

BuddhaNet Title Page

for

The Amitabha Sutra

(Chinese/English)

THE AMITABHA BUDDHA

The figure of Amitabha Buddha, the Buddha of Infinite Compassion and Wisdom, appearing before human eyes, represents Truth in the universe, which is absolute and inexpressible in verbal concepts.

Amitabha Buddha is seen with a lotus on his left hand and his right hand is lowered in a gesture of conferring blessings on all. Instead of being seated in meditation, Amitabha Buddha is standing. This posture symbolises his eternal activity of bringing enlightenment to all beings.

The standing image of Amitabha Buddha is usually depicted standing with eyes half closed to show the perfect harmony between the outer and inner life. Half of the vision is directed internally for proper self-reflection and the other half is directed externally to show concern for the world.

The rays of light behind Amitabha Buddha symbolises the light that illuminates the dark world of greed, hatred and ignorance. The Great Forty-Eight Vows of Amitabha Buddha to lead every living being away from Samsara (suffering world).

It is hoped that through the merit of this book, Amitabha Buddha will give us wisdom and lead all sentient beings to enlightenment.

佛
说
阿
弥
陀
经

The
AMITABHA
Sutra

南無阿彌陀佛

南無大勢至菩薩

南無觀世音菩薩



《佛說阿彌陀經》

THE AMITABHA SUTRA

(With Translation & Commentary in English)

香 赞

INCENSE PRAISE

炉 香 乍 爇 法 界 蒙 熏

The censer's incense now is lit, perfuming the dharma realm,

诸 佛 海 会 悉 遥 闻

The ocean-wide host of Bodhisattvas inhales it from afar,

随 处 结 祥 云

Auspicious are the clouds that gather as we now request.

诚 意 方 殷 诸 佛 现 全 身

With hearts sincere and earnest that all Buddhas manifest.

南 无 香 云 盖 菩 萨 摩 诃 萨 (三 请)

Homage to the enlightened being, cloud canopy of fragrance,
Bodhisattva, Mahasattva.

(Repeat last line 3 times, and ending with a half bow)

佛 说 阿 弥 陀 经

The Sayings of the Buddha about Amitabha Sutra.

SUKHAVATI VYUHA SUTRA

The Buddha was the historic Buddha, the Gotama (Gautama) Buddha or the Sakyamuni (释迦牟尼) Buddha. It was He who preached this Sutra.

SUKHA means happy or happiness; VATI existed; VYUHA group, SUTRA discourse. Several Buddhist scholars translated SUKHAVATI into Western Paradise. The Chinese translation is (西方极乐世界)

Amitabha; A means not; Amita, not measurable or immeasurable light. Amitayus, yus means age. Amitabha Buddha is usually translated into Buddha of immeasurable light and age. 无量寿无量光佛

如 是 我 闻

Thus have "I heard,

一 时 佛 在 舍 卫 国

Once the Buddha was in "Sravasti"

"I" stands for the Ven. Ananda Thera. He followed the Buddha wherever the Buddha went. He was famous for hearing and remembering the Buddha's teaching. Without the Ven. Ananda there would be no Dharma (Dhamma).

The Buddha preached this Sutra in Sravasti (Savatthi). It was the capital of Kosala. Modern Sahet Mahet, India.

祇 树 给 孤 独 园

In the garden of Anathapindika, in the Jeta grove.

Anathapindika 给孤独长者, was a very wealthy Upasaka of Sravasti. Famous for liberality to the needy. Among men, he was the greatest Dana donor during the life time of the Buddha. He bought a very big piece of land from Prince Jeta 祇陀太子 and built the famous Jetavana Monastery in Sravasti which became the Buddha's favourite resort.

与 大 比 丘 僧

With great Bhikshus (Bhikkhus) numbering

Bhikshus 比丘 are members of the Sangha. Generally translated as monks, mendicants, almsmen, all of them are inadequate. No equivalent translation.

千 二 百 五 十 人 俱

Altogether one thousand two hundred and fifty members.

皆 是 大 阿 罗 汉

All are great Arahants.

An Arahant (Araham or Arhat) 罗汉 is one who has traversed the Noble Eightfold Path 八正道 eliminated the Ten Fetters 十使, the Four Asavas 四漏, and attained Nirvana (Nibbana) 涅槃

众 所 知 识

All people know that these Arahants have knowledge and wisdom.

长 老 舍 利 弗 摩 诃 目 犍 连

Elder Sariputra

Maudgalyayana

摩 诃 迦 叶

Mahakasyapa

摩 诃 迦 旃 延

Mahakatyayana

摩 诃 俱 絺 罗 离 婆 多

Mahakaustila, Revata,

周 利 槃 陀 伽 难 陀

Suddhipanthaka, Nanda,

阿 难 陀 罗 睺 罗 憍 梵 波 提

Ananda, Rahula, Gavampati,

宾 头 卢 颇 罗 堕 迦 留 陀 夷

Pindola, Bharahaga, Kalodayi,

摩 诃 劫 宾 那 薄 拘 罗

Mahakapphina, Vakkula,

阿 菟 楼 駄

Anirouda

如 是 等 诸 大 弟 子

With such great disciples

All those 1,250 are the Buddha's disciples. They are great disciples and not ordinary ones.

並 诸 菩 萨 摩 诃 萨

Also with many Maha Bodhisattvas.

It means in addition to, besides the 1,250 great disciples, there are also great Bodhisattvas. Maha means great.

文 殊 师 利 法 王 子

Manjusri, the Prince of the Dharma

Of all the Maha Bodhisattvas, the Ven. Manjusri has the greatest wisdom. He is regarded as a guardian of wisdom.

阿 逸 多 菩 萨

Bodhisattva Ajita

This is another name for Maitreya Bodhisattva 弥勒菩萨

乾 陀 诃 提 菩 萨

Bodhisattva Gandhahastin,

He is also known as "never resting" Bodhisattva.

常 精 进 菩 萨

Bodhisattva Sadavirya,

This Bodhisattva is noted for his great enthusiasm, earnestness, eagerness, energy and keenness in salvation of beings.

与 如 是 等 诸 大 菩 萨

In addition to these great Bodhisattvas

In addition to those four great Bodhisattvas mentioned above, there are countless number more.

及 释 提 桓 因 等

There were Sakra Deva Raja, etc.

Sakra Deva Raja (Sakka Deva Raja) is the King of gods. He resides in Trayastrimsat (Tavatimsa) 忉利天. He is what we generally say Tian Kong or Yu Wang Da Ti, 玉皇大帝

无 量 诸 天 大 众 俱

and infinite celestial beings

These include beings in all heavens, also Asuras, 阿修罗 and Catur Maharaja Kayika (Catun Maha) Maharajika, 四王天

尔 时 佛 告 长 老 舍 利 弗
The Buddha then addressed Elder Sariputra, thus;

Sariputra (Sariputta) was the Buddha's chief disciple. So in addressing the Ven. Sariputra it was the same as addressing the whole congregation. Among the Arahants, he has the greatest wisdom.

从 是 西 方 过 十 万 亿 佛 土
"Passing from here, in the western direction, after passing one hundred thousand kotis of Buddha Lands,

one koti (俱祇)	=	ten million (10,000,000)
therefore 100,000 kotis	=	1,000,000,000,000.

有 世 界 名 曰 极 乐
There is a world named Sukhavati

This is to indicate the position of Sukhavati 极乐世界

其 土 有 佛 号 阿 弥 陀
There is a Buddha by the name Amitabha (Amitayus)

Amitabha means immeasurable light
Ammitayus means immeasurable age.

今 现 在 说 法
is now preaching the Doctrine.

舍 利 弗 彼 土 何 故 名 为 极 乐
Sariputra, Why is that World named Sukhavati?

其 国 众 生 无 有 众 苦
All beings in that world, suffer no miseries,

众苦 means all kinds of sufferings or miseries which we can think of

但 受 诸 乐 故 名 极 乐
But enjoy the fullest happiness, therefore it is
named Sukhavati,"

又 舍 利 弗 极 乐 国 土
Again, Sariputra, The Sukhavati,

七 重 栏 楯 七 重 罗 网 七 重 行 树
is surrounded with seven rows of ornamental railings, seven
rows of tapestries, seven rows of precious trees

皆 是 四 宝 周 帀 围 绕
All of them are adorned with four kinds of gems.

