

佛说阿弥陀经

# The Buddha Speaks of Amitabha Sutra

Or simply

The Amitabha Sutra  
*(The Shorter Sukhāvatīvyūha  
Sūtra)*



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 )



Pure Land Illustration

## Introduction

*The Buddha Speaks of Amitabha Sutra* 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 Infinite Life Sutra* i.e., *the Longer Sukhāvatīvyūha Sūtra* and *the Visualization Sutra* i.e., *the Amitāyurdhyāna Sūtra*). It is the shortest among the three primary Pure Land sutras.

*The Amitabha Sutra* is a rare sutra which Shakyamuni Buddha expounded without being asked (usually the Buddha would only expound the Dharma when people asked questions) — for the simple reason that no one could possibly know about the existence of Amitabha Buddha's Pure Land, except one who is at the level of the Buddha who attains all-encompassing wisdom (the inconceivable wisdom of the Buddhas) and who completely realises the Truth of life and the Universe and rightly know absolutely everything about the Dharma Realm (all existences in all infinite cosmos) past present and future.

In this sutra, Shakyamuni Buddha began with this introduction: *“To the West over a hundred thousand million Buddha lands away, there is a world called Ultimate Bliss. In that Land, there is a Buddha called Amitabha, who is right now teaching the Dharma.”*

Shakyamuni Buddha continued to explain the miraculous wonders of the Pure Land, the incredible lifestyle of the beings there, and the inconceivable benefits of attaining rebirth there — *“living beings who are born in the Land of Ultimate Bliss are all Avaivartika (Bodhisattvas)”*, i.e., Bodhisattvas of Non-regression — a very high level of enlightenment. Beings there will all realise Buddhahood.

The Buddha also told us how to seek rebirth in the Pure Land. One should hold the Name of Amitabha constantly (also known as *Nianfo* in Chinese — reciting the Name of Amitabha Buddha), single-heartedly without confusion, then at the time of death one will be received by Amitabha Buddha and successfully attain rebirth in the Pure Land.

Shakyamuni Buddha emphasized the importance of vowing to be born in the Pure Land and the importance of believing in these words — one should have faith in the Buddha's words, as a completely enlightened being would not lie to us.

Many Pure Land practitioners know that ***Faith, Vow and Practice*** are the three key criteria for anyone to attain rebirth in the Pure Land successfully. The Amitabha Sutra provides a solid basis for this Pure Land principle.

Shakyamuni Buddha also told us that not only is He praising the inconceivable merit of Amitabha Buddha, so too are all the Buddhas in the ten directions (this is also consistent with Amitabha Buddha's 48 Great Vows (see: the 17<sup>th</sup> vow of Amitabha Buddha — Praised by all Buddhas)).

The version of the sutra we are studying only mentions Buddhas from the six directions, but the original Sanskrit version (translated by Tripitaka Master Xuanzang 玄奘大师) actually includes Buddhas from the ten directions. The current version is translated by



Tripitaka Master Kumarajiva (鸠摩罗什大师), a genius Buddhist translator and Dharma Master of the Yao Qin Dynasty. Kumarajiva cut out the four other directions to make the sutra flow more naturally for its readers. This also helped to spread the Pure Land teachings more efficiently.

The shorter version of the Amitabha Sutra by Kumarajiva is the most popular text due to its elegant and eloquent language. Kumarajiva is renowned for his succinct style of translation which keeps the essence of the meaning the same and makes the language much easier for people to read and study.

It is said that Tripitaka Master Kumarajiva was the translator for the past seven Buddhas. Near the time of his death, he also made a sincere vow, “If the sutras I translated are without mistakes, then my tongue should remain intact after my body is cremated.”

After he entered Parinirvana and his body was cremated, his tongue indeed remained intact and contained tongue relics. Thus, we can completely trust

in his translation. We can also completely trust that this sutra was indeed spoken by Shakyamuni Buddha. Amitabha Buddha is indeed real and so is His Pure Land. When one recites His Name single-heartedly even for ten recitations, at the time of death, Amitabha Buddha will come to receive this person (18<sup>th</sup> Vow of Amitabha Buddha).

One should not have any doubt about these supreme teachings by the Buddha. Rather, one should generate deep faith in these Pure Land teachings. One should recite the Name of Amitabha Buddha constantly and vow to seek rebirth in the Pure Land in this lifetime, so one can completely transcend the cycle of reincarnation (the vicious cycle of repeated births and deaths with endless suffering) and realise the ultimate potential of a being, i.e., to realise Perfect Enlightenment, Buddhahood, anuttara-samyak-sambodhi, and Infinite Light and Life — the True Essence of all beings!

Namo Amitabha Buddha!

Namo Amitufo! 南无阿弥陀佛!



