

佛说大乘无量寿庄严清净平等觉经

之

发大誓愿第六

(阿弥陀佛四十八大愿)

The Forty–Eight Great Vows

of Amitabha Buddha

(Chapter Six. Making Great Vows)

From

The Buddha Speaks of the Mahayana
Infinite Life Adornment Purity Impartiality
and Enlightenment Sutra

Or simply

The Infinite Life Sutra

(The Longer Sukhāvatīvyūha Sūtra)

Compiled Version by Upāsaka Xia Lianju



Three Sages of the Western Pure Land
(Amitabha Buddha, Bodhisattva Guanyin/Avalokiteshvara
and Bodhisattva Dashizhi/Mahāsthāmaprāpta)

西方三圣

(阿弥陀佛，观世音菩萨，大势至菩萨)

Introduction

The Infinite Life Sutra (or the Longer Sukhāvativyūha Sūtra in Sanskrit) is one of the five Pure Land sutras in Chinese Pure Land Buddhism, and one of the three primary Pure Land sutras (along with the Amitabha Sutra, i.e., the Shorter Sukhāvativyūha Sūtra and the Visualization Sutra, i.e., The Amitāyurdhyāna Sūtra). It is the most detailed, complete, and longest Pure Land sutra. It most comprehensively describes the Pure Land (Sukhāvātī) and how Amitabha Buddha created His Pure Land, His Forty–Eight Great Vows and the Three Levels of Rebirth to the Pure Land, along with many other descriptions and teachings.

Some scholars believe that the Longer Sukhāvativyūha Sūtra was compiled in the age of the Kushan Empire in the first and second centuries and became popular in the Gandhāra region. According to historical records, between 147 to 713 CE, this sutra was translated over twelve times from the original Sanskrit into Chinese. It is

rare for a sutra to have so many different translations. It can be deduced that, most likely, the Buddha had expounded this Dharma many times due to its great significance.

Unfortunately, seven translations have gone missing, and now only five remain in the Chinese Buddhist Canon.

They are:

1) The Infinite Life Purity Impartiality and Enlightenment Sutra (《无量清净平等觉经》), translated in the Han period by Kusana translator Tripitaka Lokakṣema (后汉月支三藏支娄迦讖), who arrived in Luoyang (the ancient capital of China) in 164 CE and translated works through 186 CE);

2) The Buddha Speaks of the Infinite Life Sutra (《佛说无量寿经》), translated by Indian Buddhist monk Sanghavarman (曹魏康僧铠) in 252CE at the White Horse Temple in Luoyang – the ancient capital of China);

3) The Larger Amitabha Sutra (《大阿弥陀经》), translated by Zhi Qian (吴月氏优婆塞支谦) who came from the Kusana Kingdom to Luoyang during the

decline of the Han dynasty and translated the sutra sometime between 223 and 253 CE);

4) The Assembly of Infinite Life Tathagata (《无量寿如来会》), the fifth assembly of the Mahāratnakūṭa Sutra 《大宝积经》), translated by Bodhiruci (菩提流支) from the Tang Dynasty;

5) The Mahayana Infinite Life Adornment Sutra (《大乘无量寿庄严经》), translated by Faxian from the Nalanda Monastery in the Northern Song Dynasty.

Due to the different translations of the Infinite Life Sutras, with slight variations (some are briefer, some are more in-depth, including the number of vows, with twenty-four vows, thirty-six vows and forty-eight vows), the one translated by Sanghavarman with forty-eight great vows has so far been the most popular.

There had also been a few compiled versions of the Infinite Life Sutra. What we study now is a composition of the five remaining versions of the Infinite Life Sutra from the Chinese Buddhist Canon by Upsaka Xia Lianju (夏莲居). One can use either the version by

Sanghavarman or Xia Lianju. After comparing against the version by Sanghavarman, we recommend the compiled version by Upsaka Xia Lianju as the content is more detailed and comprehensive (Venerable Master Chin Kung and my teacher Venerable Master Renshan both used this version when expounding the Infinite Life Sutra). For instance, the version translated by Sanghavarman did not mention if other Mahayana practitioners (i.e., practitioners of different Mahayana paths) can also seek rebirth to the Pure Land if they Nianfo, whereas the compiled version deals with this aspect clearly in Chapter 24 – Three Levels of Rebirth (see Jiawen’s translation).