四宝 , four kinds of gems, are gold, 金 ; silver, 银 ; lapis-lazuli,
琉璃 ; crystal 玻璃 .

Note: 七重栏楯，等等

Spiritually indicate Sapta Bodhyanga (Satta Bojjhanga) 七觉支
or 七菩提分 in Bodhipaksika-Dharma (Bodhipakkhiya-Dhamma)
三十七道品 , Thirty Seven Principles of Enlightenment or the Thirty
Seven Conditions leading to Buddhahood. Sapta Bodhyanga are:

1. Dharma-Pravicaya, 择法菩提分 Wisdom to discriminate between the true and the false.
2. Nirya, 精进菩提分 , Increasing Energy or Zeal.
3. Priti, 喜菩提分 Purification of joy.
4. Prasraddhi, 轻安菩提分 Serenity of Body and Mind.
5. Smrti, 念菩提分 Purification of Remembrance; Power of Remembering the various States passed through in Contemplation.
6. Samadhi, 定菩提分 Concentration of Mind. Power to keep the Mind in a given Realm undiverted.
7. Upeksha, 舍菩提分 Indifference to all disturbances of the Subconscious or Ecstatic Mind, Equanimity.

是 故 彼 国 名 为 极 乐
Hence that World is named Sukhavati".

又 舍 利 弗 极 乐 国 土
Again, Sariputra, in Sukhavati

有 七 宝 池
There are lakes of seven gems,

Seven gems are:-

- | | |
|------------------|----|
| 1. Gold, | 金 |
| 2. Silver, | 银 |
| 3. Lapis-lazuli, | 琉璃 |
| 4. Crystal, | 玻璃 |
| 5. Beryl, | 砗磲 |
| 6. Red Pearls, | 赤珠 |
| 7. Agate, | 玛瑙 |

八 功 德 水 充 满 其 中

filled with water possessing eight meritorious qualities

Eight meritorious qualities are:-

1. 澄净 pure and limpid
2. 清冷 refreshing and cool
3. 甘美 sweet
4. 轻软 light and soft
5. 润泽 nourishing and brightening
6. 安和 calm
7. 除患 thirst and hunger appeasing
8. 增益 productive (to increase good roots, to have a healthy and strong body and to have a peaceful and pure mind).

These eight meritorious qualities spiritually indicate the Marga (Magga) 八正道, the Noble Eightfold Path,

1. 正见 Right Understanding;
2. 正思 Right Thought;
3. 正语 Right Speech;
4. 正业 Right Action;
5. 正命 Right Livelihood;
6. 正精进 Right Energy or Effort;
7. 正念 Right Remembrance;
8. 正定 Right Concentration.

池 底 纯 以 金 沙 布 地

The bottom of the lakes are covered with pure gold sand.

四 边 皆 道

While on the four sides, are steps and walks,

金 银 琉 璃 玻 璃 合 成

made of gold, silver, lapis-lazuli and crystal.

上 有 楼 阁 亦 以 金 银 琉 璃
玻 璃 砗 磲 赤 珠 玛 瑙 而 严 饰 之

Above them are palaces with gold, silver, lapis-lazuli, crystal, beryl,
red pearls and carnelian also majestically adorned.

池 中 莲 华 大 如 车 轮

In the lakes there are lotus flower as large as cart-wheel
in circumference,

Not ordinary cart-wheels which we see in this world. They are
as large as the wheel of Cakravartiraja, 金轮王. The size of a wheel
of Cakravartiraja is one yojana, 由旬 in circumference. Some lotus
flowers in Sukhavati are even large than one yojana. All of them are
not of the same size.

青 色 青 光

Green-coloured with Green radiance,

黄 色 黄 光

yellow-coloured with yellow radiance,

赤 色 赤 光

Red-coloured with red radiance

白 色 白 光

white-coloured with white radiance.

微 妙 香 洁

They are fine, fragrant and pure.

舍 利 弗 极 乐 国 土

O, Sariputra, thus is Sukhavati

成 就 如 是 功 德 庄 严

brought to so glorious a state of excellence and perfected
through the merits of Amitabha Buddha.

功德	means merit
庄严	means dignified.

又 舍 利 弗 彼 佛 国 土

Again, Sariputra, in that Buddha-land (Sukhavati)

常 作 天 乐 黄 金 为 地

Celestial music often sounds, The ground is laid with gold.

昼 夜 六 时

During the six watches of the day and night,

Each day is divided into three watches of about four hours each, morning, noon and afternoon. Each night is also divided into three watches also of about four hours each; First watch, Middle watch & Last watch. Therefore day and night - six watches.

雨 天 曼 陀 罗 华

A rain of celestial flowers (Mandarava) pours down.

其 土 众 生 常 以 清 旦

All beings of that land, Early in the morning

各 以 衣 祴 盛 众 妙 华

receive and load their robes, with these beautifully
and wondrous flowers

供 养 他 方 十 万 亿 佛

and make offerings with them to 100,000 kotis Buddhas
of other lands.

One koti = 10,000,000

100,000 kotis = 1,000,000,000,000

亿 means koti

即 以 食 时 还 到 本 国

In time for their food, they are able to return to their own land.

饭 食 经 行

After they have had their food, they walk about and
circumambulate the holy and precious places of the Buddha.

舍 利 弗 极 乐 国 土

O, Sariputra, thus is Sukhavati,

成 就 如 是 功 德 庄 严

bought to so glorious a state of excellence through
the merits of Amitabha Buddha.

复 次 舍 利 弗 彼 国 常 有

Again, O Sariputra, In that land there are

种 种 奇 妙 杂 色 之 鸟

many kinds of wondrous birds in variegated colours, such as

白 鹤 孔 雀 鸚 鵡 舍 利

White stork, peacock, parrot, "Sari"

"Sari" is a kind of long legged bird, able to talk and interpret Sutras.

迦 陵 频 伽
Kalavinka, Jiva - Java

Kalavinka is a kind of bird having a melodious voice; at one time this kind of a bird could be found in the valleys of the Himalayas but very rare.

Jiva-jiva is a kind of bird with two heads on one body, i.e. mind and perception differ but karma is the same.

共 命 之 鸟
and many others

是 诸 众 鸟
All these birds

All birds in Sukhavati were not born there on account of their evil Karma. They are transformed by Amitabha Buddha.

昼 夜 六 时
during the six watches of the day and night

In Sukhavati a day is divided into three periods; morning, noon and afternoon and each night is also divided into three periods; First Watch, Second Watch and Third Watch. Therefore altogether there are six watches.

出 和 雅 音
sing harmoniously and elegantly.

其 音 演 畅
To proclaim:

五 根 五 力

**Five Roots of Virtue (Five Moral Factors or Five Spiritual Faculties)
and Five (Mental) Powers.**

The Five Roots of Virtues are:-

1. Sraddha (Saddha) 信根 Strong Faith;
2. Virga (Viriya) 进根 Strong Energy;
3. Smrti (Sati) 念根 Strong Mindfulness;
4. Samadhi, 定根 Strong Concentration;
5. Prajna (Panna) 慧根 Strong Wisdom

The Five (Mental) Powers are:-

1. 信力 Faith Power;
2. 进力 Power of Energy;
3. 念力 Power of Remembrance;
4. 定力 Concentration or Meditation Power, destroying
confused mind wandering thought;
5. 慧力 Power of Wisdom, destroying illusion and delusion.

The Sankrit and Pali terms are the same as the Five Roots of
Viture.

七 菩 提 分

The Seven Fold of Bodhi of the Seven Factors of Wisdom

These Seven are:-

1. 择法菩提分 , Discriminate Wisdom to discriminate between the True and the False.
2. 精进菩提分 Increasing Energy or Zeal.
3. 喜菩提分 Purification of Joy
4. 轻安菩提分 Serenity of Body and Mind;
5. 念菩提分 Purification of Remembrance.
6. 定菩提分 Concentration of Mind or Power to keep the mind in a given realm undiverted;
7. 舍菩提分 Equanimity or indifference to all disturbances of the Sub-conscious mind.

八 圣 道 分

The Noble Eightfold Path.

