燃。如助道中说。

菩薩未得至 阿惟越致地  
 應常勤精進 猶如救頭燃  
 荷負於重擔 為求菩提故  
 常應勤精進 不生懈怠心  
 若求聲聞乘 辟支佛乘者  
 但為成己利 常應勤精進  
 何況於菩薩 自度亦度彼  
 於此二乘人 億倍應精進

行大乘者佛如是说。发愿求佛道。重于举三千大千世界。汝言阿惟越致地是法甚难久乃可得。若有易行道疾得至阿惟越致地者。是乃怯弱下劣之言。非是大人志干之说。汝若必欲闻此方便今当说之。佛法有无量门。如世间道

B. A: HOW WEAK & INFERIOR! BUT, IF YOU WANT THAT, I WILL EXPLAIN

**Response:** Statements such as you have just made are symptomatic of a weak, pusillanimous, and inferior mind devoid of the great resolve. These are not the words of a heroic man possessed of determination and ability.

How is this so? If a person has brought forth the vow to strive for the realization of *anuttarasamyaksambodhi*, during that interim period in which he has not yet gained the *avaivartika* stage, he must not be sparing of even his own body or life. Rather he should strive with vigor both day and night, acting with the same urgency to save himself as someone whose turban has just caught fire. This is as stated in the *Bodhisambhara Śāstra*:

So long as the bodhisattva has not yet succeeded in reaching  
the ground of the *avaivartika*,  
he should always diligently practice vigor,  
acting with the urgency of one whose turban has caught fire.

Taking up the heavy burden  
for the sake of striving to attain bodhi,  
he should always act with diligent vigor,  
refraining from developing an indolent mind.<sup>2</sup>

Even were one to seek the *śrāvaka* disciples' vehicle  
or the *pratyekabuddha*'s vehicle,  
thus seeking only to perfect one's own benefit,  
even then, one should always diligently practice vigor.

How much the more should this be so in the case of the bodhisattva,  
one who strives to liberate both himself and others.  
Compared to these men of the Two Vehicles,  
he should be a *koṭi*'s number of times more vigorous than they are.<sup>3</sup>

In speaking of the practice of the Great Vehicle, the Buddha described it thus: "As for generating the vow to attain buddhahood, it is a challenge heavier than lifting all of the worlds in a great trichiliocosm."

As for your saying, "This dharma of the *avaivartika* ground is so extremely difficult to accomplish that one can only reach it after a long time" and "If there were only some easily-traveled path by which one could swiftly reach the *avaivartika* ground," these are the words of those who are weak and inferior. These are not statements of a great man possessed of determination and ability. Still, if you definitely do wish to hear of this skillful means, then I shall now explain it for you.

#### 1. THE PRACTICE OF CALLING ON TEN BUDDHAS, ONE IN EACH DIRECTION

The Dharma of the Buddha has measurelessly many gateways. This is just as with the world's various routes among which there are those

正體字

有難有易。陸道步行  
 041b04 || 則苦。水道乘船則樂。菩薩道亦如是。或有  
 041b05 || 勤行精進。或有以信方便易行疾至阿惟  
 041b06 || 越致者。如偈說。  
 041b07 || 東方善德佛 南栴檀德佛  
 041b08 || 西無量明佛 北方相德佛  
 041b09 || 東南無憂德 西南寶施佛  
 041b10 || 西北華德佛 東北三<sup>[1]</sup>行佛  
 041b11 || 下方明德佛 上方廣眾德  
 041b12 || 如是諸世尊 今現在十方  
 041b13 || 若人疾欲至 不退轉地者  
 041b14 || 應以恭敬心 執持稱名號  
 041b15 || 若菩薩欲於此身得至阿惟越致地成  
 041b16 || <sup>[2]</sup>就阿耨多羅三藐三菩提者。應當念是十  
 041b17 || 方諸佛稱其名號。如寶月童子所問經阿惟  
 041b18 || 越致品中說。佛告寶月。東方去此過無量  
 041b19 || 無邊不可思議恒河沙等佛土有世界名無  
 041b20 || 憂。其地平坦七寶合成。紫磨金縷交絡<sup>[3]</sup>其  
 041b21 || 界。寶樹羅列以為莊嚴。無有地獄畜生餓  
 041b22 || 鬼阿修羅道及諸難處。清淨無穢無有沙礫  
 041b23 || 瓦石山陵<sup>[4]</sup>堆阜深坑幽壑。天常雨華以布 041b24 || 其地。

簡體字

有难有易。陆道步行则苦。水道乘船则乐。菩萨道亦如是。或有  
 勤行精进。或有以信方便易行疾至阿惟越致者。如偈说。

东方善德佛 南栴檀德佛  
 西无量明佛 北方相德佛  
 东南无忧德 西南宝施佛  
 西北华德佛 东北三行佛  
 下方明德佛 上方广众德  
 如是诸世尊 今现在十方  
 若人疾欲至 不退转地者  
 应以恭敬心 执持称名号

若菩薩欲於此身得至阿惟越致地成就阿耨多羅三藐三菩提者。应当念是十方諸佛稱其名號。如寶月童子所問經阿惟越致品中說。佛告寶月。東方去此過無量無邊不可思議恒河沙等佛土有世界名無憂。其地平坦七寶合成。紫磨金縷交絡其界。寶樹羅列以為莊嚴。無有地獄畜生餓鬼阿修羅道及諸難處。清淨無穢無有沙礫瓦石山陵堆阜深坑幽壑。天常雨華以布其地。

that are difficult and those that are easy. When taking overland routes, the traveling may involve suffering, whereas in the case of water routes where one boards a boat, it may instead be pleasurable.

So too it is in the case of the bodhisattva path. In some instances, one is diligently devoted to the practice of vigor, whereas in others that involve faith and skillful means, one adopts an easy practice by which one swiftly arrives at the station of the *avaivartika*. This is as described in the following verse:

In the East, there is Meritorious Qualities Buddha.

In the South, there is Candana Qualities Buddha.

In the West, there is Measureless Light Buddha.

In the North, there is Emblematic Qualities Buddha.

In the Southeast, there is Sorrowless Qualities Buddha.

In the Southwest, there is Giver of Jewels Buddha.

In the Northwest, there is Floral Qualities Buddha.

In the Northeast, there is Three Vehicles' Practices Buddha.<sup>4</sup>

Toward the Nadir, there is Brilliant Qualities Buddha.

Toward the Zenith, there is Vast Multitude of Qualities Buddha.

*Bhagavats* such as these

now abide throughout the ten directions.

If a person wishes to swiftly reach

the ground of irreversibility,

he should, with a reverential mind,

take up and maintain the practice of invoking these buddhas' names.

If a bodhisattva wishes in this very body to succeed in reaching the ground of the *avaivartika* and then attain *anuttarasamyaksambodhi*, then he should bear in mind these buddhas of the ten directions and invoke their names. This is just as explained in the "Avaivartika Chapter" of the *Sutra Spoken in Response to the Questions of the Youth Precious Moon*,<sup>5</sup> in which the Buddha told Precious Moon:

Off in the East, going beyond a number of buddha lands equal to the sands in a measureless, boundless, and inconceivable number of Ganges Rivers, there is a world system named Sorrowless. Its ground is level and composed of the seven precious things. Strands of purple powdered gold are woven throughout that realm and rows of jeweled trees serve as adornments there.

There are no destinies of the hells, animals, hungry ghosts, or *asuras*, nor are there any places beset by difficulties. It is pure, free of any filth, and also free of gravel, ceramic shards, stones, mountains, hillocks, deep pits, and dark ravines. The devas' always rain down flowers that cover its ground.

時世有佛號曰善德如來應<sup>[5]</sup>供正遍

- 041b25 || 知明行足善逝世間解無上士調御丈夫天人  
 041b26 || 師佛世尊。大菩薩眾恭敬圍繞。身相光色如  
 041b27 || 燃大金山如大珍寶聚。為諸大眾<sup>[6]</sup>廣說  
 041b28 || 正法。初中後善有辭有義。所說不雜具足  
 041b29 || 清淨如實不失。何謂不失不失地水火風。  
 041c01 || 不失欲界色界無色界。不失色受想行識。  
 041c02 || 寶月。是佛成道已來過六十億劫。又其佛國  
 041c03 || 晝夜無異。但以此間閻浮提日月歲數說  
 041c04 || 彼劫壽。其佛光明常照世界。於一說法令  
 041c05 || 無量無邊千萬億阿僧祇眾生住無生法忍。  
 041c06 || 倍此人數得住初忍第二第三忍。寶月。其  
 041c07 || 佛本願力故。若有他方眾生。於先佛所種  
 041c08 || 諸善根。是佛但以光明觸身。即得無生法  
 041c09 || 忍。寶月。若善男子善女人聞是佛名能信受  
 041c10 || 者。即不退阿耨多羅三藐三菩提。餘九佛事  
 041c11 || 皆亦如是。今當解說諸佛名號及國土名 041c12 || 號。

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时世有佛号曰善德如来应供正遍知明行足善逝世间解无上士调御丈夫天人师佛世尊。大菩萨众恭敬围绕。身相光色如燃大金山如大珍宝聚。为诸大众广说正法。初中后善有辞有义。所说不杂具足清静如实不失。何谓不失不失地水火风。不失欲界色界无色界。不失色受想行识。宝月。是佛成道已来过六十亿劫。又其佛国昼夜无异。但以此间阎浮提日月岁数说彼劫寿。其佛光明常照世界。于一说法令无量无边千万亿阿僧祇众生住无生法忍。倍此人数得住初忍第二第三忍。宝月。其佛本愿力故。若有他方众生。于先佛所种诸善根。是佛但以光明触身。即得无生法忍。宝月。若善男子善女人闻是佛名能信受者。即不退阿耨多罗三藐三菩提。余九佛事皆亦如是。今当解说诸佛名号及国土名号。

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That world now has a buddha named Meritorious Qualities Tathāgata, Worthy of Offerings, of Right and Universal Enlightenment, Perfect in Knowledge and Conduct, Well-Gone One, Knower of the Worlds, Unsurpassable One, Tamer of Those to Be Tamed, Teacher of Devas and Humans, Buddha, Bhagavat. He is respectfully surrounded by an assembly of great bodhisattvas. His body's characteristic radiance and appearance are like a great flaming gold mountain and like a great aggregation of precious jewels.

For the sake of everyone in that great assembly, he extensively proclaims the right Dharma that is good in the beginning, middle, and end, that is eloquently presented and meaningful. Whatever he proclaims is free of admixture, perfect in its purity, accordant with reality, and free of error.

What is meant by "free of error"? It is free of any error with respect to the [four great elements of] earth, water, fire, and wind, is free of any error with respect to the desire realm, the form realm, and the formless realm and is free of error with respect to [the five aggregates of] form, feelings, perceptions, formative factors, and consciousness.

Precious Moon, from the time this buddha achieved buddhahood until the present, sixty *koṭis* of kalpas have passed. Moreover, in that buddha's country, there is no difference between the day and the night. It is only by reference to the enumeration of days, months and years of Jambudvīpa that one describes his lifetime in terms of a particular number of kalpas.