The compiled version by Xia Lianju has been well-received and highly praised since being published, and it is also now the most popular version being studied across China and around the world among Chinese Pure Land Buddhists.

Upsaka Xia Lianju (1884– 1965) was an eminent lay Buddhist during the era of the Republic of China. After

reaching middle age, he dedicated the rest of his life to spreading the Pure Land Dharma. In 1932, he took three years to compile this current version of the Infinite Life Sutra (based on the five existing ancient translations of the Pure Land sutras) without changing a single word and whilst taking into consideration of all the other compiled versions. After three years of hard work, he finally completed the version and titled it:

‘The Buddha Speaks of the Mahayana Infinite Life Adornment Purity Impartiality and Enlightenment Sutra’. (《佛说大乘无量寿庄严清净平等觉经》)

Since this version was published and due to its ease of reading, use of beautiful and eloquent language, and detailed content, it became prevalent all over China and the world.

There have also been a few commentaries written on this compiled version, such as ‘An Explanation on the Buddha Speaks of the Mahayana Infinite Life Adornment Purity Impartiality and Enlightenment Sutra’ (《佛说大乘无量寿庄严清净平等觉经解》) by the eminent Upsaka

Huang Nianzu (黄念祖老居士, 1913–1992) and ‘A Brief Explanation on the Mahayana Infinite Life Adornment Purity Impartiality and Enlightenment Sutra’ (《大乘无量寿经简注易解》) by the most Venerable Master Chin Kung (or Jingkong 净空老法师, 1927–2022).

We will endeavour to translate the whole of the Infinite Life Sutra, adding brief footnotes and annotations. Hopefully, it will be more easily accessible for many people worldwide to study the sutra. For now, we have translated the Forty–Eight Great Vows of Amitabha Buddha from Chapter Six, one of the most critical chapters in the sutra. We will also translate the remaining chapters soon.

When you read the sutra, you can combine it with Jiawen’s sutra talk series on the Forty–Eight Great Vows (a total of eight sessions), in which she goes through each vow in great detail to help you gain a more thorough understanding.

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Merit Transfer

We transfer the merit to all beings
in the entire Dharma Realm.

May all beings hear the Name of Amitabha Buddha
and be reborn in the Western Pure Land of Ultimate
Bliss!

Namo Amitabha Buddha!

Namo Amitufo!

Chapter Six. Making Great Vows
(The Forty–Eight Great Vows
of Amitabha Buddha)

from

The Buddha Speaks of the Mahayana
Infinite Life Adornment Purity
Impartiality and Enlightenment Sutra

Or simply

The Infinite Life Sutra
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佛说大乘无量寿庄严清净平等觉经

(无量寿经)

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发大誓愿第六

Chapter Six. Making Great Vows

法藏白言：唯愿世尊，大慈听察。

我若证得无上菩提，成正觉已，所居佛刹，具足无量不可思议功德庄严。无有地狱、饿鬼、禽兽、蜎飞蠕动之类。所有一切众生，以及焰摩罗界，三恶道中，来生我刹，受我法化，悉成阿耨多罗三藐三菩提，不复更堕恶趣。得是愿，乃作佛，不得是愿，不取无上正觉。（一、国无恶道愿；二、不堕恶趣愿；）

Dharmākara¹ (Dharma Storehouse) said, “May the World Honoured One² listen and observe with great mercy.

¹ Amitabha Buddha's previous life before he realized Buddhahood.

² The World Honoured One here refers to Lokeśvararāja Tathagata, Bodhisattva Dharmākara's teacher and under whom he made the 48 Great Vows to establish the Pure Land.