Translated by the Hai Hui Shan Pure Land Translation Team

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南无本师释迦牟尼佛 （三称）

Namo Fundamental Teacher

Shakyamuni Buddha (three times)

## 开经偈

无上甚深微妙法，百千万劫难遭遇。  
我今见闻得受持，愿解如来真实义。

## Sutra Opening Verse

The unsurpassed, profound, subtle and wondrous Dharma  
Is rarely encountered in hundreds of thousands of  
millions of kalpas.

I now see and hear it, receive and uphold it,  
May we understand the true meaning of the Tathagata.

## 南无莲池海会佛菩萨（三称）

Namo Lotus Pond Ocean-wide Assembly of  
Buddhas and Bodhisattvas (three times)

# 佛说阿弥陀经

## The Buddha Speaks of Amitabha Sutra

*(The Shorter Sukhāvatīvyūha Sūtra)*

姚秦三藏法师鸠摩罗什译

Based on the Chinese text translated by

Tripitaka Master Kumarajiva of the Yao Qin Dynasty

如是我闻。一时佛在舍卫国，祇树给孤独园。与大比丘僧，千二百五十人俱，皆是大阿罗汉，众所知识：长老舍利弗、摩诃目犍连、摩诃迦叶、摩诃迦旃延、摩诃俱絺罗、离婆多、周利槃陀伽、难陀、阿难陀、罗侯罗、憍梵波提、宾头卢颇罗堕、迦留陀夷、摩诃劫宾那、薄拘罗、阿那楼驮，如是等诸大弟子。并诸菩萨摩訶萨：文殊师利法王子、阿逸多菩萨、乾陀诃提菩萨、常精进菩萨，与如是等诸大菩萨。及释提桓因等，无量诸天大众俱。

Thus have I heard. At one time, the Buddha was staying in Jeta's Grove, Anāthapiṇḍada's Monastery, near Śrāvastī, together with a gathering of twelve–

hundred–and–fifty great bhikshus, all great Arhats who were known by all: Elders Śāriputra, Mahāmaudgalyāyana, Mahākāśyapa, Mahākātyāyana, Mahākauṣṭhila, Revata, Śuddhipanthaka, Nanda, Ānanda, Rāhula, Gavāṃpati, Piṇḍola Bhāradvāja, Kālodāyin, Mahākapphiṇa, Vakkula, Aniruddha, and other great disciples such as these. Together with all the Bodhisattva Mahasattvas: Dharma Prince Mañjuśrī, Ajita Bodhisattva, Gandhahastin Bodhisattva, Constant Endeavour Bodhisattva<sup>1</sup>, and other great Bodhisattvas such as these. Together with Śakra<sup>2</sup>, and countless heavenly beings.

尔时，佛告长老舍利弗：‘从是西方，过十万亿佛土，有世界名曰极乐，其土有佛，号阿弥陀，今现在说法。’

At that time the Buddha told the Elder Śāriputra, “To the West over ten trillion Buddha–lands away, there is a world called Ultimate Bliss. In that Land, there is a Buddha named Amitabha, who is right now teaching the Dharma.

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<sup>1</sup> Sanskrit: “Nityodyukta.”

<sup>2</sup> Śakra, Lord of the Devas, he is the ruler of the Trāyastriṃśa Heaven, which is, according to Buddhist cosmology, the second level of heavens in the desire realm.

‘舍利弗，彼土何故名为极乐？其国众生，无有众苦，但受诸乐，故名极乐。又舍利弗。极乐国土，七重栏楯，七重罗网，七重行树，皆是四宝周匝围绕，是故彼国名为极乐。’

Śāriputra, for what reason is that Land called Ultimate Bliss? All living beings in that Land have no suffering, but enjoy all bliss; therefore, it is called Ultimate Bliss. Moreover, Śāriputra, the Land of Ultimate Bliss has seven tiers of railings, seven layers of netting, seven rows of trees, all surrounded by the four treasures. Thus, it is named Ultimate Bliss.

‘又舍利弗。极乐国土，有七宝池，八功德水，充满其中，池底纯以金沙布地。四边阶道，金、银、琉璃、玻璃合成。上有楼阁，亦以金、银、琉璃、玻璃、砗磲、赤珠、玛瑙而严饰之。池中莲花大如车轮，青色青光、黄色黄光、赤色赤光、白色白光，微妙香洁。舍利弗。极乐国土，成就如是功德庄严。’

Moreover, Śāriputra, the Land of Ultimate Bliss has seven-jewelled ponds, filled with water of eight merits. The beds of the ponds are covered entirely with golden sand, and the stairs on all four sides are made of gold, silver, lapis lazuli<sup>3</sup>, and crystal. Above are pavilions

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<sup>3</sup> Sanskrit: “vaiḍūrya.”

adorned with gold, silver, lapis lazuli, crystal, mother-of-pearl, red pearl and agate. The lotuses in the ponds are as large as chariot wheels – The green lotuses radiating green light, yellow ones radiating yellow light, red ones radiating red light, and white ones radiating white light—all exquisitely fragrant and pure. Śāriputra, the Land of Ultimate Bliss is thus adorned with such meritorious qualities.