The light from that buddha always illuminates that world. In the course of a single discourse on Dharma, he causes a measureless and boundless number of thousands of myriads of *koṭis* of *asaṃkhyeyas* of beings to abide in the unproduced-dharmas patience. Twice this number of people are thereby caused to abide in the first, second, and third type of patience.

Precious Moon, the power of that buddha's original vows is such that, if there are any beings in other regions who have planted roots of goodness under a previous buddha, he need only be touched by this buddha's light in order to immediately attain the unproduced-dharmas patience.

Precious Moon, if there is a son or daughter of good family who but hears this buddha's name and is then able to have faith and accept him, such a person will immediately achieve irreversibility with respect to the attainment of *anuttarasamyakṣambodhi*.

The circumstances related to the other nine buddhas are just like this. Now we shall explain the names of those Buddhas as well as the names of their lands.



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善德者。其德淳善但有安樂。非如諸天  
 041c13 || 龍神福德[7]惑惱眾生。栴檀德者。南方去此  
 041c14 || 無量無邊恒河沙等佛土有世界名歡喜。  
 041c15 || 佛號栴檀德。今現在說法。譬如栴檀香而  
 041c16 || 清涼。彼佛名稱遠聞如香流布。滅除眾生三  
 041c17 || 毒火熱令得清涼。無量明佛者。西方去此  
 041c18 || 無量無邊恒河沙等佛土有世界名[8]善。佛  
 041c19 || 號無量明。今現在說法。其佛身光及智慧明  
 041c20 || 炤無量無邊。相德佛者。北方去此無量無邊  
 041c21 || 恒河沙等佛土有世界名不可動。佛名相  
 041c22 || 德。今現在說法。其佛福德高顯猶如幢相。  
 041c23 || 無憂德者。東南方去此無量無邊恒河沙等  
 041c24 || 佛土有世界名月明。佛號無憂德。今現在  
 041c25 || 說法。其佛神德令諸天人無有憂愁。寶施  
 041c26 || 佛者。西南方去此無量無邊恒河沙等佛土  
 041c27 || 有世界名眾相。佛號寶施。今現在說法。其  
 041c28 || 佛以諸無漏根力覺道等寶常施眾生。華德  
 041c29 || 佛者。西北方去此無量無邊恒河沙等佛土

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善德者。其德淳善但有安樂。非如諸天龍神福德惑惱眾生。栴檀  
 德者。南方去此無量無邊恒河沙等佛土有世界名歡喜。佛號栴檀  
 德。今現在說法。譬如栴檀香而清涼。彼佛名稱遠聞如香流布。  
 滅除眾生三毒火熱令得清涼。無量明佛者。西方去此無量無邊恒  
 河沙等佛土有世界名善。佛號無量明。今現在說法。其佛身光及  
 智慧明炤無量無邊。相德佛者。北方去此無量無邊恒河沙等佛土  
 有世界名不可動。佛名相德。今現在說法。其佛福德高顯猶如幢  
 相。無憂德者。東南方去此無量無邊恒河沙等佛土有世界名月  
 明。佛號無憂德。今現在說法。其佛神德令諸天人無有憂愁。寶  
 施佛者。西南方去此無量無邊恒河沙等佛土有世界名眾相。佛號  
 寶施。今現在說法。其佛以諸無漏根力覺道等寶常施眾生。華德  
 佛者。西北方去此無量無邊恒河沙等佛土

As for “Meritorious Qualities Buddha,” his qualities are associated with pure goodness and the possession of peace and happiness. They are unlike the meritorious qualities of devas, dragons, and spirits which delude and trouble beings.

As for “Candana Qualities Buddha,” in the South, off at a distance from here of buddha lands as numerous as the sands in incalculably and boundlessly many Ganges Rivers, there is a world named Delightful. The name of the buddha there is Candana Qualities. He is right now proclaiming the Dharma that is as fragrant and cooling as *candana*.<sup>6</sup> The fame of that buddha’s name is heard afar, circulating and spreading about like the fragrance of incense. It extinguishes the heat from the fire of beings’ three poisons and thereby causes them to experience refreshing coolness.

As for “Measureless Light Buddha,” off in the West, at a distance from here of buddha lands as numerous as the sands in incalculably and boundlessly many Ganges Rivers, there is a world named “Excellence.” That buddha is named Measureless Light. He is at this very time proclaiming the Dharma. The light from that buddha’s body and the brilliant illumination from his wisdom reach an incalculable and boundless distance.

As for “Emblematic Qualities Buddha,” off in the North, at a distance from here of buddha lands as numerous as the sands in incalculably and boundlessly many Ganges Rivers, there is a world known as “Immovable.” Its buddha is known as Emblematic Qualities. He is right now proclaiming the Dharma. That buddha’s meritorious qualities are lofty and prominently displayed, appearing like a banner.

As for “Sorrowless Qualities Buddha,” in the Southeast, off at a distance from here of buddha lands as numerous as the sands in incalculably and boundlessly many Ganges Rivers, there is a world named “Lunar Brilliance.” The buddha who abides there is named Sorrowless Qualities. He is even now proclaiming the Dharma. That buddha’s spiritual qualities are such that they cause all of the devas and men there to be free of any sort of sorrow.

As for “Giver of Jewels Buddha,” in the Southwest, off at a distance from here of buddha lands as numerous as the sands in incalculably and boundlessly many Ganges Rivers, there is a world named “Multitude of Signs.” The buddha who abides there is known as Giver of Jewels. Even now he is proclaiming the Dharma. That buddha always bestows on beings the jewels of the uncontaminated root-faculties, powers, limbs of enlightenment, the path, and so forth.

As for “Floral Qualities Buddha,” in the Northwest, off at a distance from here of buddha lands as numerous as the sands in incalculably

正體字

042a01 || 有世界名眾音。佛號華德。今現在說法。其  
 042a02 || 佛色身猶如妙華其德無量。三乘行佛者。東  
 042a03 || 北方去此無量無邊恒河沙等佛土有世界  
 042a04 || 名安隱。佛號三乘行。今現在說法。其佛常  
 042a05 || 說聲聞行辟支佛行諸菩薩行。有人言。說上  
 042a06 || 中下精進故。號為三乘行。明德佛者。下方  
 042a07 || 去此無量無邊恒河沙等佛土有世界名  
 042a08 || 廣大。佛號明德。今現在說法。明名身明智  
 042a09 || 慧明寶樹光明。是三種明常照世間。廣眾德  
 042a10 || 者。上方去此無量無邊恒河沙等佛土有世  
 042a11 || 界名眾月。佛號廣眾德。[1]今現在說法。其  
 042a12 || 佛[2]弟子福德廣大故號廣眾德。[3]今是十方  
 042a13 || 佛善德為初。廣眾德為後。若人一心稱其  
 042a14 || 名號。即得不退於阿耨多羅三藐三菩提。  
 042a15 || 如[4]偈說。  
 042a16 || 若有人得聞 說是諸佛名  
 042a17 || 即得無量德 如為寶月說

簡體字

有世界名众音。佛号华德。今现在说法。其佛色身犹如妙华其德  
 无量。三乘行佛者。东北方去此无量无边恒河沙等佛土有世界名  
 安隐。佛号三乘行。今现在说法。其佛常说声闻行辟支佛行诸菩  
 萨行。有人言。说上中下精进故。号为三乘行。明德佛者。下方  
 去此无量无边恒河沙等佛土有世界名广大。佛号明德。今现在说  
 法。明名身明智慧明宝树光明。是三种明常照世间。广众德者。  
 上方去此无量无边恒河沙等佛土有世界名众月。佛号广众德。今  
 现在说法。其佛弟子福德广大故号广众德。今是十方佛善德为  
 初。广众德为后。若人一心称其名号。即得不退于阿耨多罗三藐  
 三菩提。如偈说。  
 若有人得闻 说是诸佛名  
 即得无量德 如为宝月说

and boundlessly many Ganges Rivers, there is a world known as “Multitude of Sounds.” The Buddha who abides there is known as Floral Qualities. Even now, he is proclaiming the Dharma. That buddha’s physical body is like a marvelous flower and his meritorious qualities are incalculably numerous.

As for “Three Vehicles’ Practices Buddha,” in the Northeast, off at a distance from here of buddha lands as numerous as the sands in incalculably and boundlessly many Ganges Rivers, there is a world known as “Peaceful and Secure.” The buddha who abides there is known as Three Vehicles’ Practices Buddha. Even now, he is proclaiming the Dharma. That buddha always explains the practices of the *śrāvaka* disciples, the practices of the *pratyekabuddhas*, and the practices of the bodhisattvas. There are those who state that it is because he explains the superior, the middling, and the lesser levels of vigor that he is named Three Vehicles’ Practices.

As for “Brilliant Qualities Buddha,” in the Nadir, off at a distance from here of buddha lands as numerous as the sands in incalculably and boundlessly many Ganges Rivers, there is a world known as “Expansive.” The buddha who abides there is known as Brilliant Qualities. Even now he is proclaiming the Dharma. “Brilliant” refers to the light that shines from his body, the light of his wisdom, and the light that shines from his jeweled tree. These three kinds of brilliance always illuminate that world.

As for “Vast Multitude of Qualities Buddha,” in the Zenith, off at a distance from here of buddha lands as numerous as the sands in incalculably and boundlessly many Ganges Rivers, there is a world known as “Many Moons.” The buddha who abides there is known as Vast Multitude of Qualities. Even now he is proclaiming the Dharma. It is because the meritorious qualities of that buddha’s disciples are vast that he is known as Vast Multitude of Qualities.

Now, as for these buddhas of the ten directions, beginning with Meritorious Qualities Buddha and concluding with Vast Multitude of Qualities Buddha, if a person single-mindedly invokes their names, he will thereby immediately succeed in gaining irreversibility with respect to the attainment of *anuttarasamyaksambodhi*. This is as described in a verse:

If there is a person who is able to hear  
the utterance of all these buddhas’ names,  
he will immediately acquire countless meritorious qualities,  
just as was explained for Precious Moon.