“If I attain the Supreme Bodhi, realized the Ultimate Enlightenment, the Buddha-land I reside in will be adorned with immeasurable and inconceivable meritorious adornments. There will be no hell realms, no hungry ghosts, no animals, no flying insects, and no larvae alike. All beings, including those from the hell realm and the three evil paths, who come to be born in my Land, will all be transformed by my teachings. They will all realise Anuttarā-samyak-saṃbodhi³, and never again fall into the evil realms. If these vows can be attained, then I will become a Buddha. If not, may I not attain Supreme Enlightenment.”

(1. Vow of Land without Evil Paths; 2. Vow of Never Fall into the Evil Realms)

我作佛时，十方世界，所有众生，令生我刹，皆具紫磨真金色身，三十二种大丈夫相。端正净洁，悉同一类。若形貌差别，有好丑者，不取正觉。（三、身悉金色愿；四、三十二相愿；五、身无差别愿；）

³ Anuttarā-samyak-saṃbodhi means Perfect Enlightenment or Buddhahood.

When I attain Buddhahood, all sentient beings from worlds in the ten directions, who come to be born in my Land, will all have the bodies of pure gold, and the thirty–two signs of a Great Man. With good features, clean and pure, all of the same kind. If there are differences in appearance, good and bad, may I not attain Perfect Enlightenment.

(3. Vow of Golden Body; 4. Vow of Thirty–two Signs; 5. Vow of No Difference in Bodies;)

我作佛时，所有众生，生我国者，自知无量劫时宿命所作善恶。皆能洞视彻听，知十方去来现在之事。不得是愿，不取正觉。（六、宿命通愿；七、天眼通愿；八、天耳通愿；）

When I attain Buddhahood, all sentient beings who come to be born in my Land, will naturally know all the good and evil deeds they have done in their past lives throughout immeasurable kalpas. All capable of thoroughly seeing and completely hearing, knowing all the things in the ten directions from the past present and future. If these vows cannot be achieved, may I not attain

Perfect Enlightenment.

(6. Vow of Recollection of Past Lives; 7. Vow of Divine Eye; 8. Vow of Divine Ear;)

我作佛时，所有众生，生我国者，皆得他心智通。若不悉知亿那由他百千佛刹，众生心念者，不取正觉。（九、他心通愿；）

When I attain Buddhahood, all beings who come to be born in my Land, will all possess telepathy. If they cannot all know the minds and thoughts of sentient beings from a hundred million nayutas⁴ of hundreds of thousands of Buddha-lands, may I not attain Perfect Enlightenment.

(9. Vow of Knowing Others' Mind)

我作佛时，所有众生，生我国者，皆得神通自在，波罗密多。于一念顷，不能超过亿那由他百千佛刹，周遍巡历供养

⁴ Nayuta (那由他), a numerical, it can be 100,000, or one million or ten million.

诸佛者，不取正觉。（十、神足通愿；十一、遍供诸佛愿；）

When I attain Buddhahood, all beings who come to be born in my Land, will all attain freedom in Divine Power, Paramita⁵. In a moment of thought, if they cannot surpass a hundred million nayutas of hundreds of thousands of Buddha-lands, travelling, touring all around and making offerings to all Buddhas, may I not attain Perfect Enlightenment.

(10. Vow of Teleportation; 11. Vow of Making Offerings to All Buddhas)

我作佛时，所有众生，生我国者，远离分别，诸根寂静。若不决定成等正觉，证大涅槃者，不取正觉。（十二、定成正觉愿；）

When I attain Buddhahood, all beings born in my Land will be free from separation and will have roots of silence.

⁵ Paramita means perfect, perfection. Here refers to the perfect Divine Powers beings in the Pure Land will all possess due to Amitabha Buddha's Great Vows.

If they are not bound to attain Perfect Enlightenment and realise the great Nirvana, may I not attain Perfect Enlightenment.

(12. Vow to definitely attain Perfect Enlightenment.)

我作佛时，光明无量，普照十方，绝胜诸佛，胜于日月之明千万亿倍。若有众生，见我光明，照触其身，莫不安乐，慈心作善，来生我国。若不尔者，不取正觉。（十三、光明无量愿；十四、触光安乐愿；）

When I attain Buddhahood, my light will be infinite, shining in all directions, superior to all the Buddhas, thousand trillion times brighter than the sun and the moon. If there are sentient beings who see my light shining and touching their bodies, they will attain peace and happiness. They will do good deeds with a compassionate heart, and all come to my Land. If this cannot be achieved, may I not attain Perfect Enlightenment.