- | | |
|--------|-------------------------------|
| 1. 正见 | Right Understanding; or View, |
| 2. 正思 | Right Thought or Aim; |
| 3. 正语 | Right Speech; |
| 4. 正业 | Right Action; |
| 5. 正命 | Right Livelihood |
| 6. 正精进 | Right Effort; |
| 7. 正念 | Right Mindfulness; |
| 8. 正定 | Right Concentration; |

如是等法
and other such noble laws.

The Five Roots of Virture, The Five Powers, The Seven Factors of Wisdom and the Noble Eightfold Path, total five plus five plus seven plus eight equal to twenty-five are all taken from the Thirty Seven Principles of Enlightenment or the Thirty Seven Conditions leading to Bodhi or Buddhahood, 三十七道品 . The other twelve are:-

四念处 The Four Earnest Contemplations

1. 身念处 Contemplation of the Body;
2. 受念处 Contemplation of the Feeling;
3. 心念处 Contemplation of the Mind;
4. 法念处 Contemplation of the Dharma (Doctrine) or of all existences as non-substantial.

四正勤 The Four Right Effort

1. 已生恶令断 , To put an end to existing evil;
2. 未生恶令不生 To prevent evil arising;
3. 未生善令生 To start meritorious or good deeds,
4. 已生善令增长 To develop meritorious or good deeds already done.

四如意足 The Four Steps towards Supernormal Powers,

1. 欲如意足 Concentration of will;
2. 勤如意足 Concentration of Energy or Effort;
3. 心如意足 Concentration of Mind or Thought;
4. 观如意足 Concentration of Contemplation or Wisdom.

Therefore (25 + 4 + 4 + 4 = 37). These Thirty Seven Principles are **very important** to all Buddhists.

其 土 众 生

闻 是 音 已

All beings in that land (Sukhavati), upon hearing these sounds

皆 悉 念 佛 念 法 念 僧

will recite and meditate on the Buddha, the Dharma and the Sangha.

舍 利 弗 汝 勿 谓 此 鸟

Sariputra, You must not think that these birds

实 是 罪 报 所 生

are born through their evil karma,

所 以 者 何 彼 佛 国 土

Why, because in the Buddha-land (Sukhavati),

无 三 恶 道

there are no three evil realms (Durgati or Duggati)

The three evil realms (Durgati or Duggati) are
1. Pre or Peta 饿鬼 hungry ghosts
2. Tiragyoni or Tiracchanayoni, 畜生 animals, beasts & birds.
3. Nirayam or Niraka, 地狱 Hell.

舍 利 弗 其 佛 国 土

Sariputra, In that Buddha-land,

尚 无 恶 道 之 名

how can evil realms exist where even the (evil) name is unknown,

何 况 有 实 是 诸 众 鸟

It is, All these birds are transformed

皆 是 阿 弥 陀 佛

by Amitabha Buddha,

欲 令 法 音 宣 流

for the purpose of propagating the various sounds of the Dharma

变 化 所 作

brought into being through transformation or apparition.

舍 利 弗 彼 佛 国 土

Sariputra, in that Buddha-land

微 风 吹 动 诸 宝 行 树 及 宝 罗 网

whenever the rows of jewel - trees are moved by gentle breeze

出 微 妙 音 譬 如 百 千 种 乐 同 时 俱 作

they issue a fine and entrancing sound as if from hundred thousand
of musical instruments playing in harmony

闻 是 音 者 自 然 皆 生

and all who hear these will automatically arise,

念 佛 念 法 念 僧 之 心

Reciting and remembering the Buddha, the Dharma
and the Sangha, in the mind

Buddha 佛 , Dharma or Dhamma 法 , Doctrine and Sangha 僧, Order form the Triple Gem 三宝
--

舍 利 弗 其 佛 国 土

Sariputra, Thus is Sukhavati,

成就如是功德庄严
brought to so glorious a state of excellence,
through the merits of Amitabha Buddha.

舍利弗于汝意云何
Sariputra, What do you think,

彼佛何故号阿弥陀
Why Buddha Amitabha (Amitayas) is so named

舍利弗彼佛光明无量
The Splendour of the Buddha is infinite

照十方国无所障碍
and shines forth Buddha-lands of ten quarter,
without hindrance throughout.

Ten quarter are ten directions; east, south, west, north, south-east, south-west, north-east, north-west, zenith and nadir.

是故号为阿弥陀
Therefore He is named Amitabha (Amitayus)

又舍利弗彼佛寿命
Again Sariputra, The life of this Buddha

Amitabha means immeasurable length of time.

及其人民无量无边
and that (life) of the beings there are eternal

阿 僧 祇 劫
Assamkheya of kalpas.

Assamkheya means countless, innumerable. A kalpa or kappa, 劫 is "A fabulous period of time." Mahakalpa, 大劫 A great Kalpa or aeon. A great kalpa begins from the beginning of an universe till it is destroyed and another begins in its place. It has four periods, viz:

1. 成劫 Creation or formation period;
2. 住劫 The appearance of sun and moon, i.e. light and the period of life, human and general. It is the continuation of the formed world;
3. 坏劫 Destruction period, first by fire, then water, then fire, then deluge, then a great wind and world dissolution;
4. 空劫 Total destruction, gradually reaching the void.

故 名 阿 弥 陀 舍 利 弗
For this reason, He is Buddha Amitabha, Sariputra,

阿 弥 陀 佛 成 佛 以 来
Buddha Amitabha attained Buddhahood

于 今 十 劫 又 舍 利 弗
since now already ten kalpas. Again Sariputra,

彼 佛 有 无 量 无 边
That Buddha has with him infinite and countless number of

声 闻 弟 子 皆 阿 罗 汉
Sravaka - disciples, all are Arahants,

Sravaka (Savaka) disciples are "Hearers". A term applied to the personal disciples of the Buddha. They are equal in rank to Arahants.

非 是 算 数 之 所 能 知
and their number is beyond computation.

诸 菩 萨 众 亦 复 如 是
So it is with the Bodhisattvas.

舍 利 弗 彼 佛 国 土
Sariputra, thus is Sukhavati,

成 就 如 是 功 德 庄 严
brought to so glorious a state of excellence (dignity) through
the merits of Amitabha (Amitayus).

又 舍 利 弗 极 乐 国 土
O, Sariputra (Again), in that Buddha-land Sukhavati

众 生 生 者
all beings who are born there,

皆 是 阿 鞞 跋 致
are Avarvartyas (once beings are born in Sukhavati, will never
return to Samsara or the Saha Worlds).

They will only return to Samsara on their free will to save beings,
after they (themselves) have learnt sufficient Dharma in Sukhavati.

其 中 多 有 一 生 补 处
and among them are Ekajati - Buddhas

Eka means one; jati means birth. Ekajati means one more birth.
Ekajati Buddhas are Buddha-elect - expectant Buddhas who will attain
Buddhahood in their next birth.

其 数 甚 多 非 是 算 数

Their number is so great that it cannot be figured by Arithmetic

所 能 知 之

that is known to us.

但 可 以 无 量 无 边

The only expression applicable is infinite and

阿 僧 祇 说 舍 利 弗

countless asamkheyas, Sariputra,

众 生 闻 者 应 当 发 愿

all beings who have heard this, should make
fervent aspirations or vows

愿 生 彼 国 所 以 者 何

to be born in that land (Sukhavati), so that they may be able

得 与 如 是 诸 上 善 人

to join the most virtuous beings in such an

俱 会 一 处 舍 利 弗

assembly But Sariputra,

不 可 以 少 善 根

One cannot with inferior root or virtue.

A being who wants to be born in Sukhavati must observe the Precepts, recite as many times as possible "NAMO AMITABHA BUDDHA". filial piety, the Ten Meritorious Deeds and all other good things.

福 德 因 缘 得 生 彼 国
and lack of goodness be born there (Sukhavati).

舍 利 弗 若 有 善 男 子
Sariputra, any virtuous man or

善 女 人 闻 说 阿 弥 陀 佛
Virtuous woman, hearing the name of Amitabha Buddha

执 持 名 号 若 一 日
recites his Name steadily, if for one day,

若 二 日 若 三 日 若 四 日
for two days, for three days, for four days,

若 五 日 若 六 日 若 七 日
for five days, for six days, for seven days,

一 心 不 乱
with an undisturbed mind,

其 人 临 命 终 时
then when he or she is dying

阿 弥 陀 佛 与 诸 圣 众
Buddha Amitabha, together with His retinue,

Buddha Amitabha (Amitayus) together with Avalokitesvara
Bodhisattva (gūan yīn pú sà), Mahasthamaprabhata Bodhisattva (dà shì
zhì pú sà) and other Bodhisattvas, Sravaka - disciples etc

现在其前是人终时
will appear in his or her presence, if he or she who is passing away

心不颠倒即得往生
keeps intently in mind the aspiration, such one will inevitably be
reborn in (for re-birth in Sukhavati)

阿弥陀佛极乐国土
Buddha Amitabha's Sukhavati.