正體字

042a18	我禮是諸佛	今現在十方
042a19	其有稱名者	即得不退轉
042a20	東方無憂界	其佛號善德
042a21	色相如金山	名聞無邊際
042a22	若人聞名者	即得不退轉
042a23	我今合掌禮	願悉除憂惱
042a24	南方歡喜界	佛號栴檀德
042a25	面淨如滿月	光明無有量
042a26	能滅諸眾生	三毒之熱惱
042a27	聞名得不退	是故稽首禮
042a28	西方善世界	佛號無量明
042a29	身光智慧明	所照無邊際
042b01	其有聞名者	即得不退轉
042b02	我今稽首禮	願盡生死際
042b03	北方無動界	佛號為相德
042b04	身具眾相好	而以自莊嚴
042b05	摧破魔怨眾	善化諸 <sup>[5]</sup> 人天
042b06	聞名得不退	是故稽首禮
042b07	東南月明界	有佛號無憂
042b08	光明踰日月	遇者滅 <sup>[6]</sup> 煩惱

簡體字

我礼是诸佛	今现在十方
其有称名者	即得不退转
东方无忧界	其佛号善德
色相如金山	名闻无边际
若人闻名者	即得不退转
我今合掌礼	愿悉除忧恼
南方欢喜界	佛号栴檀德
面净如满月	光明无有量
能灭诸众生	三毒之热恼
闻名得不退	是故稽首礼
西方善世界	佛号无量明
身光智慧明	所照无边际
其有闻名者	即得不退转
我今稽首礼	愿尽生死际
北方无动界	佛号为相德
身具众相好	而以自庄严
摧破魔怨众	善化诸人天
闻名得不退	是故稽首礼
东南月明界	有佛号无忧
光明踰日月	遇者灭烦恼

I bow in reverence to these buddhas  
 presently abiding throughout the ten directions.  
 Whosoever invokes their names  
 immediately attains irreversibility.

Off in the East, in the realm known as Sorrowless,  
 that buddha named Meritorious Qualities  
 has a form resembling a mountain of gold.  
 The reach of his fame is boundless.

If a person so much as hears his name,  
 he immediately attains irreversibility.  
 With palms pressed together, I now bow in reverence to him  
 and pray that worries and afflictions may be entirely dispelled.

Off in the South, in the realm known as Delightful,  
 there is a buddha named Candana Qualities.  
 His countenance is as pristine as the full moon  
 and the radiance of his light is measureless.

He is able to bring about the extinguishing of beings'  
 fiery afflictions produced by the three poisons.  
 If one but hears his name, he then attains irreversibility.  
 I therefore bow down in reverence to him.

Off in the West, in a realm known as Excellence,  
 there is a buddha known as Limitless Light.  
 The light from his body and the brilliance of his wisdom  
 are boundless in the range of their illumination.

If there be anyone who but hears his name  
 he will immediately attain irreversibility.  
 I now bow down in reverence to him,  
 praying that I may put an end to the limits imposed by *saṃsāra*.

Off in the North, in a realm known as Immovable,  
 there is a buddha named Emblematic Qualities.  
 His body is replete with the many signs and minor characteristics  
 with which he is personally adorned.

He utterly defeats the hordes of Māra, the enemy,  
 and skillfully teaches both humans and devas.  
 Those who hear his name attain irreversibility.  
 I therefore bow down in reverence to him.

Off in the Southeast, in a world known as Lunar Brilliance,  
 there is a buddha named Sorrowless.  
 His illumination surpasses that of the sun and moon.  
 Those who encounter it are thus able to extinguish their afflictions.

正體字

042b09	常為眾說法	除諸內外苦
042b10	十方佛稱讚	是故稽首禮
042b11	西南眾相界	佛號為寶施
042b12	常以諸法寶	廣施於一切
042b13	諸天頭面禮	寶冠在足下
042b14	我今以五體	歸命寶施尊
042b15	西北眾音界	佛號為華德
042b16	世界眾寶樹	演出妙法音
042b17	常以七覺華	莊嚴於眾生
042b18	白毫相如月	我今頭面禮
042b19	東北安隱界	諸寶所合成
042b20	佛號[7]三乘行	無量相嚴身
042b21	智慧光無量	能破無明闇
042b22	眾生無憂惱	是故稽首禮
042b23	上方眾月界	眾寶所莊嚴
042b24	大德聲聞眾	菩薩無有量
042b25	諸聖中師子	號曰廣眾德
042b26	諸魔所怖畏	是故稽首禮
042b27	下方廣世界	佛號為明德
042b28	身相妙超絕	閻浮檀金山

簡體字

常為眾說法	除諸內外苦
十方佛稱讚	是故稽首禮
西南眾相界	佛號為寶施
常以諸法寶	廣施於一切
諸天頭面禮	寶冠在足下
我今以五體	歸命寶施尊
西北眾音界	佛號為華德
世界眾寶樹	演出妙法音
常以七覺華	莊嚴於眾生
白毫相如月	我今頭面禮
東北安隱界	諸寶所合成
佛號三乘行	無量相嚴身
智慧光無量	能破無明闇
眾生無憂惱	是故稽首禮
上方眾月界	眾寶所莊嚴
大德聲聞眾	菩薩無有量
諸聖中師子	號曰廣眾德
諸魔所怖畏	是故稽首禮
下方廣世界	佛號為明德
身相妙超絕	閻浮檀金山



He always explains the Dharma for the sake of the multitude,  
thus ridding them of all inward and outward sufferings.

The buddhas of the ten directions praise him.

I therefore bow down in reverence to him.

Off in the Southwest, in a realm known as Multitude of Signs,  
there is a buddha named Giver of Jewels.

He always uses all manner of Dharma jewels  
to engage in extensive universal giving.

All the devas bow down in reverence to him

so that their jeweled crowns are brought low at his feet.

I now, bowing in reverence with all five extremities,

take refuge in the Bhagavat, Giver of Jewels.

Off in the Northwest, in a realm known as Multitude of Sounds,  
there is a buddha named Floral Qualities.

That world is graced with an abundance of jeweled trees  
that send forth sounds expounding the sublime Dharma.

He always uses the flowers of the seven limbs of enlightenment  
to bestow adornments on those beings.

His mid-brow white hair tuft mark is like the moon.

I now bow down in reverence to him.

Off in the Northeast, in a world known as Peaceful and Secure,  
one that is composed of all manner of jewels,

there is a buddha named Three Vehicles Practices  
whose body is adorned with the measureless marks.

The light from his wisdom is measureless.

It is able to dispel the darkness of ignorance

and cause beings to become free of worry and afflictions.

I therefore bow down in reverence to him.

Off toward the Zenith, in a world known as Many Moons,  
adorned with the many types of jewels,

attended by a congregation of greatly virtuous *śrāvaka* disciples  
and bodhisattvas who are incalculable in number,

there is a lion among the Āryas

named Vast Multitude of Qualities.

He is feared by all the *māras*.

I therefore bow down in reverence to him.

Off toward the Nadir, there is world known as Expansive  
in which there is a buddha named Brilliant Qualities.

His physical marks are far more marvelous

even than a mountain of *jambūnada* gold.

正體字

042b29 || 常以智慧日 開諸善根華  
 042c01 || 寶土甚廣大 我遙稽首禮  
 042c02 || 過去無數劫 有佛號海德  
 042c03 || 是諸現在佛 皆從彼發願  
 042c04 || 壽命無有量 光明照無極  
 042c05 || 國土甚清淨 聞名定作佛  
 042c06 || 今現在十方 具足成十力  
 042c07 || 是故稽首禮 人天中最尊  
 042c08 || 問曰。但聞是十佛名號執持在心。便得不  
 042c09 || 退阿耨多羅三藐三菩提。為更有餘佛餘  
 042c10 || 菩薩名得至阿惟越致耶。答曰。  
 042c11 || [8]阿彌陀等佛 及諸大菩薩  
 042c12 || 稱名一心念 亦得不退轉  
 042c13 || 更有阿彌陀等諸佛。亦應恭敬禮拜稱其名  
 042c14 || 號。今當具說。無量壽佛。世自在王佛。師子  
 042c15 || [9]意佛。法意佛。梵相佛。世相佛。世妙佛。慈悲  
 042c16 || 佛。世王佛。人王佛。月德佛。寶德佛。相德佛。  
 042c17 || 大相佛。[10]珠蓋佛。師子[11]鬘佛。破無明佛。智華  
 042c18 || 佛。多摩羅跋栴檀香佛。持大功德佛。

簡體字

常以智慧日 开诸善根华  
 宝土甚广大 我遥稽首礼  
 过去无数劫 有佛号海德  
 是诸现在佛 皆从彼发愿  
 寿命无有量 光明照无极  
 国土甚清淨 闻名定作佛  
 今现在十方 具足成十力  
 是故稽首礼 人天中最尊  
 问曰。但闻是十佛名号执持在心。便得不退阿耨多罗三藐三  
 菩提。为更有余佛余菩萨名得至阿惟越致耶。答曰。  
 阿弥陀等佛 及诸大菩萨  
 称名一心念 亦得不退转  
 更有阿弥陀等诸佛。亦应恭敬礼拜称其名号。今当具说。无  
 量寿佛。世自在王佛。师子意佛。法意佛。梵相佛。世相佛。世  
 妙佛。慈悲佛。世王佛。人王佛。月德佛。宝德佛。相德佛。大  
 相佛。珠盖佛。师子鬘佛。破无明佛。智华佛。多摩罗跋栴檀香  
 佛。持大功德佛。

He always uses the sun of his wisdom  
to open the blossoms of beings' roots of goodness.

His land of jewels is extremely vast.

From afar, I bow down in reverence to him.

In the past, countless kalpas ago,  
there was a buddha named Oceanic Meritorious Qualities.

These buddhas of the present era

all made their vows under him.

His lifespan was incalculably long  
and the reach of his light's illumination was endless.

His country was extremely pure.

Those hearing his name became definitely bound for buddhahood.

These [buddhas] who now abide in the ten directions  
are completely equipped with the ten powers.

I therefore bow down in reverence to them,

these most venerable ones among all humans and devas.

2. Q: CAN ONE INSTEAD CALL ON OTHER BUDDHAS AND BODHISATTVAS?

**Question:** Is it the case that one may only be able to reach irreversibility with respect to *anuttarasamyaksambodhi* through hearing these ten buddhas' names and bearing them in mind? Or is it the case that there are yet other buddhas' and other bodhisattvas' names through which one may succeed in reaching the station of the *avaivartika*?

3. A: YES, THERE IS AMITĀBHA AS WELL AS OTHER SUCH BUDDHAS

**Response:**

There is Amitābha and also other such buddhas  
as well as the great bodhisattvas.

If one invokes their names and single-mindedly bears them in mind,  
one will also thereby attain irreversibility.

In addition, there is Amitābha as well as other buddhas to whom one should also respectfully bow down in reverence and utter their names. I shall now set forth their names in full:

Limitless Life Buddha, King of Sovereign Mastery in the World Buddha, Lion Mind Buddha, Dharma Mind Buddha, Brahman Signs Buddha, World Signs Buddha, Sublimity of the World Buddha, Kindness and Compassion Buddha, World King Buddha, King Among Men Buddha, Moon-like Virtues Buddha, Precious Virtues Buddha, Qualities of the Marks Buddha, Great Marks Buddha, Jeweled Canopy Buddha, Lion Mane Buddha, Destroyer of Ignorance Buddha, Flower of Wisdom Buddha, Tamālapattra Candana Fragrance Buddha, and Upholder of Great Meritorious Qualities Buddha.