(13. Vow of Infinite Light; 14. Vow of peace and happiness at the touch of light.)

我作佛时，寿命无量，国中声闻天人无数，寿命亦皆无量。假令三千大千世界众生，悉成缘觉，于百千劫，悉共计校，若能知其量数者，不取正觉。（十五、寿命无量愿；十六、声闻无数愿；）

When I attain Buddhahood, my lifespan is infinite. There are innumerable Sound Hearers, Heavenly beings and humans in my Land, whose lives are also infinite. If all sentient beings in the three thousand clusters of thousands of worlds become Pratyeka-buddhas, calculate altogether for over hundreds-of-thousands of kalpas, if they can know the numbers, may I not realise Perfect Enlightenment.

(15. Vow of Infinite Lifespan. 16. Vow of Countless Sound Hearers.)

我作佛时，十方世界，无量刹中，无数诸佛，若不共称叹我名，说我功德国土之善者，不取正觉。（十七、诸佛称叹愿；）

When I attain Buddhahood, if countless Buddhas from infinite lands of the worlds of the ten directions do not all praise my Name and speak of the goodness of my Land of merit, may I not attain Perfect Enlightenment.

(17. Vow of praising from all Buddhas.)

我作佛时，十方众生，闻我名号，至心信乐，所有善根，心心回向，愿生我国，乃至十念，若不生者，不取正觉。唯除五逆，诽谤正法。（十八、十念必生愿；）

When I attain Buddhahood, all beings from the ten directions will, upon hearing my Name, believe it joyously with the utmost sincere heart. They will transfer the merit of all the good roots thought after thought, vowing to be born in my Land, even for ten recitations. If they cannot be born, may I not attain Perfect Enlightenment. Except for those who commit the five gravest offences and slander the right Dharma.

(18. Vow of definitely being born with ten recitations.)

我作佛时，十方众生，闻我名号，发菩提心，修诸功德，奉行六波罗密，坚固不退。复以善根回向，愿生我国，一心念我，昼夜不断。临寿终时，我与诸菩萨众，迎现其前，经须臾间，即生我刹，作阿惟越致菩萨。不得是愿，不取正觉。

(十九、闻名发心愿；二十、临终接引愿；)

When I attain Buddhahood, all beings from the ten directions will, upon hearing my Name, generate Bodhicitta. They will cultivate various merit, practice the Six Paramitas and remain steadfast with no regression. Also, they will transfer the merit of good roots, vowing to be born in my Land, reciting my Name single-heartedly, continuously day and night. At the time of near death, many Bodhisattvas and I will appear in front of this person. In an instant, immediately being born in my Land, they will become Avaivartika Bodhisattvas⁶. If this cannot be realised, may I not attain Perfect Enlightenment.

⁶Avaivartika Bodhisattvas means Bodhisattvas of Non-Regression, a high level of enlightenment (minimum first stage of Dwelling, or complete non-regression is Bodhisattvas of 8th Stage of Grounds).

(19. Vow of Generating Bodhicitta Upon Hearing My Name; 20. Vow of Receiving at the Time of Death;)

我作佛时，十方众生，闻我名号，系念我国，发菩提心，坚固不退。植众德本，至心回向，欲生极乐，无不遂者。若有宿恶，闻我名字，即自悔过，为道作善，便持经戒，愿生我刹，命终不复更三恶道，即生我国。若不尔者，不取正觉。

(二十一、悔过得生愿；)

When I attain Buddhahood, all beings from the ten directions will, upon hearing my Name, continuously be mindful of my Land, generate Bodhicitta, remain steadfast without regression. They will cultivate all kinds of merit and sincerely transfer, wishing to be born in the Land of Ultimate Bliss, they can all do so without failure. If there are evil people who, upon hearing my Name, can immediately repent and cultivate good, following the teachings of the sutras and observing the precepts, vowing to be born in my Land. At the time of death, they will not fall into the three evil paths and can be born

instantly in my Land. If this cannot be realized, may I not attain Perfect Enlightenment.

