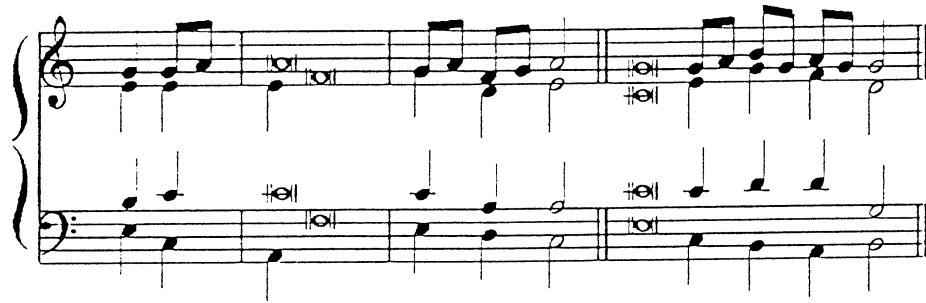


*The Scripture on the
Immeasurable Life of the Tathagata.*



* The World-|honoured One, | then desiring to reiterate
the Teaching's meaning, | spoke | thus in verse: :

“Since I have realized Buddhahood, | the aeons through
which I have passed are immeasurable hundreds of
thousands of | millions of billions. ||

Contin|uously have I voiced the Dharma, | teaching
untold billions of beings how to turn their hearts
around that they might enter the | Buddha's path; :
To ferry these sentient beings to the Other Shore I
reveal to them, | by skilful means, | My parinirvana
yet truly I am not extinct but always abiding
here | giving | voice to the Dharma. ||

* I con|tinue to abide in this world, | using my spiritual
powers to make confused creatures not see
Me, | though I am near, | so that they may look on
Me as extinct and make offerings | to My relics, :
Cherishing longing desires | and giving rise to
hearts | thirsting for hope. ||

When these | sentient beings in faith and
humility, | honest and forthright in manner, |
gentle in thought, | wholeheartedly yearn to see
the Buddha, | not begrudging even | their own
lives, :

Then I, with all the Sangha, appear together on the
Di|vine Vulture Peak. ||

I then | tell these sentient beings that I continue to abide
here with |out extinction; :

By the power of my skilful methods I show myself as
extinct, | even though not extinct. ||

If in some | other region there are beings reverent and
with | faith beseeching, :

Again I am in their midst to proclaim the unsurpassed
Dharma, | though you who do not hear this will | say
that I am extinct. ||

When I | behold sentient beings sunk in their
suffering | and distress, :

I do not show myself but set them all to look up in their
thirsting and, | when their hearts are filled with
fervent longing, | I then appear and pro|claim the
Dharma. ||

Such are my | spiritually pervading powers that, | through-
out the boundless aeons, | I abide on the Di|vine
Vulture Peak :

As well as in every | other dwelling place. ||

When sen|tient beings see, | at kalpa's ending, | the
raging fires con|suming all, :

Tranquil will this realm of Mine be, | ever filled with
devas and humans in parks and groves, | amongst
towers and palaces bedecked with | gems of every
kind. ||

Under be|jewelled trees, | heavy with blossoms and
fruit, | may these beings take their de|light and play, :
Whilst devas beat their heavenly drums, | ever
making pleasing music, | and showering down
coral tree flowers upon the Buddha and | His great
assembly. ||

My Pure | Land will not be destroyed, | though sentient
beings may see it as utterly con|sumed by fire, :
Letting themselves be filled with grief and
horror, | | distress and fear. ||

All these | besmerched creatures pass through countless
aeons, | hearing not the name | of the Triple Trea-
sure :

Due to | their wretched karma. ||

Those who | practise deeds of merit and are gentle,
hon|est and forthright, :

All see Me in body and hear Me | voice the Dharma. ||

At times | for the sake of that assembly I tell them that a
Buddha's | life is immeasurable, :

Then to those who, | at long last, | see a Buddha I say
that a | Buddha is rarely met. ||

Such is the | power of My wisdom and intelligence that
My light of insight shines forth | beyond measure, :
My life of countless aeons is due to the karma of
long | practice and training. ||

* You who | have intelligence and wit, | do not let doubts
arise in | this regard, :

But sever them from yourself and bring them forever
to an end | for the Buddha's Words are true, | not
something that is | empty and vain. ||

Just as the | physician who would cure his demented sons
by clever and skilful methods | proclaims his own
death whilst, in fact, he is alive, | and none can say
he | willfully lies, :

I, too, | being as a parent to this world, | as one who helps
all those in misery and affliction | because of the
topsy-turvy views of these ordinary people, | say I
am extinct, though | I am truly alive. ||

I do | this lest, by always seeing Me, they should beget
hearts unrestrained and | self-indulgent, :

Be dissolute and only fixed upon the five forms of
desire | and thereby | fall into evil ways. ||

* I know | at all times whether a sentient being is treading
the Path or | walks in other ways :

And, | according to what needs to be done to aid that
one, | voice Teachings of various kinds, | making
for each | this my intention, ||

'How may | I help this being enter the | unsurpassed

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Way :

And quickly | realize Buddhahood?' ” ||