舍利弗我见是利
Sariputra, I have in view of these advantages,

故说此言若有众生
made this counsel, that all virtuous beings

闻是说者应当发愿
who have heard this message should make a vow or aspire that they

生彼国土舍利弗
Buddha-land shall be born in that Sariputra,

如我今者
As I now

赞叹阿弥陀佛
praise and glorify Amitabha (Amitayus) Buddha,

不可思议功德之利
for his inestimable (which we cannot think of) merits.

东 方 亦 有 阿 众 鞞 佛
In the east there are; Buddha Akshobhya,

须 弥 相 佛 大 须 弥 佛
Buddha Merudhvaja, Buddha Mahameru,

须 弥 光 佛 妙 音 佛
Buddha Meruprabhasa, Buddha Mangudhvaga,

如 是 等 恒 河 沙 数 诸 佛
and many others,. The number of such Buddhas is incalculable
as the sands in the Ganga (Ganges) River.

各 于 其 国 出 广 长 舌 相
speaks forth the truth with omnipotent tongue

遍 覆 三 千 大 千 世 界
which reaches every part of the great chiliocosmos

三千大千世界 Tri-Shasra-Maha-Sahasra-loka-dhatu, is a chiliocosmos, which is one Buddha-world. Mt. Sumeru, 须弥山 and its even surrounding "continents" 洲, eight "seas" and ring of "iron mountains" form one small world; 1,000 of these worlds form one small chiliocosmos, 小千世界 ; 1,000 of these small chiliocosmos form one medium chiliocosmos 中千世界 ; 1,000 of these medium chiliocosmos form one great chiliocosmos 大千世界 ; which thus consists of 1,000,000,000 small worlds. The 三千 dicates three kinds of thousands (1,000 small worlds; 1,000 small chiliocosmos; 1,000 medium chiliocosmos) in one great chiliocosmos, Therefore 三千大千世界 is the same as 大千世界 and this is one Buddha-world.

说 诚 实 言 汝 等 众 生

Saying in these true and authentic words, Ye, sentient beings should

当 信 是 称 赞

have faith in this Sutra,

不 可 思 议 功 德

which extols the inconceivable merits of Sukhavati

一 切 诸 佛 所 护 念 经

and which is protected and remembered by all Buddhas.

舍 利 弗 南 方 世 界

Sariputra, In the south

有 日 月 灯 佛 名 闻 光 佛

there are Buddha Kandrasuryapradipa, Buddha Yasahprabha,

大 焰 肩 佛 须 弥 灯 佛

Buddha Mahakikiskandha, Buddha Murupradipa,

无 量 精 进 佛 如 是 等

Buddha Anatavera and other Buddhas

恒 河 沙 数 诸 佛

equal in number to the sands of Ganga (Ganges) River.

各 于 其 国 出 广 长 舌 相

Each in his own country speaks forth the truth
with omnipotent tongue

遍 覆 三 千 大 千 世 界

which reaches every part of the great chiliocosmos

说 诚 实 言 汝 等 众 生

Saying in these true and authentic words, Ye, sentient beings should

当 信 是 称 赞

have faith in this sutra

不 可 思 议 功 德

which extols the inconceivable merits of Sukhavati

一 切 诸 佛 所 护 念 经

and which is protected and remembered by all Buddhas.

舍 利 弗 西 方 世 界

Sariputra, In the west

有 无 量 寿 佛 无 量 相 佛

there are; Buddha Amitayus, Buddha Amitaskandha,

无 量 幢 佛 大 光 佛

Buddha Amitahaja, Buddha Mahaprabha,

大 明 佛 宝 相 佛 净 光 佛

Buddha Maharatnaketu, Buddha Siddhoras,
Buddha Mirprabha,

如 是 等 恒 河 沙 数 诸 佛

and many others equal in number to the sands of the Ganga River.

各 于 其 国

Each in his own country,

出 广 长 舌 相

speaks forth the truth with omnipotent tongue.

遍 覆 三 千 大 千 世 界
which reaches every part of the great chiliocosmos

说 诚 实 言 汝 等 众 生
saying in these true and authentic words. Ye, sentient beings

当 信 是 称 赞
should have faith in this Sutra

不 可 思 议 功 德
which extols the inconceivable merits of Sukhavati

一 切 诸 佛 所 护 念 经
and which is protected and remembered by all Buddhas.

舍 利 弗 北 方 世 界
Sariputra, In the north

有 焰 肩 佛 最 胜 音 佛
there are Buddha Arikiskandha, Buddha Vaisvanaranirghosha,

难 沮 佛 日 生 佛
Buddha Dushpradharsha, Buddha Adityasambhaya,

网 明 佛 如 是 等
Buddha Jaleniprabha, and many others

恒 河 沙 数 诸 佛
equal in number to the sands of the Ganga River.

各 于 其 国 出 广 长 舌 相
Each in his own country, speaks forth the truth
with omnipotent tongue,

遍 覆 三 千 大 千 世 界
which reaches every part of the great chiliocosmos,

说 诚 实 言 汝 等 众 生
saying in these true and authentic words, Ye, sentient beings,

当 信 是 称 赞
should have faith in this Sutra,

不 可 思 议 功 德
which extols the inconceivable merits of Sukhavati

一 切 诸 佛 所 护 念 经
and which is protected and remembered by all Buddhas.

舍 利 弗 下 方 世 界
Sariputra, in the Nadir,

有 师 子 佛 名 闻 佛
there are Buddha Simha, Buddha Yasas,

名 光 佛 达 摩 佛
Buddha Yasahprabhasa, Buddha Dharma,

法 幢 佛 持 法 佛
Buddha Dharmadhvaja, Buddha Dharmahara,

如 是 等 恒 河 沙 数 诸 佛
and many others, equal in number to the sands of the Ganga River.

各 于 其 国 出 广 长 舌 相
Each in his own country speaks forth the truth
with omnipotent tongue

遍 覆 三 千 大 千 世 界
which reaches every part of the great chiliocosmos

说 诚 实 言 汝 等 众 生
saying in these true and authentic words, Ye, sentient beings,

当 信 是 称 赞
should have faith in this Sutra,

不 可 思 议 功 德
which extols the inconceivable merits of Sukhavati

一 切 诸 佛 所 护 念 经
and which is protected and remembered by all Buddhas.

舍 利 弗 上 方 世 界
Sariputra, in the zenith,

有 梵 音 佛 宿 王 佛
there are Buddha Brahmaghosha, Buddha Makshatranga,

香 上 佛 香 光 佛
Buddha Gandhottama, Buddha Mahakiskanda,

大 焰 肩 佛
Buddha Gaudhaprabhasa,

杂 色 宝 华 严 身 佛
Buddha Ratnakusumasampuspitagra,

娑 罗 树 王 佛 宝 华 德 佛
Buddha Seledraraji, Buddha Ratnotpalasri,

见 一 切 义 佛
Buddha Sarwarthadrsa,

如 须 弥 山 佛 如 是 等
Buddha Sumerukalpa, and many others,

恒 河 沙 数 诸 佛
equal in number to the sands of the Ganga River.

各 于 其 国 出 广 长 舌 相
Each in his own country speaks forth the truth
with omnipotent tongue

遍 覆 三 千 大 千 世 界
which reaches every part of the great chiliocosmos

说 诚 实 言 汝 等 众 生
saying in these true and authentic words, Ye, sentient beings,

当 信 是 称 赞
should have faith in this Sutra,

不 可 思 议 功 德
which extols the inconceivable merits of Sukhavati

一 切 诸 佛 所 护 念 经
and which is protected and remembered by all Buddhas.

舍 利 弗 于 汝 意 云 何
Sariputra, What do you think?