(21. Vow of Being Born After Repentance)

我作佛时，国无妇女。若有女人，闻我名字，得清净信，发菩提心，厌患女身，愿生我国。命终即化男子，来我刹土。十方世界诸众生类，生我国者，皆于七宝池莲华中化生。若不尔者，不取正觉。（二十二、国无女人愿；二十三、厌女转男愿；二十四、莲华化生愿；）

When I attain Buddhahood, there will be no women in my Land. If a woman hears my Name, attains pure faith, generates Bodhicitta, tired of being in the woman's body, and vowing to be born in my Land, she will be transformed into a man at the end of her life and come to my Land. Various kinds of beings from the worlds of the ten directions, who are born in my Land, will be transformally born from the lotus of the seven jeweled ponds. If this cannot be realised, may I not attain Perfect Enlightenment.

(22: Vow of No Women in the Land; 23: Vow of

Transforming into Men from Women; 24: Vow of Transformally Born from the Lotus.)

我作佛时，十方众生，闻我名字，欢喜信乐，礼拜归命。以清净心，修菩萨行，诸天世人，莫不致敬。若闻我名，寿终之后，生尊贵家，诸根无缺，常修殊胜梵行。若不尔者，不取正觉。（二十五、天人礼敬愿；二十六、闻名得福愿；二十七、修殊胜行愿；）

When I attain Buddhahood, all beings from the ten directions will, upon hearing my Name, joyously believe, pay homage and take refuge. Cultivating the Bodhisattva practices with pure hearts, they will be respected by heavenly beings and humans. If a person hears my Name, he will be born into a prestigious family after death, with complete roots where he can constantly cultivate supreme Brahmacharya practices⁷. If this cannot be realized, may I not attain Perfect Enlightenment.

⁷ Brahmacharya practices means Pure Practices, here particularly refers to the Nianfo practice.

(25. Vow of Paying Homage by Heavenly Beings; 26. Vow of Obtaining Blessings after Hearing the Name; 27. Vow of Cultivating Supreme Practices.)

我作佛时，国中无不善名。所有众生，生我国者，皆同一心，住于定聚。永离热恼，心得清凉，所受快乐，犹如漏尽比丘。若起想念，贪计身者，不取正觉。（二十八、国无不善愿；二十九、住正定聚愿；三十、乐如漏尽愿；三十一、不贪计身愿；）

When I attain Buddhahood, there will not be any unkind name in my Land. All beings who are born in my Land are of one heart, dwelling in Samyaktva–niyata–rāṣī⁸.

⁸ Samyaktva–niyata–rāṣī (Sanskrit) or Sammatta–niyata–rasi (Pali) (正定聚) means in the state of rightness, or right mindfulness, which means one will definitely realise enlightenment. This is as oppose to Micchatta–niyata–rasi (邪定聚) – in the state of wrongness or wrong mindfulness, which means one will not realise Buddhahood, such as people who practice externalist teachings (non–Buddhist teachings); There is also Aniyata–rasi (不定聚), which means one is in the state

Forever free from heated afflictions, they will attain coolness in their heart. The happiness they experience is like the arhats with extinction of all afflictions. If they give rise to the thoughts of attachment to their bodies, may I not attain Perfect Enlightenment.

(28. Vow of Land without unkindness; 29. Vow of dwelling in the state of right mindfulness; 30. Vow of experiencing happiness with extinction of all afflictions; 31. Vow of not being attached to the body.)

我作佛时，生我国者，善根无量，皆得金刚那罗延身，坚固之力。身顶皆有光明照耀。成就一切智慧，获得无边辩才。善谈诸法秘要，说经行道，语如钟声。若不尔者，不取正觉。

(三十二、那罗延身愿；三十三、光明慧辩愿；三十四、善谈法要愿；)

When I attain Buddhahood, all those born in my Land,

of uncertainty, it's uncertain if this person will realise enlightenment or not, depends on the conditions he encounter later.

with immense good roots, will attain the bodies of Vajra Narayana⁹, with the power of sturdiness. Their bodies and the top of their heads are all illuminated with bright light. They will attain all wisdom and infinite eloquence. They are skillful in speaking the essence of all Dharma, expounding the sutras and practicing the Way, with bell like sounds. If these cannot be achieved, may I not attain Perfect Enlightenment.