正  
體  
字

雨七寶 042c19 || 佛。超勇佛。離瞋恨佛。大莊嚴佛。無相佛。寶  
 042c20 || 藏佛。德頂佛。多伽羅香佛。栴檀香佛。蓮華香  
 042c21 || 佛。莊嚴道路佛。龍蓋佛。雨華佛。散華佛。華  
 042c22 || 光明佛。日音聲佛。蔽日月佛。琉璃藏佛。梵音  
 042c23 || 佛。淨明佛。金藏佛。須彌頂佛。山王佛。音聲  
 042c24 || 自在佛。淨眼佛。月明佛。如須彌山佛。日月  
 042c25 || 佛。得眾佛。華<sup>[12]</sup>生佛。梵音說佛。世主佛。師子  
 042c26 || 行佛。妙法意師子吼佛。珠寶蓋珊瑚色佛。破  
 042c27 || 癡愛閻佛。水月佛。眾華佛。開智慧佛。持雜寶  
 042c28 || 佛。菩提佛。華超出佛。真琉璃明佛。蔽日明  
 042c29 || 佛。持大功德佛。得正慧佛。勇健佛。離諂曲  
 043a01 || 佛。除惡根栽佛。大香佛。道<sup>[1]</sup>映佛。水光佛。海  
 043a02 || 雲慧遊佛。德頂華佛。華莊嚴佛。日音聲佛。月  
 043a03 || 勝佛。琉璃佛。梵聲佛。光明佛。金藏佛。山頂  
 043a04 || 佛。山王佛。音王佛。龍勝佛。無染佛。淨面佛。  
 043a05 || 月面佛。如須彌佛。栴檀香佛。威勢佛。燃燈  
 043a06 || 佛。難勝佛。寶德佛。喜音佛。光明佛。龍勝佛。  
 043a07 || 離垢明佛。師子佛。王王佛。力勝佛。華<sup>[2]</sup>齒佛。  
 043a08 || 無畏明佛。香頂佛。普賢佛。普華佛。寶相佛。

簡  
體  
字

雨七宝佛。超勇佛。离瞋恨佛。大庄严佛。无相佛。宝藏佛。德  
 顶佛。多伽罗香佛。栴檀香佛。莲华香佛。庄严道路佛。龙盖  
 佛。雨华佛。散华佛。华光明佛。日音声佛。蔽日月佛。琉璃藏  
 佛。梵音佛。净明佛。金藏佛。须弥顶佛。山王佛。音声自在  
 佛。净眼佛。月明佛。如须弥山佛。日月佛。得众佛。华生佛。  
 梵音说佛。世主佛。师子行佛。妙法意师子吼佛。珠宝盖珊瑚色  
 佛。破痴爱閻佛。水月佛。众华佛。开智慧佛。持杂宝佛。菩提  
 佛。华超出佛。真琉璃明佛。蔽日明佛。持大功德佛。得正慧  
 佛。勇健佛。离谄曲佛。除恶根栽佛。大香佛。道映佛。水光  
 佛。海云慧游佛。德顶华佛。华庄严佛。日音声佛。月胜佛。琉  
 璃佛。梵声佛。光明佛。金藏佛。山顶佛。山王佛。音王佛。龙  
 胜佛。无染佛。净面佛。月面佛。如须弥佛。栴檀香佛。威势  
 佛。燃灯佛。难胜佛。宝德佛。喜音佛。光明佛。龙胜佛。离垢  
 明佛。师子佛。王王佛。力胜佛。华齿佛。无畏明佛。香顶佛。  
 普贤佛。普华佛。宝相佛。

There are also: Rain of the Seven Precious Things Buddha, Excellent Bravery Buddha, Enmity Transcendence Buddha, Great Adornment Buddha, Signlessness Buddha, Jewel Treasury Buddha, Summit of Virtue Buddha, Tagara Fragrance Buddha, Candana Incense Buddha, Lotus Fragrance Buddha, Adorned Path Buddha, Dragon Canopy Buddha, Rain of Flowers Buddha, Scatterer of Flowers Buddha, Floral Radiance Buddha, Solar Voice Buddha, Eclipsing the Sun and Moon Buddha, Lapis Lazuli Treasury Buddha, Brahman Sound Buddha, and Pure Radiance Buddha.

There are also: Treasury of Gold Buddha, Sumeru Summit Buddha, King of the Mountains Buddha, Masterful Voice Buddha, Pure Eyes Buddha, Lunar Radiance Buddha, Mount Sumeru Likeness Buddha, Sun and Moon Buddha, Acquirer of Multitudes Buddha, Flower-born Buddha, Proclaimer of the Brahman Sounds Buddha, Lord of the Worlds Buddha, Lion-like Practice Buddha, Sublime Dharma Mind Lion's Roar Buddha, Pearl Canopy Coral Appearance Buddha, Dispeller of the Darkness of Delusion and Desire Buddha, Water Moon Buddha, Multitude of Flowers Buddha, Opener of Wisdom Buddha, and Retainer of Various Jewels Buddha.

There are also: Bodhi Buddha, Flower Transcendence Buddha, Radiance of True Lapis Lazuli Buddha, Outshining Sunlight Buddha, Retainer of Great Qualities Buddha, Realizer of Right Wisdom Buddha, Heroic Strength Buddha, Beyond Flattery and Deception Buddha, Dispensing with Planting Roots of Evil Buddha, Great Fragrance Buddha, Path Splendor Buddha, Water Light Buddha, Roamer in Oceanic Clouds of Wisdom Buddha, Virtue Summit Flower Buddha, Floral Adornment Buddha, Solar Voice Buddha, Lunar Supremacy Buddha, Lapis Lazuli Buddha, Brahmā-like Voice Buddha, and Light Buddha.<sup>7</sup>

There are also: Treasury of Gold Buddha, Mountain Summit Buddha, Mountain King Buddha, Sound King Buddha, Dragon Vigor Buddha, Stainless Buddha, Pure Countenance Buddha, Lunar Countenance Buddha, Sumeru Semblance Buddha, Candana Fragrance Buddha, Awesome Strength Buddha, Blazing Lamp Buddha, Difficult to Overcome Buddha, Precious Virtue Buddha, Joyous Sound Buddha, Radiance Buddha,<sup>8</sup> Dragon Supremacy Buddha, Defilement Transcendence Light Buddha, Lion Buddha, and King Among Kings Buddha.

And there are also Supremacy of Powers Buddha, Floral Garden Buddha,<sup>9</sup> Fearless Brilliance Buddha, Fragrant Summit Buddha, Universally Worthy Buddha, Universal Flower Buddha, and Precious Signs Buddha.

正體字

043a09 || 是諸佛世尊現在十方清淨世界。皆稱名憶  
 043a10 || 念。阿彌陀佛本願如是。若人念我稱名自  
 043a11 || 歸。即入必定得阿耨多羅三藐三菩提。是  
 043a12 || 故常應憶念以偈稱讚。  
 043a13 || 無量光明慧 身如真金山  
 043a14 || 我今身口意 合掌稽首禮  
 043a15 || 金色妙光明 普流諸世界  
 043a16 || 隨物<sup>[3]</sup>增其色 是故稽首禮  
 043a17 || 若人命終時 得生彼國者  
 043a18 || 即具無量德 是故我歸命  
 043a19 || 人能念是佛 無量力<sup>[4]</sup>威德  
 043a20 || 即時入必定 是故我常念  
 043a21 || 彼國人命終 設應受諸苦  
 043a22 || 不墮惡地獄 是故歸命禮  
 043a23 || 若人生彼國 終不墮三趣  
 043a24 || 及與阿修羅 我今歸命禮  
 043a25 || 人天身相同 猶如金山頂  
 043a26 || 諸勝所歸處 是故頭面禮  
 043a27 || 其有生彼國 具天眼耳通  
 043a28 || 十方普無礙 稽首聖中尊

簡體字

是諸佛世尊現在十方清淨世界。皆稱名憶念。阿彌陀佛本願如是。若人念我稱名自歸。即入必定得阿耨多羅三藐三菩提。是故常應憶念以偈稱讚。

無量光明慧 身如真金山  
 我今身口意 合掌稽首禮  
 金色妙光明 普流諸世界  
 隨物增其色 是故稽首禮  
 若人命終時 得生彼國者  
 即具無量德 是故我歸命  
 人能念是佛 無量力威德  
 即時入必定 是故我常念  
 彼國人命終 設應受諸苦  
 不墮惡地獄 是故歸命禮  
 若人生彼國 終不墮三趣  
 及與阿修羅 我今歸命禮  
 人天身相同 猶如金山頂  
 諸勝所歸處 是故頭面禮  
 其有生彼國 具天眼耳通  
 十方普無礙 稽首聖中尊

These buddhas, *bhagavats*, abide now in pure worlds throughout the ten directions. One should invoke the names of all of them and bear them in mind.

a. AMITĀBHA'S ORIGINAL VOWS AND A PRAISE VERSE

The original vows of Amitābha are of this sort: "If any person bears me in mind, invokes my name, and takes refuge in me, he will immediately enter the stage of certainty with respect to attaining *anuttarasamyaksambodhi*."

One should therefore always remain mindful of him. I set forth his praises here with a verse:

He possesses boundless illumination and wisdom  
and his body is like a mountain of gold.

Paying homage to him with body, speech, and mind, I now  
place my palms together and bow down in reverence to him.

His marvelous golden-colored light  
everywhere streams into all worlds,  
increasing in its brilliance in response to each being.  
I therefore bow down in reverence to him.

If, when life's end comes, a person  
succeeds in being reborn in that land,  
he immediately acquires countless meritorious qualities.  
I do therefore take refuge in him.

Whoever is able to bear in mind this buddha  
possessed of measureless powers and awe-inspiring qualities  
will immediately enter the stage of certainty.  
I do therefore always bear him in mind.

That land is such that if, at the end of one's life,  
one should otherwise undergo all manner of suffering,  
even so, one will not then fall into those terrible hells.  
Therefore, taking refuge in him, I now bow down in reverence.

If a person gains rebirth in his land,  
he will never again fall into the three wretched destinies  
or into the realms of the *asuras*.  
Taking refuge in him, I now bow down in reverence.

Though his body is similar to that of humans and devas,  
it resembles the summit of a mountain of gold.  
This is the place to which all supreme [qualities] return.  
I therefore bow down in reverence to him.

Those who have been reborn in his land,  
gain the powers of the heavenly eye and ear  
that reach unimpededly throughout the ten directions.  
I bow down in reverence to the one honored among the Āryas.