‘又舍利弗。彼佛国土，常作天乐。黄金为地。昼夜六时，雨天曼陀罗华。其土众生，常以清旦，各以衣祴盛众妙华，供养他方十万亿佛，即以食时，还到本国，饭食经行。舍利弗。极乐国土，成就如是功德庄严。’

Moreover, Śāriputra, in that Buddha-land, there is heavenly music playing constantly. The ground is made of gold. In the six periods of the day and night, heavenly mādārava flowers rain down from the sky. Often at dawn, the beings of the Land, each with garments filled with wonderful flowers, make offerings to ten trillion Buddhas in the other worlds. At mealtime, they return to their own Land. After eating, they walk



about in meditation. Śāriputra, the Land of Ultimate Bliss is thus adorned with such meritorious qualities.

复次舍利弗：‘彼国常有种种奇妙杂色之鸟：白鹤、孔雀、鹦鹉、舍利、迦陵频伽、共命之鸟。是诸众鸟，昼夜六时，出和雅音。其音演畅五根、五力、七菩提分、八圣道分，如是等法。其土众生，闻是音已，皆悉念佛、念法、念僧。’

Furthermore, Śāriputra, in that Land there are always various wondrous multicoloured birds: white cranes, peacocks, parrots, śārīs, kalaviṅkas, and two-headed birds.<sup>4</sup> In the six periods of the day and night, all the birds sing harmonious and elegant sounds which proclaim the five roots, the five powers, the seven factors of Bodhi (Enlightenment), the Noble Eightfold Path, and other Dharmas such as these. When living beings of that Land hear these sounds, they all become mindful of the Buddha, the Dharma and the Sangha.

‘舍利弗。汝勿谓此鸟，实是罪报所生，所以者何？彼佛国土，

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<sup>4</sup> Sanskrit: “Jīvaṃjīvaka.” A two-headed bird known for its song.

无三恶道。’舍利弗。其佛国土，尚无恶道之名，何况有实。是诸众鸟，皆是阿弥陀佛，欲令法音宣流，变化所作。’

Śāriputra, do not think that these birds were born as retribution for their karmic offences. For what reason? In that Buddha-land, the three evil realms do not exist. Śāriputra, in that Buddha-land, there is not even the name of the evil paths, how much less their existence. All these birds were transformed by Amitabha Buddha in order for the sound of the Dharma to spread widely.

‘舍利弗。彼佛国土，微风吹动诸宝行树，及宝罗网，出微妙音，譬如百千种乐，同时俱作。闻是音者，自然皆生念佛、念法、念僧之心。舍利弗。其佛国土，成就如是功德庄严。’

Śāriputra, in that Buddha-land, whenever a gentle breeze blows, the rows of jewelled trees and jewelled nets produce subtle and wondrous sounds, like a hundred thousand kinds of music playing in unison. Those who hear these sounds naturally give rise to the heart<sup>5</sup> of being mindful of the Buddha, the Dharma, and

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<sup>5</sup> The Chinese text is “xin”, which means heart, heart in Chinese can mean the mind, the thoughts etc. In Buddhism the mind is also the heart (citta).

the Sangha. Śāriputra, the Land of Ultimate Bliss is thus adorned with such meritorious qualities.

‘舍利弗。于汝意云何？彼佛何故号阿弥陀？舍利弗。彼佛光明无量，照十方国，无所障碍，是故号为阿弥陀。又舍利弗。彼佛寿命，及其人民，无量无边阿僧祇劫，故名阿弥陀。舍利弗。阿弥陀佛成佛已来，于今十劫。又舍利弗。彼佛有无量无边声闻弟子，皆阿罗汉，非是算数之所能知。诸菩萨众，亦复如是。舍利弗。彼佛国土，成就如是功德庄严。’

Śāriputra, what do you think? Why is that Buddha named Amitabha? Śāriputra, the light of that Buddha is infinite, illuminating all worlds in the ten directions without obstruction. Therefore, He is named Amitabha<sup>6</sup>. Moreover, Śāriputra, the life of that Buddha and His people extend for infinite, limitless asamkhyeya kalpas. Thus, He is named Amitayus<sup>7</sup>. Śāriputra, since Amitabha realised Buddhahood, ten kalpas have passed. Furthermore, Śāriputra, that Buddha has countless, innumerable Śrāvaka disciples, all Arhats, whose

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<sup>6</sup> Amitābha means Infinite Light.