(32. Vow of Body of Narayana; 33. Vow of Wisdom of Light Eloquence; 34. Vow of skillfully expounding the Dharma;)

我作佛时，所有众生，生我国者，究竟必至一生补处。除其本愿为众生故，被弘誓铠，教化一切有情，皆发信心，修菩提行，行普贤道。虽生他方世界，永离恶趣。或乐说法，或乐听法，或现神足，随意修习，无不圆满。若不尔者，不取正觉。（三十五、一生补处愿；三十六、教化随意愿；）

⁹A type of heavenly beings, it is said Vajra Narayana is also an emanation of Bodhisattva Samantabhadra, here it means the indestructible Dharma Body like the quality of Vajra (Diamond, which is unbreakable).

When I attain Buddhahood, all living beings who are born in my Land, will eventually attain the *Position of One Lifetime Replacement*¹⁰. Apart from their original vows for the sake of sentient beings, wearing their vows like armour, they will teach all sentient beings to have faith, practice the Way of Bodhi, and walk the Way of Samantabhadra¹¹. Although they are born in other worlds, they are forever away from evil paths. They are either joyously expounding the Dharma, or happily listening to the Dharma, or displaying great spiritual power, practicing at ease, all is perfect and complete. If these cannot be achieved, may I not attain Perfect Enlightenment.

(35. Vow of the Position of One Lifetime Replacement; 36. Vow of Teaching At Will;)

¹⁰ The Position of One Lifetime Replacement (一生补处), which means the highest level of enlightened Bodhisattvas, waiting to be a Buddha, such as Guanyin, Samantabhadra, Manjusri etc.

¹¹ See the ten great vows of Bodhisattva Samantabhadra (also known as Universally Good).

我作佛时，生我国者，所须饮食、衣服、种种供具，随意即至，无不满愿。十方诸佛，应念受其供养。若不尔者，不取正觉。（三十七、衣食自至愿；三十八、应念受供愿；）

When I attain Buddhahood, those who are born in my Land will have all the food, clothing, and all kinds of offerings they need, arriving at will, without fail. All the Buddhas of the ten directions will receive their offerings according to their will. If these cannot be achieved, may I not attain Perfect Enlightenment. **(37. Vow of Clothing and Food Naturally Arrive; 38. Vow of Buddhas Receive Offerings According to Their Will.)**

我作佛时，国中万物，严净光丽，形色殊特，穷微极妙，无能称量。其诸众生，虽具天眼，有能辨其形色、光相、名数，及总宣说者，不取正觉。（三十九、庄严无尽愿；）

When I attain Buddhahood, all things in my Land are sublime and pure. They are of such extraordinary forms and colours that there is no way to measure and describe them. All sentient beings, though they have the

divine eye, who can discern their form, light, names, and who can proclaim them in general, may I not attain Perfect Enlightenment.

(39. Vow of Infinite Adornments.)

我作佛时，国中无量色树，高或百千由旬。道场树高，四百万里。诸菩萨中，虽有善根劣者，亦能了知。欲见诸佛净国庄严，悉于宝树间见，犹如明镜，睹其面像。若不尔者，不取正觉。（四十、无量色树愿；四十一、树现佛刹愿；）

When I attain Buddhahood, there will be trees of infinite colours in my Land – the size of which is hundreds of thousands of yojanas high. The trees of the Bodhimanda¹² are four million li¹³ high. Among the Bodhisattvas, even though there are those with inferior roots, they will still be able to know it. If you wish to see

¹² Bodhimanda means a place where one practices. Here refers to the place where Amitabha expounds the Dharma in the Pure Land.