正體字

043a29	其國諸眾生	神變及心通
043b01	亦具宿命智	是故歸命禮
043b02	生彼國土者	無我無我所
043b03	不生彼此心	是故稽首禮
043b04	超出三界獄	目如蓮華葉
043b05	聲聞眾無量	是故稽首禮
043b06	彼國諸眾生	其性皆柔和
043b07	自然行十善	稽首眾聖 <sup>[5]</sup> 王
043b08	從善生淨明	無量無邊數
043b09	二足中第一	是故我歸命
043b10	若人願作佛	心念阿彌陀
043b11	應時為現身	是故我歸命
043b12	彼佛本願力	十方諸菩薩
043b13	來供養聽法	是故我稽首
043b14	彼土諸菩薩	具足諸相好
043b15	以自莊嚴身	我今歸命禮
043b16	彼諸大菩薩	日日於三時
043b17	供養十方佛	是故稽首禮
043b18	若人種善根	疑則華不開
043b19	信心清淨者	華開則見佛

簡體字

其國諸眾生	神變及心通
亦具宿命智	是故歸命禮
生彼國土者	無我無我所
不生彼此心	是故稽首禮
超出三界獄	目如蓮華葉
聲聞眾無量	是故稽首禮
彼國諸眾生	其性皆柔和
自然行十善	稽首眾聖王
從善生淨明	無量無邊數
二足中第一	是故我歸命
若人願作佛	心念阿彌陀
應時為現身	是故我歸命
彼佛本願力	十方諸菩薩
來供養聽法	是故我稽首
彼土諸菩薩	具足諸相好
以自莊嚴身	我今歸命禮
彼諸大菩薩	日日于三時
供養十方佛	是故稽首禮
若人種善根	疑則華不開
信心清淨者	華開則見佛

All the beings in his land  
perform supernatural transformations, know others' thoughts,  
and are endowed with the knowledge of past lives as well.  
Therefore, taking refuge in him, I bow down in reverence.

Those who are reborn in his land  
have no conception of either "I" or "mine."  
They do not have thoughts conceiving of "others" or "self."  
I therefore bow down in reverence to him.

He has stepped beyond the prison of the three realms.  
His eyes are like the petals of a lotus.  
The assembly of *śrāvaka* disciples there is measurelessly vast.  
I therefore bow down in reverence to him.

All the beings in his land  
are in nature gentle and harmonious  
and they naturally practice the ten good deeds.  
I bow down in reverence to this king of the many *āryas*.

It is from such goodness that his pure light is produced  
that, in the number of its rays, is measureless and boundless.  
He is foremost among those who stand on two feet.  
I do therefore take refuge in him.

If a person vows to become a buddha  
and then bears in mind Amitābha,  
when the time is right, he will appear for his sake.  
I do therefore take refuge in him.

Through the power of that buddha's vows  
the bodhisattvas of the ten directions  
come to make offerings and listen to the Dharma.  
I therefore bow down in reverence to him.

All the bodhisattvas in his land  
are endowed with all the major marks and secondary characteristics  
by which they thereby adorn their own bodies.  
Taking refuge in him, I now bow down in reverence.

Three times every day,  
all those great bodhisattvas  
make offerings to the buddhas of the ten directions.  
I therefore bow down in reverence.

If a person who has planted roots of goodness  
retains doubts, then the flower will not open.  
If one's mind of faith is pure,  
the flower will open and one will then see the Buddha.

正體字

043b20	十方現在佛	以種種因緣
043b21	歎彼佛功德	我今歸命禮
043b22	其土 <sup>[6]</sup> 甚嚴飾	殊彼 <sup>[7]</sup> 諸天宮
043b23	功德甚深厚	是故禮佛足
043b24	佛足千輻輪	柔軟蓮華色
043b25	見者皆歡喜	頭面禮佛足
043b26	眉間白毫光	猶如清淨月
043b27	增益面光色	頭面禮佛足
043b28	本求佛道時	行諸奇妙事
043b29	如諸經所說	頭面稽首禮
043c01	彼佛所言說	破除諸罪根
043c02	美言多所益	我今稽首禮
043c03	以此美言說	救諸著樂病
043c04	已度今猶度	是故稽首禮
043c05	人天中最尊	諸天頭面禮
043c06	七寶冠摩 <sup>[8]</sup> 足	是故我歸命
043c07	一切賢聖眾	及諸人天眾
043c08	咸皆共歸命	是故我亦禮
043c09	乘彼八道船	能度難度海
043c10	自度亦度彼	我禮自在者

簡體字

十方現在佛	以种种因缘
叹彼佛功德	我今归命礼
其土甚严饰	殊彼诸天宫
功德甚深厚	是故礼佛足
佛足千辐轮	柔软莲华色
见者皆欢喜	头面礼佛足
眉间白毫光	犹如清淨月
增益面光色	头面礼佛足
本求佛道时	行诸奇妙事
如诸经所说	头面稽首礼
彼佛所言说	破除诸罪根
美言多所益	我今稽首礼
以此美言说	救诸着乐病
已度今犹度	是故稽首礼
人天中最尊	诸天头面礼
七宝冠摩足	是故我归命
一切贤圣众	及诸人天众
咸皆共归命	是故我亦礼
乘彼八道船	能度难度海
自度亦度彼	我礼自在者

For many different reasons,  
the buddhas of the present throughout the ten directions  
praise the qualities of that buddha.

Taking refuge in him, I now bow down in reverence.

His land is especially majestic in its adornment,  
surpassing in its excellence the palaces of all the devas.  
Its qualities are especially profound and abundant.

I therefore bow down in reverence at the feet of the Buddha.

The Buddha's feet carry the sign of the thousand-spoked wheel.  
They are soft and, in appearance, resemble the blossoms of a lotus.  
Those who see them are all filled with delight  
and bow down their heads in reverence at the feet of the Buddha.

The light from the white hair tuft between his brows  
appears like a pristinely shining moon,  
enhancing the radiance displayed by his countenance.  
I bow down in reverence at the feet of the Buddha.

When he originally sought out the path to buddhahood,  
he performed all manner of distinctive and marvelous works.  
These are just as described in the sutras.  
I bow down in reverence to him.

That which is proclaimed by that buddha  
eliminates the roots of karmic offenses.  
His eloquent discourse brings benefit to many.  
I now bow down in reverence to him.

By resorting to such eloquent discourse,  
he rescues beings from all maladies arising by clinging to pleasures.  
He has already liberated such beings and now liberates yet more.  
I therefore bow down in reverence to him.

The devas bow down in reverence  
to he who is the most honored of all humans and devas.  
Their seven-jeweled crowns are brought low and touch his feet.  
I do therefore take refuge in him.

The Sangha of all the Worthies and the Āryas  
as well as the multitudes of humans and devas  
all join in taking refuge in him.  
Therefore I too bow down in reverence to him.

One who boards his ship of the eight-fold path,  
will be able to cross beyond that sea so difficult to cross,  
delivering himself to liberation while liberating others as well.  
I bow in reverence to he who has achieved sovereign mastery in this.

正體字

043c11	諸佛無量劫	讚揚其功德
043c12	猶尚不能盡	歸命清淨人
043c13	我今亦如是	稱讚無量德
043c14	以是福因緣	願佛常念我
043c15	我於今先世	福德若大小
043c16	願我於佛所	心常得清淨
043c17	以此福因緣	所獲上妙德
043c18	願諸眾生類	皆亦悉當得
043c19	又亦應念毘婆尸佛。尸棄佛。毘首婆[9]伏佛。	
043c20	拘樓珊提佛。迦那迦牟尼佛。迦葉佛。釋迦牟尼佛。及未來世彌勒佛。皆應憶念禮拜以	043c22    偈稱讚。
043c23	毘婆尸世尊	無憂道樹下
043c24	成就一切智	微妙諸功德
043c25	正觀於世間	其心得解脫
043c26	我今以五體	歸命無上尊
043c27	尸棄佛世尊	在於邠[10]他利
043c28	道場樹下坐	成就於菩提
043c29	身色無有比	如然紫金山
044a01	我今自歸命	三界無上尊
044a02	毘首婆世尊	坐娑羅樹下
044a03	自然得通達	一切妙智慧

簡體字

诸佛无量劫	赞扬其功德
犹尚不能尽	归命清淨人
我今亦如是	称赞无量德
以是福因缘	愿佛常念我
我于今先世	福德若大小
愿我于佛所	心常得清淨
以此福因缘	所获上妙德
愿诸众生类	皆亦悉当得
又亦应念毗婆尸佛。尸弃佛。毗首婆伏佛。拘楼珊提佛。迦那迦牟尼佛。迦葉佛。释迦牟尼佛。及未来世弥勒佛。皆应忆念禮拜以偈称赞。	
毗婆尸世尊	无忧道树下
成就一切智	微妙诸功德
正观于世间	其心得解脫
我今以五体	归命无上尊
尸弃佛世尊	在于邠他利
道场树下坐	成就于菩提
身色无有比	如然紫金山
我今自归命	三界无上尊
毗首婆世尊	坐娑罗树下
自然得通达	一切妙智慧

If, for countless kalpas, the Buddhas  
 proclaimed their praises of his meritorious qualities,  
 they would still be unable to come to the end of them.  
 I take refuge in he who has become such a purified person.

In this same manner, I now proclaim  
 the praises of his boundless qualities.  
 I pray that, due to the causes and conditions of this merit,  
 the Buddha may therefore always bear me in mind.

By whatever merit I have created in the present or previous lives,  
 whether it be but little or much,  
 I pray that my mind will become forever purified  
 in the very presence of the Buddha.

As for the supremely marvelous qualities that may be acquired  
 through the causes and conditions of such merit as this,  
 I pray that all of the many varieties of beings  
 shall all become able to acquire them as well.

4. ALSO, THE SEVEN BUDDHAS OF THE PAST AS WELL AS MAITREYA

One should also bear in mind Vipāśyin Buddha, Śikhin Buddha,  
 Viśvabhū Buddha, Krakucchanda Buddha, Kanakamuni Buddha,  
 Kāśyapa Buddha, and Śākyamuni Buddha, as well as Maitreya, the  
 future Buddha. One should bear them all in mind and bow down in  
 reverence to them. I set forth their praises here in verse:

The Bhagavat Vipāśyin  
 abides beneath an *aśoka* bodhi tree,<sup>10</sup>  
 having perfected all-knowledge  
 and all of the subtle and marvelous meritorious qualities.

Having rightly contemplated the world,  
 his mind has succeeded in gaining liberation.  
 I now, with all five extremities, bow down in reverence,  
 taking refuge in that unsurpassable Honored One.

The Bhagavat, Śikhin Buddha,  
 sat in the *bodhimaṇḍa*  
 beneath a *puṇḍarīka* bodhi tree  
 where he then achieved the complete realization of bodhi.<sup>11</sup>

His physical appearance is incomparable.  
 It resembles a mountain of flaming purple gold.  
 I now take refuge in the Honored One  
 who is unsurpassed by anyone in the three realms of existence.

Viśvabhū Bhagavat  
 sits beneath the *śāla* tree  
 where he naturally acquired the penetrating comprehension  
 of all forms of sublime wisdom.