何 故 名 为 一 切 诸 佛
Why is this Sutra entitled, "protected and remembered

所 护 念 经 舍 利 弗

by all Buddhas" Sariputra,

若 有 善 男 子 善 女 人

If any virtuous man or virtuous woman

闻 是 经 受 持 者

who hears and recite this Sutra and

及 闻 诸 佛 名 者

also who hears the names of Buddhas therein

是 诸 善 男 子 善 女 人

that virtuous man or virtuous woman

皆 为 一 切 诸 佛 之 所 护 念

is protected and remembered by all Buddhas

皆 得 不 退 转

and shall never lose the knowledge of

于 阿 耨 多 罗 三 藐 三 菩 提

Anuttara - Samyak - Sambodhi

Unexcelled complete Enlightenment; and attribute to every Buddha
--

是 故 舍 利 弗

For this reason, Sariputra,

汝 等 皆 当 信 受 我 语

All should believe and accept my words

及 诸 佛 所 说 舍 利 弗
and also those of all Buddhas. Sariputra,

若 有 人 已 发 愿 今 发 愿
If there are persons who have made a vow, or are now making a vow

当 发 愿
or shall make a vow,

欲 生 阿 弥 陀 佛 国 者
that they shall be born in the land of Amitabha (Amitayus).

是 诸 人 等 皆 得 不 退 转
These people, etc. (all) shall never go back

于 阿 耨 多 罗 三 藐 三 菩 提
from Anuttara-Samyak-Sambodhi
(unexcelled complete Enlightenment)

于 彼 国 土 若 已 生
those who have been born,

若 今 生 若 当 生
those who are now being born, those who shall be born,

是 故 舍 利 弗
For this reason, Sariputra,

诸 善 男 子 善 女 人
all virtuous men, virtuous women

若 有 信 者 应 当 发 愿
who have faith (in this Sutra) should make a vow

生 彼 国 土 舍 利 弗
that they shall be born in that Buddha-land, Sariputra,

如 我 今 者 称 赞 诸 佛
As I now praise and glorify all Buddhas

不 可 思 议 功 德
for their inconceivable merits.

彼 诸 佛 等 亦 称 赞 我
So all the Buddhas will also praise and glorify me,

不 可 思 议 功 德
for may inconceivable merits.

而 作 是 言 释 迦 牟 尼 佛
Thus they say Sakyamuni Buddha

能 为 甚 难 希 有 之 事
has performed the most difficult and unique task

能 于 娑 婆 国 土
in this Saha World.

Saha means enduring. Here Saha World means evil and suffering worlds.

五 浊 恶 世

(In spite of) the five defilements of this world

The five defilements of this world are the five Kasaya periods of turbidity, impurity, or chaos i.e. decay; they are accredited to the 住劫 , existing period or stagnating period; the second period of Mahakalpa.

This is the period of human existence. The five defilements are:

劫 浊

the defilement of this present age (period)

The period or kalpa (jie) in decay, when it suffers deterioration and gives rise to ensuing form.

见 浊

the defilement of wrong view,
deterioration of views, egoism, etc. arise.

烦 恼 浊

the defilement of sorrowfulness,

The passions and delusions of desire, anger and pride, doubt prevails.

众 生 浊

the defilement of sentient beings

In consequence, human miseries increase and happiness decreases,

命 浊 中

the defilement of life.

Human life-time gradually decreases to ten years.

The second and third defilements: the defilements of wrong view, and sorrowfulness are described as the 浊 itself or defilements of proper. The fourth and fifth defilements: the defilements of sentient beings and life are the results.

得 阿 耨 多 罗 三 藐 三 菩 提
Yet, He is able to attain Anuttara-Samyak-Sambodhi.

无上正世正觉
Unexcelled complete Enlightenment, an attribute to every Buddha.

为 诸 众 生
for the sake of all sentient beings,

说 是 一 切 世 间
He preaches the Doctrine to the whole world,

难 信 之 法 舍 利 弗
which the people find it difficult to believe. Sariputra,

当 知 我 于 五 浊 恶 世
You should understand that I, in the world which is dominated by five defilements (corruption),

行 此 难 事
am performing this difficult task

得 阿 耨 多 罗 三 藐 三 菩 提
of attaining Anuttara-samyak-Sambodhi,
unexcelled complete Enlightenment,

为 一 切 世 间

for the sake of (all sentient beings) of the world.

说 此 难 信 之 法

I am preaching the Doctrine which the people
find it difficult to believe

是 为 甚 难

and reluctantly accept.

佛 说 此 经 已

The Buddha, having preached this Sutra,

舍 利 弗 及 诸 比 丘

Sariputra and all Bhikshus (Bhikkhus),

一 切 世 间 天 人 阿 修 罗 等

the whole realm of mankind, Devas, Asuras, etc.

Etc. includes all beings in the whole of Samsara who have heard the Buddha preach this Sutra.
--

闻 佛 所 说

who have heard what the Buddha has preached.

欢 喜 信 受 作 礼 而 去

They joyfully received the Doctrine and practised it,
Having made obeisance to the Buddha, they departed.

佛 说 阿 弥 陀 经

The Sayings of the Buddha about Amitabha Sutra

往生咒

wāng shēng zhuō

拔一切业障根本得生净土陀罗尼
bá yī qiè yè zhàng gēn běn dé shēng jìng tǔ tuó luó ní

南无阿弥多婆夜
nán mó ō mí duō pó yā

哆他伽哆夜哆地夜他
duō tuō qié duō yā duō dì yā tōu

阿弥利都婆毗
ō mí lǐ dōu pó pí

阿弥利哆悉耽婆毗
ō mí lí duō shī dān pó pí

阿弥利哆毗迦兰帝
ō mí lǐ duō pí jiā lán dì

阿弥利哆毗迦兰哆
ō mí lǐ duō pí jiā lán duō

伽弥膩伽伽那
qié mí nì qié qié nù

枳哆迦隶娑婆诃
zhǐ duō jiā lǐ suō pó hē

Mantra for rebirth in the Western Paradise

The Pure Land (Sukhavati) Dharani (Mantra)

Namo Amitabhaya

Tathagataya! Tadyatha,

Amiritodhave,

Amiritasiddhe,

Amritavikrante,

Amrita - vikranta

gamine gagana-

kirtikare! Svaha!

Commentary:

Adoration to the Tathagata of Infinite Light (Amitabha Buddha)!
Namely (as is said): O Nectar-raising One! O Nectar-perfecting One!
O Nectar-producing One! O One who makes Nectar pervade! O One
who makes Nectar universally pervade and known as widely as space!
Hail!

大 阿 弥 陀 赞
(*Hymn praising the virtues of the great Tathagata
Amitabha*)

弥 陀 佛 大 愿 王
Tathagata Amitabha is the king of great vows,

慈 悲 喜 舍 难 量
His virtues --- compassion, joyfulness and
detachment --- are immeasurable.

眉 间 常 放 白 毫 光
From between His eye-brows is always emanating
the Light of White Hair.

度 众 生 极 乐 邦
He delivers sentient beings and enables them to be
born in the Pure Land.

八 德 池 中 莲 九 品
In the pond of Eight Virtues are grown the lotus
flowers of nine kinds.

七 宝 妙 树 成 行
(In the Pure Land) the brilliant trees of seven jewels
are seen in rows.

如 来 圣 号 若 宣 扬 接 引 往 西 方
弥 陀 圣 号 若 称 扬 同 愿 往 西 方
You will be received in the Western Paradise.
As you recite the Sacred Name of the Tathagata,

赞 佛 偈

(Hymn in praise of Tathagata Amitabha)

阿 弥 陀 佛 身 金 色

The body of Tathagata Amitabha shines in golden splendour,

相 好 光 明 无 等 伦

The lustre of His countenance is peerless,

白 毫 宛 转 五 须 弥

The white hair between His eye-brows turns round like Mt. Sumeru,

紺 目 澄 清 四 大 海

His blue eyes are pure like the four great seas,

光 中 化 佛 无 数 亿

In the Light of His countenance appears innumerable
transformation Buddhas,

化 菩 萨 众 亦 无 边

He enlightens limitless numbers of Bodhisattvas,

四 十 八 愿 度 众 生

He delivers all sentient beings with His Forty-eight Vows,

九 品 咸 令 登 彼 岸

He enables all beings to reach the other shore.