¹³ Li (里), ancient Chinese measurement, one Li is 0.5km. So the height of the trees of the Bodhimanda in the Pure Land is about 2 million km, which is more than 5 times longer than the distance from the Earth to the Moon (384,000km).

the majesty of many Pure Buddha-lands, you can view them all among the trees as if they were clear mirrors, with which one can see one's own face. If these cannot be achieved, may I not attain Perfect Enlightenment.

(40: Vow of the Trees with Infinite Colours; 41: Vow of Buddha-lands Appear Among Trees;)

我作佛时，所居佛刹，广博严净，光莹如镜，彻照十方无量无数不可思议诸佛世界。众生睹者，生希有心。若不尔者，不取正觉。（四十二、彻照十方愿；）

When I attain Buddhahood, the Buddha-land I reside in is vast and broad, adorned, and pure, as bright as a mirror, illuminating completely the infinite countless and inconceivable Buddha-lands in the ten directions. All beings who see this, will generate the heart of rarity. If this cannot be achieved, may I not attain Perfect Enlightenment.

(42. Vow of complete illumination of the ten directions;)

我作佛时，下从地际，上至虚空，宫殿楼观，池流华树，国土所有一切万物，皆以无量宝香合成。其香普熏十方世界。众生闻者，皆修佛行。若不尔者，不取正觉。（四十三、宝香普熏愿；）

When I attain Buddhahood, from the earth below, right up to the void, palaces, pavilions, ponds, flowers and trees, and all things in the Land are made of infinite precious incense. The fragrance carries all over the worlds in the ten directions. All living beings who smell it will all practice the Dharma. If this cannot be achieved, may I not attain Perfect Enlightenment.

(43. Vow of Universal Incense;)

我作佛时，十方佛刹诸菩萨众，闻我名已，皆悉速得清净、解脱、普等三昧，诸深总持。住三摩地，至于成佛。定中常供无量无边一切诸佛，不失定意。若不尔者，不取正觉。（四十四、普等三昧愿；四十五、定中供佛愿；）

When I attain Buddhahood, all the Bodhisattvas in the Buddha-lands of the ten directions will, upon hearing my

Name, all attain the *Samadhi of Purity, Liberation and Universal Equality*¹⁴, and with profound mastery overall. Dwelling in Samadhi until one attains Buddhahood. In meditation, one can constantly make offerings to all the countless and boundless Buddhas without losing concentration. If this cannot be achieved, may I not attain Perfect Enlightenment.

(44. Vow of Universal Equality Samadhi; 45. Vow of making offerings to the Buddhas in meditation;)

我作佛时，他方世界诸菩萨众，闻我名者，证离生法，获陀罗尼。清净欢喜，得平等住。修菩萨行，具足德本。应时不获一二三忍，于诸佛法，不能现证不退转者，不取正觉。
(四十六、获陀罗尼愿；四十七、闻名得忍愿；四十八、现证不退愿。)

When I attain Buddhahood, all the Bodhisattvas in other worlds, upon hearing my Name will realise the Dharma of Away from Birth and attain Dharani. They are pure and

¹⁴ All these are different names of Nianfo Samadhi, just refer to different states of enlightenment.

joyful, and have attained Equal Abode¹⁵, cultivating Bodhisattva practices, with full merit. They will instantly attain *One, Two and Three Endurances*¹⁶, with all the Dharmas. If they cannot realise non–Regression in the present, may I not attain Perfect Enlightenment.

(46. Vow of Attaining Dharani; 47. Vow of Attaining Endurance Upon Hearing the Name; 48. Vow of Presently Realizing Non–Regression.)

¹⁵ This means one is away from all separation and attachment, the state of the Tathagata.

¹⁶ *The Three Endurances* as mentioned in Chapter 15 of the Sutra which means the Endurance of Sound, the Endurance of Softness and the Endurance of No Birth. The Endurance of Sound means that when one hears the Buddha and Bodhisattvas in the Pure Land expounding the Dharma, one can understand and abide in the Dharma; The Endurance of Softness means that upon hearing the sound made by the seven–jewelled forest in the Pure Land, one understands the Dharma and attains the softness in the heart; the Endurance of No Birth means that one can abide in the truth of the Dharma which is no birth and no death.