正體字

044a04	於諸人天中	第一無有 <sup>[1]</sup> 比
044a05	是故我歸命	一切最勝尊
044a06	迦求村大佛	得阿耨多羅
044a07	三藐三菩提	尸利沙樹下
044a08	成就大智慧	永脫於生死
044a09	我今歸命禮	第一無比尊
044a10	迦那含牟尼	大聖無上尊
044a11	優曇鉢樹下	成就得佛道
044a12	通達一切法	無量無有邊
044a13	是故我歸命	第一無上尊
044a14	迦葉佛世尊	眼如雙蓮華
044a15	<sup>[2]</sup> 弱拘樓陀樹	於下成佛道
044a16	三界無所畏	行步如象王
044a17	我今自歸命	稽首無極尊
044a18	釋迦牟尼佛	阿輸陀樹下
044a19	降伏魔怨敵	成就無上道
044a20	面貌如滿月	清淨無瑕塵
044a21	我今稽首禮	勇猛第一尊
044a22	當來彌勒佛	那伽樹下坐
044a23	成就 <sup>[3]</sup> 廣大心	自然得佛道

簡體字

于诸人天中	第一无有比
是故我归命	一切最胜尊
迦求村大佛	得阿耨多罗
三藐三菩提	尸利沙树下
成就大智慧	永脱于生死
我今归命礼	第一无比尊
迦那含牟尼	大圣无上尊
优曇鉢树下	成就得佛道
通达一切法	无量无有边
是故我归命	第一无上尊
迦葉佛世尊	眼如双莲华
弱拘樓陀树	于下成佛道
三界无所畏	行步如象王
我今自归命	稽首无极尊
释迦牟尼佛	阿输陀树下
降伏魔怨敌	成就无上道
面貌如满月	清淨无瑕尘
我今稽首礼	勇猛第一尊
当来弥勒佛	那伽树下坐
成就广大心	自然得佛道



Among all humans and devas,  
 he is the foremost and without peer.  
 I do therefore take refuge in the Honored One  
 who is the most supreme among them all.

Krakucchanda Buddha  
 succeeded in attaining  
*anuttarasamyaksambodhi*  
 beneath the *śirīṣa* tree.<sup>12</sup>

He perfected the great wisdom,  
 and became forever liberated from *saṃsāra*.  
 I now take refuge and bow in reverence  
 to that supreme and incomparable Honored One.

Kanakamuni,  
 the great Ārya and unsurpassable Honored One,  
 attained the perfect realization of buddhahood  
 beneath the *udumbara* tree  
 and reached the penetrating comprehension  
 of all the measurelessly and boundlessly many dharmas.  
 I do therefore take refuge in him,  
 that foremost and unsurpassable Honored One.

Kāśyapa Buddha, the Bhagavat,  
 with eyes like a pair of lotus blossoms,  
 achieved the perfect realization of buddhahood  
 beneath the *nyagrodha* tree.

Throughout the three realms, there is nothing he fears.  
 His gait is like that of the king of the elephants.  
 I now take refuge in him, bowing down in reverence  
 to that insuperable Honored One.

Śākyamuni Buddha,  
 beneath the *aśvattha* tree,<sup>13</sup>  
 conquered Māra, the enemy,  
 and perfected the unsurpassed enlightenment.

His countenance is like the full moon,  
 pure and free of any blemish.  
 I now bow down in reverence  
 To that heroically brave and supreme Honored One.

Maitreya, the buddha of the future,  
 sitting beneath the *nāga* tree,  
 shall attain the perfect realization of the vast resolve  
 and then naturally realize buddhahood.

正體字

044a24		功德甚堅牢	莫能有勝者
044a25		是故我自歸	無比妙法王
044a26		復有德勝佛。普明佛。勝敵佛。王相佛。相王	
044a27		佛。無量功德明自在王佛。藥王無 <sup>[4]</sup> 閼佛。寶	
044a28		遊行佛。寶華佛。安住佛。山王佛。亦應憶念	
044a29		恭敬禮拜以偈稱讚。	
044b01		無勝世界中	有佛號德勝
044b02		我今稽首禮	及法寶僧寶
044b03		隨意喜世界	有佛號普明
044b04		我今自歸命	及法寶僧寶
044b05		普賢世界中	有佛號勝敵
044b06		我今歸命禮	及法寶僧寶
044b07		善淨集世界	佛號王幢相
044b08		我今稽首禮	及法寶僧寶
044b09		離垢集世界	無量功德明
044b10		自在於十方	是故稽首禮
044b11		不誑世界中	無礙藥王佛
044b12		我今頭面禮	及法寶僧寶
044b13		<sup>[5]</sup> 今集世界中	佛號寶遊行
044b14		我今頭面禮	及法寶僧寶

简体字

功德甚堅牢	莫能有勝者
是故我自歸	無比妙法王
復有德勝佛。普明佛。勝敵佛。王相佛。相王佛。無量功德	
明自在王佛。藥王無閼佛。寶遊行佛。寶華佛。安住佛。山王	
佛。亦應憶念恭敬禮拜以偈稱讚。	
無勝世界中	有佛號德勝
我今稽首禮	及法寶僧寶
隨意喜世界	有佛號普明
我今自歸命	及法寶僧寶
普賢世界中	有佛號勝敵
我今歸命禮	及法寶僧寶
善淨集世界	佛號王幢相
我今稽首禮	及法寶僧寶
離垢集世界	無量功德明
自在於十方	是故稽首禮
不誑世界中	無礙藥王佛
我今頭面禮	及法寶僧寶
今集世界中	佛號寶遊行
我今頭面禮	及法寶僧寶

His meritorious qualities are so extremely solid and durable  
that no one is able to surpass them.

I do therefore take refuge in him,  
that incomparable king of the sublime Dharma.

5. ALSO, BY CALLING ON TEN OTHER BUDDHAS

Additionally, there are: Supreme in Meritorious Qualities Buddha, Universal Illumination Buddha, Victorious over Adversaries Buddha, Marks of the Sovereign<sup>14</sup> Buddha, King of the Marks Buddha,<sup>15</sup> King of Measureless Qualities' Brilliance and Sovereign Mastery Buddha, Unimpeded Medicine King Buddha, Jeweled Traveler Buddha, Precious Flower Buddha, Peacefully Abiding Buddha,<sup>16</sup> and Mountain King Buddha. One should remain mindful of them as well, respectfully bowing in reverence to them. I set forth their praises here in verse:

In the world known as Invincible,  
there is a buddha named Supreme in Meritorious Qualities.  
I now bow down in reverence to him  
as well as to his Dharma Jewel and his Sangha Jewel.

In a world known as Joy in Whatever One Wishes,  
there is a buddha named Universal Illumination.  
I now take refuge in him  
as well as in his Dharma Jewel and his Sangha Jewel.

In the world known as Universal Excellence,  
there is a buddha named Victorious over Adversaries.  
I now take refuge in him and bow down in reverence to him  
as well as to his Dharma Jewel and his Sangha Jewel.

In the world known as Accumulation of Goodness and Purity,  
there is a buddha named Marks of the Sovereign's Banner.  
I now bow down in reverence to him  
as well as to his Dharma Jewel and his Sangha Jewel.

In the world known as Accumulation of Stainlessness,  
there is a buddha named Measureless Qualities' Brilliance  
whose sovereign mastery extends throughout the ten directions.  
I therefore bow down in reverence to him.

In the world known as Undeceptive,  
there is a buddha named Unimpeded Medicine King.  
I now bow down in reverence to him  
as well as to his Dharma Jewel and his Sangha Jewel.

In the world known as Present Accumulation,  
there is a buddha named Jeweled Traveler.  
I now bow down in reverence to him  
as well as to his Dharma Jewel and his Sangha Jewel.

正體字

044b15	美音界寶花	安立山王佛
044b16	我今頭面禮	及法寶僧寶
044b17	今是諸如來	住在東方界
044b18	我以恭敬心	稱揚歸命禮
044b19	唯願諸如來	深加以慈愍
044b20	現身在我前	皆令 <sup>[6]</sup> 目得見
044b21	復次過去未來現在諸佛。	盡應總 <sup>[7]</sup> 念恭敬禮
044b22	拜以偈稱讚。	
044b23	過去世諸佛	降伏眾魔怨
044b24	以大智慧力	廣利於眾生
044b25	彼時諸眾生	盡心皆供養
044b26	恭敬而稱揚	是故頭面禮
044b27	現在十方界	不可計諸佛
044b28	其數過恒沙	無量無有邊
044b29	慈愍諸眾生	常轉妙法輪
044c01	是故我恭敬	歸命稽首禮
044c02	未來世諸佛	身色如金山
044c03	光明無有量	眾相自莊嚴
044c04	出世度眾生	當入於涅槃
044c05	如是諸世尊	我今頭面禮

簡體字

美音界宝花	安立山王佛
我今头面礼	及法宝僧宝
今是诸如来	住在东方界
我以恭敬心	称扬归命礼
唯愿诸如来	深加以慈愍
现身在我前	皆令目得见
复次过去未来现在诸佛。	尽应总念恭敬礼拜以偈称赞。
过去世诸佛	降伏众魔怨
以大智慧力	广利于众生
彼时诸众生	尽心皆供养
恭敬而称扬	是故头面礼
现在十方界	不可计诸佛
其数过恒沙	无量无有边
慈愍诸众生	常转妙法轮
是故我恭敬	归命稽首礼
未来世诸佛	身色如金山
光明无有量	众相自庄严
出世度众生	当入于涅槃
如是诸世尊	我今头面礼

In the Beautiful Sound World, there is Precious Flower Buddha.  
 [So too,] Peacefully Established and Mountain King Buddhas.  
 I now bow down in reverence to them  
 as well as to their Dharma jewels and sangha jewels.

All of these *tathāgatas* now abide  
 off in the regions to the East.  
 With a respectful mind, I spread their praises and,  
 taking refuge in them, bow down in reverence to them.

I only pray that the Tathāgatas  
 will bestow their deep kindness and sympathy  
 and thus manifest their bodies before me  
 so that I might be allowed to personally<sup>17</sup> see them all.

6. ALSO, BY CALLING ON ALL BUDDHAS OF THE THREE TIMES

Additionally, one should exhaustively and comprehensively bear in mind and respectfully bow in reverence to all buddhas of the past, the future, and the present. I set forth their praises here in verse:

All buddhas of the past  
 conquered the many *māras*, their adversaries  
 and, using the power of great wisdom,  
 provided vast benefit to beings.

The beings who existed in those eras  
 were entirely devoted to making offerings to them all,  
 showed them reverence, and proclaimed their praises.  
 I therefore bow down in reverence to them.

The incalculably many buddhas of the present  
 throughout the worlds of the ten directions  
 are so measurelessly and boundlessly many  
 as to surpass the number of sands in the Ganges River.

Out of kindness and pity for beings,  
 they always turn the wheel of the sublime Dharma.  
 I do therefore accord them respect,  
 take refuge in them, and bow down my head to them in reverence.

The buddhas of the future  
 shall appear with bodies resembling mountains of gold  
 that emanate measureless illumination  
 and display the self-adornment of their many characteristic signs.

They shall appear in the world and liberate beings,  
 after which they shall then enter nirvāṇa.  
 To all such *bhagavats* as these,  
 I do now bow down in reverence.