绕 佛

(Invocation to Amitabha Buddha)

南 无 西 方 极 乐 世 界
大 慈 大 悲 阿 弥 陀 佛
南 无 阿 弥 陀 佛
阿 弥 陀 佛

(repeat 100 times)

(repeat 100 times)

I respect the Tathagata,
the Compassionate,
One of the Western Paradise,
the Buddha Amitabha,

迴 向 偈

(Hymn of transfer of Merit)

愿 生 西 方 净 土 中
九 品 莲 花 为 父 母
花 开 见 佛 悟 无 生
不 退 菩 萨 为 伴 侣

I aspire to be born in the Western Pure Land,
Nine kinds of lotus flowers are like my parents,
When the lotus blooms, I will see the Buddha
Amitabha and attain enlightenment;
The Bodhisattvas of no-regression are my Companion.

三 皈 依 (*The Three Refuges*)

自 皈 依 佛	I pay homage to the Buddhas,
当 愿 众 生	May all sentient beings,
体 解 大 道	Comprehending the Great Truth,
发 无 上 心	Attain supreme perfection.
自 皈 依 法	I pay homage to the Dharma,
当 愿 众 生	May all sentient beings,
深 入 经 藏	Well versed in the Scriptures,
智 慧 如 海	Attain wisdom as vast as the ocean.
自 皈 依 僧	I pay homage to the Sangha,
当 愿 众 生	May all sentient beings,
统 理 大 众	With all without exception,
一 切 无 碍	Proceed without hindrance,
和 南 圣 众	To the respectful service of the Sacred Community.

阿 弥 陀 佛 四 十 八 愿

The Forty-Eight Vows of Amitabha Buddha

This is taken from a portion of the Aparimitayus Sutra (Sukhavati Vyuha Sutra) 佛说观无量寿经 The Ven. Sanghavarman, 僧伽蓝比丘 translated this Sutra in 252 A.D. from Sanskrit into Chinese.

Sakyamuni or Gotama (Guatama) Buddha, 释迦牟尼佛 preached this Sutra at Gradhrakuta (Gijjhakuta) Vulture Peak 耆阁崛山中 in Rajagaha (Rajagriha) 王舍城 .The Buddha said,

"An inconceivable and countless number of kalpas 劫 ago, there arose in the world a Buddha by the name of Lokeshvararadjna Buddha, 饶王佛 At that time there was a King who possessed superior talents, wisdom and courage and exceeded all the people in the world in personality. He became awakened with the highest aspiration to seek the truth and was enraptured with joy upon hearing of law preached by Buddha Lokeshvararadjna. He therefore gave up his throne and became a monk named Dharmakara 法藏 . He went to where the Buddha was, made obeisance to Him, praised Him by reciting hymns. After a very long time, Bhikkhu Dharmakara 法藏比丘 again went to pay homage to Buddha Lokeshvararadjna and made the following Forty-Eight Vows 四十八愿 for the realization of his prospective country which afterwards became the famous Western Paradise, Sukhavati 西方极乐世界. He said, "May the World Honoured One thus listen to me as to what my vows are, in regard to how, after I have attained Buddhahood, my own Buddha country (Sukhavati) shall thus be realised.

The Vows are as follows:-

1. 设我得佛，国有地狱饿鬼畜生者，不取正觉。

Provided I become a Buddha, if in that Buddha - country of mine, there should be either hell or the animal state of existence or the realm of hungry ghosts, then may I not attain full enlightenment.

2. 设我得佛，国中天人寿终之后，复更三恶道者，不取正觉。

Provided I become a Buddha, if in that Buddha - country of mine, the beings who are born there should fall away (die) into the three evil realms then may I not attain full enlightenment.

3. 设我得佛，国中天人不悉真金色者，不取正觉。

Provided I become a Buddha, if in that Buddha - country of mine, the beings who are born there should not all be of the colour of genuine gold, then may I not attain full enlightenment.

4. 设我得佛，国中天人形色不同有好丑者，不取正觉。

Provided I become a Buddha, if in that country of mine, the beings who are born there should not all be of one appearance without the difference of noble looking or ugly lineaments, then may I not attain full enlightenment.

5. 设我得佛，国中天人不识宿命，不至知百千亿那由他错劫事者，不取正觉。

Provided I become a Buddha, if in that country of mine, the beings who are born there should not be possessed of the supernormal knowledge of recollecting the previous lives of themselves (Purvanivasanu i.e. knowledge of all re-births), and knowing the events of evolution of hundred thousand kotis nayuta kalpas, then may I not attain full enlightenment.

6. 设我得佛，国中天人不得天眼，下至见百千亿那由他诸佛国者，不取正觉。

Provided I become a Buddha, if in that country of mine, the beings who are born there should not be possessed of the Divine-eye (Divya-cakṣus), which can see hundred, thousand kotis nayuta Buddha - countries, then may I not attain full enlightenment.

7. 设我得佛，国中天人不得天耳，不至闻百千亿那由他诸佛所说，不悉受持者，不取正觉。

Provided I become a Buddha, if the beings of that country of mine should not be possessed of the Divine-ear (Divyaśrota), which to be able to hear the preachings of hundred thousand kotis nayuta Buddhas and observe them faithfully, then may I not attain full enlightenment.

8. 设我得佛，国中天人不得见他心智，下至知百千亿，那由他诸佛国中众生小念者，不取正觉。

Provided I become a Buddha, if the beings of that country of mine should not possess Intuitive-mind (Paracitta-Jñāna) knowing the thoughts of all beings of hundred thousand kotis nayutha Buddha - countries, then may I not attain full enlightenment.

9. 设我得佛，国中天人不得神足，于一念顷下至，下至不能超过百千亿那由他诸佛国者，不取正觉。

Provided I become a Buddha, if the beings of that country of mine should not all be possessed of Heavenly-step (Riddhisaṃcārīya) which can in the shortest moment of one thought travelling over hundred thousand kotis nayuta Buddha-countries, then may I not attain full enlightenment.

- 10 设我得佛，国中天人若想念贪计身者，不取正觉。

Provided I become a Buddha, if the beings of that country of mine should have in their minds the idea of selfishness and covetous thoughts even with regard to their own bodies then may I not attain full enlightenment.

11. 设我得佛，国中天人，不住定聚必至灭度者，不取正觉。

Provided I become a Buddha, if the beings of that country of mine should not all be firmly abiding in a concentrated state of meditation (Samadhi) and equanimity till they reach Nirvana, then, may I not attain full enlightenment.

12. 设我得佛，光明有能限量，下至不照百千亿那由他诸佛国者，不取正觉。

Provided I become a Buddha, if my light should be limited so that it could not illuminate hundred thousand kotis nayuta Buddha-countries, then may I not attain full enlightenment.

13. 设我得佛，寿命有能限量，下至百千亿那由他劫者，不取正觉。

Provided I become a Buddha, if the length of my life should be limited even up to hundred thousand kotis nayuta kalpas, then may I not attain enlightenment.

14. 设我得佛，国中声闻有能计量，乃至三千大千世界众生悉成缘觉，于百千劫悉共计校，知其轻者，不取正觉。

Provided I become a Buddha, if any being should be able to count the number of the innuberable pupils belonging to me in that country of mine, and even all beings of a great chiliocosmos, Tri-Sahasra-Maha-Sahasra-loka-dhatu, who after having become Pratyeka-Buddhas count and continue to do so for a period hundred thousand kotis nayuta kalpas, could know the number, then may I not attain full enlightenment.

15. 设我得佛，国中天人寿命，无能限量，除其本愿修短自在，若不称者，不取正觉。

Provided I become a Buddha the life of beings in that country of mine should be eternal, except by their own free will whenever they choose to pass away from life, otherwise may I not attain full enlightenment.

16. 设我得佛，国中天人，乃至闻有不善名者，不取正觉。

Provided I become a Buddha, there should be no evil or sinful existence in that country of mine, even its very name is unknown. Otherwise, may I not attain full enlightenment.

17. 设我得佛，十方世界无量诸佛，不悉咨嗟称我名者，不取正觉。

Provided I become a Buddha, if the innumerable Buddhas of the worlds of ten quarters do not glorify my name, then may I not attain full enlightenment.

18. 设我得佛，十方众生，至心信乐，欲生我国，乃至十念，若不生者，不取正觉。唯除五逆，诽谤正法。

Provided I become a Buddha, if the beings of the ten quarters who after having heard my name and thus awakened their highest faith and aspiration of re-birth in that country of mine, even they have recollected such a thought for ten times only, they will be born there, except those who have committed the Weightly Sins, Pancanantariya (Garuka-Karma) and who have blasphemed the Doctrine,

19. 设我得佛，十方众生，发菩提心，修诸功德，至心发愿，欲生我国，临寿终时，假今不与大众围绕现其人前者，不取正觉。

Provided I become a Buddha, if the beings of ten quarters who have directed their thoughts towards the Bodhi and cultivated their merits with a fervent craving for re-birth in that country of mine: if at the moment of their death, should I not attain full enlightenment.

20. 设我得佛，众生闻我名号，系念我国，植众德本，至心迴向，欲生我国，不果遂者，不取正觉。

Provided I become a Buddha, if the beings after having heard my name always longing for that country of mine and cultivating various essential merits for the purpose of realising their earnest wish to be born in my country, should their fulfilment fail, then may I not attain full enlightenment.

21. 设我得佛，国中天人，不悉成满三十二大人相者，不取正觉。

Provided I become a Buddha, if the beings of that country of mine, should not be endowed with the glorious body perfected with the thirty-two marks of the Buddha, then may I not attain full enlightenment.

22. 设我得佛，他方佛土诸菩萨众，来生我国，究竟必至一生补处。除其本愿自在所化，为众生故，被弘誓铠，积累德本，度脱一切。游诸佛国，修菩萨行，供养十方诸佛如来，开化恒沙无量众生，使立无上正真之道，超出常伦诸地之行，现前修习普贤之德，若不称者，不取正觉。

Provided I become a Buddha, the Bodhisattvas who are born in that country of mine are to be bound to that one birth only, then to become Buddha-elect (Ekajati-Prati-buddhas) i.e. they will attain Buddhahood in their next life, except those who by their own free will remain in the stage of Bodhisattvahood for the sake of delivering various beings wearing the armour of vows to travel to all worlds, performing their Bodhisattva-duties and accumulating their merits, who wish to serve the Buddhas of ten quarters, and convert the various beings, equal in numbers to the sand of the Ganga River, to the highest perfect knowledge, whose activities have surpassed the stage of ordinary beings and who practise the universal virtue of Samantabhadra, otherwise may I not attain full enlightenment.

23. 设我得佛，国中菩萨，承佛神力，供养诸佛，一食之顷，不能偏至无量无数亿那由他诸佛国者，不取正觉。

Provided I become a Buddha, if the Bodhisattvas in that country of mine, through the Grace of the Buddha should not be able to serve all the Buddhas throughout the countless nayuta Buddha-worlds within a moment as short as a length of time of refreshment, then may I not attain full enlightenment.

24. 设我得佛，国中菩萨，在诸佛前，现其德本。

诸所来欲供养之具，若不意者，不取正觉。

Provided I become a Buddha, if the Bodhisattvas in that country of mine who wish their merits to produce any appliance to be used before the Buddhas, should such things do not appear for them to their satisfaction, then may I not attain full enlightenment.

25. 设我得佛，国中菩萨，不能演说一切智者，不取正觉。

Provided I become a Buddha, if the Bodhisattvas in that country of mine should not be able to preach the law of wisdom in completion, then may I not attain full enlightenment.

26. 设我得佛，国中菩萨，不得金刚那罗延身者，不取正觉。

Provided I become a Buddha, the Bodhisattva in that country of mine should not all be in possession of a golden body as strong as the diamond of Narayana, then may I not attain full enlightenment.

27. 设我得佛，国中天人，一切万物，严净光丽，形色殊特，穷极微妙，无能称量。其诸众生，乃至逮得天眼，有能明了辨其名报者，不取正觉。

Provided I become a Buddha, the beings and the various properties produced in that country of mine and should all be of supreme beauty and in boundless quantity and in the infinity of various forms. If any being therein who even possessed divine-eye is able to perceive the appellations and quantity of such beauties, then may I not attain full enlightenment.

28. 设我得佛，国中菩萨，乃至少功德者，不能知见其道场树无量光色高四百万里者，不取正觉。

Provided that I become a Buddha, if any Bodhisattva in that country of mine who possesses even very little merits should not perceive the boundless shining beauty of the Bodhi-trees of my sanctuary; the light shines to a height of four million "Lis" then may I not attain full enlightenment.

29. 设我得佛，国中菩萨，若受读经法，讽诵持说，而不得辩才智慧者，不取正觉。

Provided I become a Buddha, if the Bodhisattva of that country of mine should not possess the wisdom of eloquent oration after having read, recited, and observed the Sutras of the Dharma then may I not attain full enlightenment.

30. 设我得佛，国中菩萨，智慧辩才，若可限量者，不取正觉。

Provided I become a Buddha, if the Bodhisattva in that country of mine, have their wisdom of oration limited, then may I not attain full enlightenment.

31. 设我得佛，国土清净，皆悉照见十方一切无量无数不可思议诸佛世界，犹如明镜，观其面像，若不尔者，不取正觉。

Provided I become a Buddha, if that country of mine should not be so limpid and brilliant as to reflect the miniatures of the innumerable and boundless Buddha-worlds of ten-quarters as one's face is seen in a bright mirror, then may I not attain full enlightenment.

32. 设我得佛，自地以上，至于虚空，宫殿楼观，池流华树，国中所有一切万物，皆以无量杂宝，百千种香，而共合成。严饰奇妙，超诸天人。其香普熏十方世界，菩萨闻者，皆修佛行。若不尔者，不取正觉。

Provided I become a Buddha, in that country of mine, there should be magnificent palaces towering up from the ground to the void properties which are compounded of various jewels and thousands of different kinds of perfume, minutely embellished in the most wondrous state surpassing all heavenly and human worlds. The scent of the perfume should thoroughly pervade the worlds of ten quarters, whereof the Bodhisattvas, having smelt them thereby directed their minds to Bodhi; otherwise may I not attain full enlightenment.

33. 设我得佛，十方无量不可思议诸佛世界众生之类，蒙我光明触其体者，身心柔软，超过天人。若不尔者，不取正觉。

Provided I become a Buddha, any being of the boundless and inconceivable Buddha-worlds of the ten quarters whose body if be touched by the rays of my splendour should not make his body and mind gentle and peaceful in such a state that he is far more sublime than the gods (devas) then may I not attain full enlightenment.

34. 设我得佛，十方无量不可思议诸佛世界众生之类，闻我名字，不得菩萨无生法忍，诸深总持者，不取正觉。

Provided I become a Buddha, if the beings of boundless and in conceivable Buddha-worlds should not attain Bodhisattva's "Patience of Nirvanic Life": and deep knowledge of Dharani, after having heard my name, then may I not attain full enlightenment.

35. 设我得佛，十方无量不可思议诸佛世界，其有女人闻我名字，欢喜信乐，发菩提心，厌恶女身，寿终之后，复为女像者，不取正觉。

Provided I become a Buddha, women of boundless and inconceivable Buddha-words of the ten quarters after having heard my name thereby awakened in faith and joyful aspiration and turning their minds towards Bodhi, therefore dislike their own female lives, when they be born again in their next life should not be incarnated into a masculine body, then may I not attain full enlightenment.

36. 设我得佛，十方无量不可思议诸佛世界，诸菩萨众，闻我名字，寿命之后，常修梵行，至成佛道。若不尔者，不取正觉。

Provided I become a Buddha the Bodhisattvas of boundless and inconceivable Buddha-worlds of the ten quarters having heard my name after their death (in their next life) will still continue their Bodhisattva-duty till they have obtained Buddhahood, otherwise may I not attain full enlightenment.

37. 设我得佛，十方无量不可思议诸佛世界，诸天人民，闻我名字，五体投地，稽首作礼，欢喜信乐，修菩萨行，诸天世人，莫不致敬。若不尔者，不取正觉。

Provided I become a Buddha, the heavenly beings of the boundless and inconceivable Buddha-worlds of the ten quarters, having heard my name, worship me with prostrate reverence and joyfully and faithfully perform their Bodhisattva-duty, and are not honoured by devas (gods) and men, then may I not attain full enlightenment.

38. 设我得佛，国中天人，欲得衣服，随念即至。
如佛所赞应法妙服，自然在身。若有裁缝染治
浣濯者，不取正觉。

Provided I become a Buddha, if the beings in that country of mine desire garments, they will receive them, as quick as thought, and their bodies will be covered by apparitionally produced costumes, excellent to their satisfaction worthy to be praised by the Buddha without the work of sewing, washing, dying, etc., otherwise may I not attain full enlightenment.