正體字

044c06 || 復應憶念諸大菩薩。善意菩薩。善眼菩薩。聞  
 044c07 || 月菩薩。尸毘王菩薩。一切勝菩薩。知大地菩  
 044c08 || 薩。大藥菩薩。鳩舍菩薩。阿離念彌菩薩。頂生  
 044c09 || 王菩薩。喜見菩薩。鬱多羅菩薩。[8]薩和檀菩薩。  
 044c10 || 長壽王菩薩。麁提菩薩。韋藍菩薩。睽菩薩。月  
 044c11 || 蓋菩薩。明首菩薩。法首菩薩。[9]成利菩薩。彌  
 044c12 || 勒菩薩。復有金剛藏菩薩。金剛首菩薩。無垢  
 044c13 || 藏菩薩。無垢稱菩薩。除疑菩薩。無垢德菩薩。  
 044c14 || 網明菩薩。無量明菩薩。大明菩薩。無盡意菩  
 044c15 || 薩。意王菩薩。無邊意菩薩。日音菩薩。月音菩  
 044c16 || 薩。美音菩薩。美音聲菩薩。大音聲菩薩。堅精  
 044c17 || 進菩薩。常堅菩薩。堅發菩薩。[10]莊嚴王菩薩。  
 044c18 || 常悲菩薩。常不輕菩薩。法上菩薩。法意菩薩。  
 044c19 || 法喜菩薩。法首菩薩。法積菩薩。發精進菩薩。  
 044c20 || 智慧菩薩。淨威德菩薩。那羅延菩薩。善思惟  
 044c21 || 菩薩。法思惟菩薩。跋陀婆羅菩薩。法益菩薩。  
 044c22 || 高德菩薩。師子遊行菩薩。喜根菩薩。上寶月  
 044c23 || 菩薩。不虛德菩薩。龍德菩薩。文殊師利菩薩。  
 044c24 || 妙音菩薩。雲音菩薩。勝意菩薩。照明菩薩。勇  
 044c25 || 眾菩薩。勝眾菩薩。威儀菩薩。師子意菩薩。上  
 044c26 || 意菩薩。益意菩薩。增[11]意菩薩。寶明菩薩。慧  
 044c27 || 頂菩薩。樂說頂菩薩。有德菩薩。觀世自在王  
 044c28 || 菩薩。陀羅尼自在王菩薩。

簡體字

复应忆念诸大菩萨。善意菩萨。善眼菩萨。闻月菩萨。尸毗  
 王菩萨。一切胜菩萨。知大地菩萨。大药菩萨。鸠舍菩萨。阿离  
 念弥菩萨。顶生王菩萨。喜见菩萨。郁多罗菩萨。萨和檀菩萨。  
 长寿王菩萨。麁提菩萨。韦蓝菩萨。睽菩萨。月盖菩萨。明首菩  
 萨。法首菩萨。成利菩萨。弥勒菩萨。复有金刚藏菩萨。金刚首  
 菩萨。无垢藏菩萨。无垢称菩萨。除疑菩萨。无垢德菩萨。网明  
 菩萨。无量明菩萨。大明菩萨。无尽意菩萨。意王菩萨。无边意  
 菩萨。日音菩萨。月音菩萨。美音菩萨。美音声菩萨。大音声菩  
 萨。坚精进菩萨。常坚菩萨。坚发菩萨。庄严王菩萨。常悲菩  
 萨。常不轻菩萨。法上菩萨。法意菩萨。法喜菩萨。法首菩萨。  
 法积菩萨。发精进菩萨。智慧菩萨。净威德菩萨。那罗延菩萨。  
 善思惟菩萨。法思惟菩萨。跋陀婆罗菩萨。法益菩萨。高德菩  
 萨。师子游行菩萨。喜根菩萨。上宝月菩萨。不虚德菩萨。龙德  
 菩萨。文殊师利菩萨。妙音菩萨。云音菩萨。胜意菩萨。照明菩  
 萨。勇众菩萨。胜众菩萨。威仪菩萨。师子意菩萨。上意菩萨。  
 益意菩萨。增意菩萨。宝明菩萨。慧顶菩萨。乐说顶菩萨。有德  
 菩萨。观世自在王菩萨。陀罗尼自在王菩萨。

## 7. ALSO, BY CALLING ON THE GREAT BODHISATTVAS

Additionally, one should bear in mind the great bodhisattvas, namely: Good Intentions Bodhisattva, Good Eyes Bodhisattva, Moon Hearer Bodhisattva, King Śibi Bodhisattva, Universally Supreme Bodhisattva, Knower of the Great Earth Bodhisattva, Great Medicine Bodhisattva, Kapotaḡṛha Bodhisattva, Arenemin Bodhisattva, Summit Born King Bodhisattva, Delightful View Bodhisattva, Uttara Bodhisattva, Sarvadāna Bodhisattva, Long Life King Bodhisattva, Kṣānti Bodhisattva, Velāma Bodhisattva, Flashing Light Bodhisattva, Moon Covering Bodhisattva, Brilliant Leader Bodhisattva, Dharma Leader Bodhisattva, Perfecting Benefit Bodhisattva, and Maitreya Bodhisattva.

In addition, there are: Vajragarbha Bodhisattva, Vajra Leader Bodhisattva, Treasury of Non-defilement Bodhisattva, Vimalakīrti Bodhisattva, Dispeller of Doubts Bodhisattva, Undefined Virtue Bodhisattva, Net-like Brilliance Bodhisattva, Immeasurable Brilliance Bodhisattva, Great Brilliance Bodhisattva, Akṣayamati Bodhisattva, Mind King Bodhisattva, Boundless Mind Bodhisattva, Sun Sound Bodhisattva, Moon Sound Bodhisattva, Beautiful Sound Bodhisattva, Beautiful Voice Bodhisattva, Great Voice Bodhisattva, Solid Vigor Bodhisattva, Ever Solid Bodhisattva, and Solidly Generated Bodhisattva.

There are also: Adornment King Bodhisattva, Ever Compassionate Bodhisattva, Never slighting Bodhisattva, Dharma Superior Bodhisattva, Dharma Mind Bodhisattva, Dharma Joy Bodhisattva, Dharma Leader Bodhisattva, Dharma Accumulation Bodhisattva, Generator of Vigor Bodhisattva, Wisdom Bodhisattva, Pure Awesome Virtue Bodhisattva, Nārāyaṇa Bodhisattva, Good Meditation Bodhisattva, Dharma Meditation Bodhisattva, Bhadrāpāla Bodhisattva, Dharma Benefit Bodhisattva, Lofty Virtue Bodhisattva, Lion Traveler Bodhisattva, Joyous Faculties Bodhisattva, and Supreme Jewel Moon Bodhisattva.

There are also: Virtue Free of Falseness Bodhisattva, Dragon Virtue Bodhisattva, Mañjuśrī Bodhisattva, Wonderful Sound Bodhisattva, Cloud Sound Bodhisattva, Supreme Mind Bodhisattva, Illuminating Brilliance Bodhisattva, Brave Assembly Bodhisattva, Supreme Assembly Bodhisattva, Awesome Department Bodhisattva, Lion Mind Bodhisattva, Superior Mind Bodhisattva, Beneficial Intentions Bodhisattva, Augmented Mind Bodhisattva, Precious Brilliance Bodhisattva, Wisdom Summit Bodhisattva, Peak of Eloquence Bodhisattva, Possessed of Virtue Bodhisattva, Avalokiteśvara King Bodhisattva, and Dhāraṇī Mastery King Bodhisattva.



正體字

大自在王菩薩。無

- 044c29 || 憂德菩薩。不虛見菩薩。離惡道菩薩。一切勇健  
 045a01 || 菩薩。破闇菩薩。功德寶菩薩。花威德菩薩。金  
 045a02 || 瓔珞明德菩薩。離諸陰蓋菩薩。心無閼菩薩。  
 045a03 || 一切行淨菩薩。等見菩薩。不等見菩薩。三昧  
 045a04 || 遊戲菩薩。法自在菩薩。法相菩薩。明莊嚴菩  
 045a05 || 薩。大莊嚴菩薩。寶頂菩薩。寶印手菩薩。常舉  
 045a06 || 手菩薩。常下手菩薩。常慘菩薩。常喜菩薩。喜  
 045a07 || 王菩薩。得辯才音聲菩薩。虛空雷音菩薩。持  
 045a08 || 寶炬菩薩。勇施菩薩。帝網菩薩。馬光菩薩。空  
 045a09 || 無閼菩薩。寶勝菩薩。天王菩薩。破魔菩薩。電  
 045a10 || 德菩薩。自在菩薩。頂相菩薩。出過菩薩。師子  
 045a11 || 吼菩薩。雲蔭菩薩。能勝菩薩。山相<sup>[1]</sup>幢王菩  
 045a12 || 薩。香象菩薩。大香象菩薩。白香象菩薩。常精  
 045a13 || 進菩薩。不休息菩薩。妙生菩薩。華莊嚴菩薩。  
 045a14 || 觀世音菩薩。得大勢菩薩。水王菩薩。山王菩  
 045a15 || 薩。帝網菩薩。寶施菩薩。破魔菩薩。莊嚴國土  
 045a16 || 菩薩。金髻菩薩。珠髻菩薩。如是等諸大菩  
 045a17 || 薩。皆應憶念恭敬禮拜求阿惟越致<sup>[2]</sup>地。<sup>[3]</sup>

简体字

大自在王菩薩。無  
 憂德菩薩。不虛見菩薩。離惡道菩薩。一切勇健  
 菩薩。破闇菩薩。功德寶菩薩。花威德菩薩。金  
 瓔珞明德菩薩。離諸陰蓋菩薩。心無閼菩薩。  
 一切行淨菩薩。等見菩薩。不等見菩薩。三昧  
 遊戲菩薩。法自在菩薩。法相菩薩。明莊嚴菩  
 薩。大莊嚴菩薩。寶頂菩薩。寶印手菩薩。常舉  
 手菩薩。常下手菩薩。常慘菩薩。常喜菩薩。喜  
 王菩薩。得辯才音聲菩薩。虛空雷音菩薩。持  
 寶炬菩薩。勇施菩薩。帝網菩薩。馬光菩薩。空  
 無閼菩薩。寶勝菩薩。天王菩薩。破魔菩薩。電  
 德菩薩。自在菩薩。頂相菩薩。出過菩薩。師子  
 吼菩薩。雲蔭菩薩。能勝菩薩。山相<sup>[1]</sup>幢王菩  
 薩。香象菩薩。大香象菩薩。白香象菩薩。常精  
 進菩薩。不休息菩薩。妙生菩薩。華莊嚴菩薩。  
 觀世音菩薩。得大勢菩薩。水王菩薩。山王菩  
 薩。帝網菩薩。寶施菩薩。破魔菩薩。莊嚴國土  
 菩薩。金髻菩薩。珠髻菩薩。如是等諸大菩  
 薩。皆應憶念恭敬禮拜求阿惟越致<sup>[2]</sup>地。<sup>[3]</sup>

There are also: Great Sovereign Mastery King Bodhisattva, Sorrowless Virtue Bodhisattva, Not Seen in Vain Bodhisattva, Beyond the Wretched Destinies Bodhisattva, Universally Brave and Strong Bodhisattva, Dispeller of Darkness Bodhisattva, Merit Jewel Bodhisattva, Floral Awesome Virtue Bodhisattva, Gold Necklace Brilliant Virtue Bodhisattva, Beyond the Aggregates and Hindrances Bodhisattva, Unimpeded Mind Bodhisattva, Pure in All Actions Bodhisattva, Equal Vision Bodhisattva, Unequaled Vision Bodhisattva, Wandering Joyfully in Samādhi Bodhisattva, Sovereign Mastery in Dharma Bodhisattva, Dharma Marks Bodhisattva, Brilliant Adornment Bodhisattva, Great Adornment Bodhisattva, and Jeweled Summit Bodhisattva.