39. 设我得佛，国中天人所受快乐，不如漏尽比丘者，不取正觉。

Provided I become a Buddha, the beings of that country of mine should not enjoy happiness as great as that of Asravaksaya bhikkhus (Bhikkhus who have reached the exhaustion of the stream of rebirths) then may I not attain full enlightenment.

40. 设我得佛，国中菩萨，随意欲见十方无量严净佛土应时如意，于宝树中，皆悉照见。犹如明镜，观其面像。若不尔者，不取正觉。

Provided I become a Buddha, if the Bodhisattvas in that country of mine wish to see the boundless, holy and pure Buddha-worlds of the ten quarters, they will at once behold them from the jeweltress as though one's face is being reflected in a highly polished, brilliant mirror, otherwise may I not attain full enlightenment.

41. 设我得佛，他方国土诸菩萨众，闻我名字，至于得佛，诸根缺漏不具足者，不取正觉。

Provided I become a Buddha, if the Bodhisattvas of other worlds after having heard my name, should suffer from any diminution in the functional powers and not be endowed with all sense-organs in completion before reaching the Buddhahood, then may I not attain full enlightenment.

42. 设我得佛，他方国土诸菩萨众，闻我名字皆悉逮得清净解脱三昧。住是三昧，一发意顷，供养无量不可思议诸佛世尊，而不失定意。若不尔者，不取正觉。

Provided I become a Buddha, if the Bodhisattvas hearing my name from other Buddha-countries, should not attain Samadhi (meditation) free from all defilement and in which complete freedom is obtained so that they could serve the Innumerable and inconceivable number of Buddhas, Lokajyesthas (Bhagavats) by a moment of thought and that Samadhi of theirs should never come to an end, then may I not attain full enlightenment.

43. 设我得佛，他方国土诸菩萨众，闻我名字，寿命之后，生尊贵家。若不尔者，不取正觉。

Provided I become a Buddha, if any Bodhisattva of other countries having heard my name, will be reborn as a member of a noble family (if he so desires) when he dies, otherwise may I not attain full enlightenment.

44. 设我得佛，他方国土诸菩萨众，闻我名字欢喜踊跃，修菩萨行，具足德本。若不尔者，不取正觉。

Provided I become a Buddha, the Bodhisattvas of other countries, having heard my name, will all obtain a combination of full virtues and joyfully perform their Bodhisattva-duty, otherwise may I not attain full enlightenment.

45. 设我得佛，他方国土诸菩萨众，闻我名字，皆悉逮得普等，三昧。住是三昧，至于成佛，常见无量不可思议一切如来。若不尔者，不取正觉。

Provided I become a Buddha, the Bodhisattvas of other countries, having heard my name, will all obtain a thorough and balanced fixed state of meditation, which will enable them to see the innumerable and inconceivable Buddhas constantly, till they have obtained Buddhahood, otherwise may I not attain full enlightenment.

46. 设我得佛，国中菩萨，随其志愿所欲闻法，自然得闻。若不尔者，不取正觉。

Provided I become a Buddha, the Bodhisattvas of that country of mine should be able to hear the preachings of the Dharma whenever they desire (the voices of teaching will present themselves naturally to their ears), otherwise may I refrain from full enlightenment.

47. 设我得佛，他方国土诸菩萨众，闻我名字，不即得至不退转者，不取正觉。

Provided I become a Buddha, if the Bodhisattvas of other countries after having heard my name should not immediately reach the state of Avaivartika (never returning from Bodhi), then may I not attain full enlightenment.

48. 设我得佛，他方国土诸菩萨众，闻我名字，不即得至第一第二第三法忍于诸佛法，不能即得不退转者，不取正觉。

Provided I become a Buddha, if the Bodhisattvas of other countries having heard my name should not reach the first, second, and third forms of Dharma endurance immediately or turn back the Dharma, then may I not attain full enlightenment

佛告阿难，尔时法藏比丘说此愿已，以偈颂曰。我建超世愿，必至无上道。斯愿不满足，誓不成等觉。我于无量劫，不为大施主，普济诸贫苦，誓不成等觉。我至成佛道，名声超十方，究竟靡所闻，誓不成等觉。离欲深正念，净慧修梵行，志求无上尊，为诸天师。神力演大光，普照无际土，消除三垢冥，明济众厄难。开彼智慧眼，灭此昏盲暗，闭塞诸恶道，通达善趣门。功作祚成满足，威曜朗十方，日月戢重晖，天光隐不现。为众开法藏，广施功德宝，常于大众中，说法师吼。供养一切佛，具足德本，愿慧悉成满，得为三界雄。如佛无碍智，通达靡不照，愿我功德力，等此最胜尊。斯愿若克果，大千应感动，虚空诸天神，当雨珍妙华。佛语阿难，法藏比丘说此颂已，应时普地六种震动。天雨妙华以散其上，自然音乐，空中赞言决定必成无上正觉。

"And again, O Ananda (this was addressed to the Ven. Ananda by Buddha Sakyamuni) after Bhikkhu Dharmakara, 法藏比丘 had spoken such prayers, he (Bhikkhu Dharmakara) spoke the following verses (from the first to the eleventh verses are here omitted) and the twelfth verse is: "O Bhagavat, 世尊, (this was addressed to Buddha Lokeshvaradja, 饶王佛) if these vows of mine can be realised in the future, may this great chiliocosmos of thousands of worlds tremble and a shower of wondrous jewel-flowers descend from the devas (gods) in the cosmos void". Then again, O Ananda, after Bhikkhu Dharmakara had concluded his reciting of such exalted prayers, at once the sphere wholly trembled in six manners and wondrous flowers gracefully rained down from the sky, also there was a heavenly music sounding with praise:

"Thou art sure to obtain the unsurpassed, highest and perfect knowledge of Thy Fulfilment."

回向偈

愿以此功德
庄严佛净土
上报四重恩
下济三涂苦
若有见闻者
悉发菩提心
尽此一报身
同生极乐国

Verse of Transference

May the merit and virtue accrued from this work,
Adorn the Buddhas Pure Lands,
Repaying four kinds of kindness above,
And aiding those suffering in the paths below.

May those who see and hear of this,
All bring forth the resolve for Bodhi,
And when this retribution body is over,
Be born together in ultimate bliss.

《佛說阿彌陀經》

THE AMITABHA SUTRA (With Translation & Commentary in English)

8000 copies were printed by a group of Buddhists in May 2005
公元二零零五年五月敬印八千冊

Printed by: Ad Graphic Pte Ltd

承印者：世紀印刷

12 Loyang Lane

Singapore 508926

Tel : (65) 6747 8320

Fax : (65) 6743 1915

Email : psteo@adgraphic.com.sg

Practice of the Six Perfections By Mindfulness of the Buddha

真能念佛，放下身心世界，即大布施。

In true mindfulness of the Buddha,*
letting go of attachment to one's body, mind and the world
is the great Perfection of Giving.

真能念佛，不负起贪嗔痴，即大持戒。

In true mindfulness of the Buddha,
not giving rise to any thought of greed, hatred or ignorance
is the great Perfection of Morality.

真能念佛，不计是非人我，即大忍辱。

In true mindfulness of the Buddha,
not being attached to conflicts or hearsay of others and oneself
is the Great Perfection of Patience.

真能念佛，不间断不夹杂，即大精进。

In true mindfulness of the Buddha,
having neither a slight break of continuity of mindfulness nor any confused
thoughts in between
is the Great Perfection of Effort.

真能念佛，不复妄想驰逐，即大禅定。

In true mindfulness of the Buddha,
neither giving rise to, driven by nor chasing after stray thoughts
is the Great Perfection of Concentration.

真能念佛，不为他歧所惑，即大智慧。

In true mindfulness of the Buddha,
not being tempted by any delusion
is the Great Perfection of Wisdom.

藕益大师 Venerable Ou Yi
(The Ninth Chinese Patriarch of Pureland Buddhism)

** Mindfulness of the Buddha :
Mindful verbal or silent recitation of the Buddha's name
or remembrance of the Buddha and His virtues.*

薩 菩 馱 韋



结缘品
Complimentary Copy