There are also: Jeweled Mudrā Hand Bodhisattva, Ever Raised Hand Bodhisattva, Ever Lowered Hand Bodhisattva, Ever Piteous Bodhisattva, Ever Joyful Bodhisattva, Joy King Bodhisattva, Possessed of Eloquent Voice Bodhisattva, Sound of Thunder in Space Bodhisattva, Upholder of the Jeweled Torch Bodhisattva, Valiant Giving Bodhisattva, Imperial Net Bodhisattva, Horse Light Bodhisattva, Empty and Unimpeded Bodhisattva, Jeweled Supremacy Bodhisattva, Celestial King Bodhisattva, Demon Crusher Bodhisattva, Lightning Virtue Bodhisattva, Sovereign Mastery Bodhisattva, Summit Sign Bodhisattva, and Beyond Transgressions Bodhisattva.

And there are also: Lion's Roar Bodhisattva, Cloud Shade Bodhisattva, Able to Conquer Bodhisattva, Mountainous Marks Banner Bodhisattva, Fragrant Elephant Bodhisattva, Great Fragrant Elephant Bodhisattva, White Fragrant Elephant Bodhisattva, Ever Vigorous Bodhisattva, Never Resting Bodhisattva, Sublime Birth Bodhisattva, Floral Adornment Bodhisattva, Avalokiteśvara Bodhisattva, Mahāsthāmaprāpta Bodhisattva, Water King Bodhisattva, Mountain King Bodhisattva, Indra's Net Bodhisattva, Jewel Giving Bodhisattva, Crusher of Demons Bodhisattva, Adorner of Lands Bodhisattva, Golden Topknot Bodhisattva, and Pearl Topknot Bodhisattva.

One should bear in mind all such bodhisattvas and bow down to them in reverence as one seeks to attain the ground of the *avaivartika*.

## The End of Chapter Nine



## Part One Endnotes

1. These *ślokas* correspond to *ślokas* 24–28 of Nāgārjuna’s *Bodhisambhāra Śāstra*. In my English translation of that entire text with its Indian commentary, they read as follows:

So long as he has not generated great compassion or the patiences, even though he may have gained an irreversibility, the bodhisattva is still subject to a form of “dying” which occurs through allowing negligence to arise.

The grounds of the *śrāvaka* disciples or the *pratyekabuddhas*, if entered, become for him the same as dying because he would thereby sever the bodhisattva’s roots of understanding and awareness.

Even at the prospect of falling into the hell-realms, the bodhisattva would not be struck with fright.

The grounds of the *śrāvaka* disciples and the *pratyekabuddhas*, however, do provoke a great terror in him.

It is not the case that falling into the hell realms would bring about an ultimate obstacle to his bodhi.

The grounds of the *śrāvaka* disciples and the *pratyekabuddhas*, however, do create just such an ultimate obstacle.

Just as is said of he who loves long life, that he becomes fearful at the prospect of his own beheading, so too, the grounds of the *śrāvaka* disciples and *pratyekabuddhas* should bring about a fearfulness of just this sort.

2. The first two quatrains correspond to the *Bodhisambhāra Śāstra*’s *śloka* numbers 22 and 23 which read as follows:

In the bodhisattva’s striving for bodhi, so long as he has not yet gained irreversibility, he acts as urgently as the person whose turban has caught fire. Thus one should take up just such intensely diligent practice.

Thus it is that those bodhisattvas, when striving for the realization of bodhi, should not rest in their practice of vigor, for they have shouldered such a heavy burden.

3. These last two quatrains correspond to the *Bodhisambhāra Śāstra*’s *śloka* numbers 91 and 92 which read as follows:

Even if one were to take up the vehicle of the *śrāvaka* disciples or the vehicle of the *pratyekabuddhas*, and hence practiced solely for one’s own self benefit,

still, one would not relinquish the enduring practice of vigor.

How much the less could it be that a great man,  
one committed to liberate himself and liberate others,  
might somehow not generate  
a measure of vigor a thousand *koṭis* times greater?

4. I emend here the verse-abbreviated “Three Practices Buddha” reading to “Three *Vehicles* Practices Buddha” to accord with the explanatory text which follows at 42a02–06.
5. See *The Sutra on the Youth Precious Moon’s Questions on Dharma* (大乘寶月童子問法經 / T14n0437\_p108c01–110a07). The names vary, but the ideas are the same, i.e. sincere mindfulness of ten buddhas in the ten directions can bring irreversibility with respect to one’s future attainment of buddhahood.
6. “*Candana*” usually refers to sandalwood, but as noted in MW, it may also be used as a term to refer to anything that is the most excellent of its kind. MW: “mn. sandal (*Sirium myrtifolium*, either the tree, wood, or the unctuous preparation of the wood held in high estimation as perfumes; hence; a term for anything which is the most excellent of its kind.”
7. The Chinese translation for this eightieth buddha’s name, *guang-ming fo* (光明佛), “Light Buddha,” is duplicated in the name of the ninety-sixth buddha (see next paragraph). Since we do not know the Sanskrit antecedents for these two buddhas’ names, I have distinguished them here with slightly variant English translations (“Light Buddha,” “Radiance Buddha”).
8. The Chinese translation for this ninety-sixth buddha’s name, *guang-ming fo* (光明佛), “Radiance Buddha,” is duplicated in the name of the eightieth buddha (see previous paragraph). Since we do not know the Sanskrit antecedents for these two buddhas’ names, I have distinguished them here with slightly variant English translations (“Light Buddha,” “Radiance Buddha”).
9. On sensibility grounds, I adopt here the SYMG editions’ variant, *hua yuan fo* (華園佛), “Floral Garden Buddha,” to correct what seems to be a graphic-similarity scribal error in the *Taisho* edition, *hua chi fo* (華齒佛), “Floral Teeth Buddha.”
10. I reconstruct “*aśoka*,” lit. “sorrowless” as the name of this bodhi tree as it is a tree that grows throughout India (*Saraca asoca*) and is in fact said to also be the same kind of tree under which the historical Buddha’s mother gave birth to him.
11. VB provides the following citation: “See DN II 4: *Sikhī, bhikkhave, bhagavā arahaṃ sammāsambuddho puṇḍarikassa mūle abhisambuddho.*”

12. The *śirīṣa* tree is identified by MW as *acacia sirissa*.
13. An “*aśvattha*” tree is an ancient name for what is more commonly known in Buddhist texts as the “bodhi” tree (*ficus religiosa*).
14. In the verses below (at 44b07), this Buddha’s name is enhanced with an additional character to “Marks of the Sovereign’s Canopy” (王幢相).
15. I suspect that there should only be ten buddhas in this list and that this buddha’s name may appear here only as a result of an accidental scribal redundancy, this for two reasons:
  - a) The Chinese name is identical to that of the previously listed buddha except that the characters are in reverse order (*wangx-iang* [王相] versus *xiangwang* [相王]); and
  - b) Although the other ten buddhas’ names are mentioned in the following praise verses, this buddha’s name is not mentioned there at all.
16. This buddha’s name is only slightly different in the verses that follow, occurring there (at 44b15) as “Peacefully Established” (安立).
17. I emend the reading of the reading here by preferring the *zi* (自), “personally,” of the SYMG editions to the *mu* (目), “eyes” of the *Taisho* text, this to correct an apparent graphic-similarity scribal error.





## PART ONE VARIANT READINGS IN OTHER CHINESE EDITIONS

### Fascicle Five Variant Readings

- [0040012] 不分卷【宋】【元】【明】【宮】  
[0041001] 行佛=乘行【明】，=乘行佛【宮】  
[0041002] (就)一【宋】【元】【明】【宮】  
[0041003] 其=道【宋】【元】【明】【宮】  
[0041004] 培=埠【宋】【元】【宮】，=塹【明】  
[0041005] (供)一【宋】【元】【明】【宮】  
[0041006] 廣=演【宋】【元】【明】【宮】  
[0041007] 惑=或【宋】【元】【明】【宮】  
[0041008] 善+(解)【宋】【元】【明】  
[0042001] (今現在說法其佛)一【宮】  
[0042002] 弟子福=福弟子【宋】【元】  
[0042003] (今)一【宋】【元】【明】，今+(現在說法)【宮】  
[0042004] (此)+偈【宋】【元】【明】【宮】  
[0042005] 人天=天人【宋】【元】【明】【宮】  
[0042006] 煩=憂【宋】【元】【明】【宮】  
[0042007] 明註曰三乘行南藏作三行佛  
[0042008] 阿彌乃至薩十字宋元明三本俱作長行  
[0042009] 意=音【宮】  
[0042010] 珠=殊【宋】【元】【明】【宮】  
[0042011] 鬘=鬚【宮】  
[0042012] 生=王【宋】【元】【明】【宮】  
[0043001] 映=歎【宋】【元】【明】【宮】  
[0043002] 齒=園【宋】【元】【明】【宮】  
[0043003] 增=示【宋】【元】【明】【宮】  
[0043004] 威=功【宋】【元】【明】【宮】  
[0043005] 王=主【宋】【元】【明】【宮】  
[0043006] 甚=具【宋】【元】【明】【宮】  
[0043007] 諸=之【宮】  
[0043008] 足=尼【宋】【元】【明】【宮】  
[0043009] (伏)一【宋】【元】【明】【宮】  
[0043010] 他=陀【宋】【元】【明】，=地【宮】  
[0044001] 比=上【宋】【元】【明】【宮】  
[0044002] 弱=尼【宋】【元】【明】【宮】  
[0044003] 廣=曠【宋】【元】【明】【宮】  
[0044004] 闕=礙【宋】【元】【明】【宮】下同  
[0044005] 今=金【宋】【元】【明】【宮】  
[0044006] 目=自【宋】【元】【明】【宮】

- [0044007] 念=令【明】  
[0044008] 薩=和【宋】【元】【明】【宮】  
[0044009] 成=法【宋】【元】【明】【宮】  
[0044010] 莊嚴王=堅莊【宋】【元】【明】【宮】  
[0044011] 意=益【宋】【元】【明】【宮】  
[0045001] 幢=博【宋】【元】【宮】  
[0045002] 地=也【宋】【元】【明】，地+(也)【宮】  
[0045003] 卷第四終【宋】【元】【明】【宮】