<sup>7</sup> Amitayus means Infinite Life.

number is beyond calculation. The same is true for all the Bodhisattvas. Śāriputra, the Land of Ultimate Bliss is thus adorned with such meritorious qualities.

‘又舍利弗。极乐国土，众生生者，皆是阿鞞跋致，其中多有一生补处，其数甚多，非是算数所能知之，但可以无量无边阿僧祇说。舍利弗。众生闻者，应当发愿，愿生彼国，所以者何？得与如是诸上善人俱会一处。’

Moreover, Śāriputra, those living beings born in the Land of Ultimate Bliss are all non-regressive Bodhisattvas – *Avaivartika*<sup>8</sup>. Many among them are in *the Position of One Life To Replacement* (of Buddhahood)<sup>9</sup>. Their number is extremely great and cannot be known by calculation, but can only be expressed in countless, limitless asamkhyeya kalpas. Śāriputra, living beings who hear this should make the vow: ‘I vow to be born in that Land.’ And why? So they

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<sup>8</sup> Avaivartika (阿惟越致) — Bodhisattvas whose degree of enlightenment is at the stage of non-regression, a high level of enlightenment. Avaivartika can be used to refer to any stage starting from the first stage of Dwelling to the eighth Bhumi and above (Avatamsaka Sutra). There are three types of non-regression: (三不退): 1. Position Non-regression (位不退): Will never fall back to the stage of ordinary beings (凡夫地). 2. Practice Non-regression (行不退): Will never abandon the Bodhisattva path; always progresses toward Buddhahood. 3. Mind Non-regression (念不退): Always has the aspiration and vow to benefit all sentient beings and attain Buddhahood for their sake.

<sup>9</sup> The Position of One Life to Replacement (一生补处) — the highest state of enlightenment for Bodhisattvas (Bodhisattvas at the stage of Equal Awakening, 等觉菩萨), which means that they are ready to replace the position of the Buddha in their next life.

can gather together with all the supremely good people in one place.<sup>10</sup>

‘舍利弗。不可以少善根福德因缘，得生彼国。舍利弗。若有善男子善女人，闻说阿弥陀佛，执持名号，若一日、若二日，若三日，若四日，若五日，若六日，若七日，一心不乱，其人临命终时，阿弥陀佛，与诸圣众，现在其前。是人终时，心不颠倒，即得往生阿弥陀佛极乐国土。舍利弗。我见是利，故说此言。若有众生，闻是说者，应当发愿，生彼国土。’

Śāriputra, one cannot be born in that land with only a small amount of good roots, blessings, merit, causes and conditions. Śāriputra, if there are good men or good women who hear the Name of Amitabha Buddha and wholeheartedly uphold his name, whether for one day, two days, three days, four days, five days, six days, or seven days, single-mindedly without distraction<sup>11</sup>, then near the time of death, Amitabha Buddha and all the Sages will appear before them. At the time of death, if their mind is undeluded, then they will be reborn in Amitabha Buddha's Land of Ultimate Bliss.

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<sup>10</sup> All the superior and good people refer to all the Buddhas and Bodhisattvas in the Pure Land.

<sup>11</sup> This means that you can have other thoughts but you cannot be distracted by other thoughts, you should be single-mindedly Nianfo, focusing on the name of Amitabha Buddha (Amitufo).

Śāriputra, I see this great benefit. Therefore, I speak these words. If there are living beings who hear this teaching, they should make the vow to be born in that land.

‘舍利弗。如我今者，赞叹阿弥陀佛，不可思议功德之利。东方亦有阿鞞佛、须弥相佛、大须弥佛、须弥光佛、妙音佛，如是等恒河沙数诸佛，各于其国，出广长舌相，遍覆三千大千世界，说诚实言：“汝等众生，当信是称赞不可思议功德一切诸佛所护念经。”’

Śāriputra, as I now praise the inconceivable merit and benefits of Amitabha Buddha, in the eastern direction, there are also Akshobhya Buddha, Sumeru Appearance Buddha, Great Sumeru Buddha, Sumeru Light Buddha, and Wonderful Sound Buddha. All Buddhas such as these, countless as Ganges sands, each in His own Land, bring forth the appearance of a vast and long tongue, covering the Three Thousand Great Thousand Worlds<sup>12</sup>, speaking these truthful words: ‘All you living

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<sup>12</sup> The Three Thousand Great Thousand Worlds (三千大千世界, Trisāhasra Mahāsāhasra Lokadhātu): also known as Trichiliocosm, it is a vast Buddhist cosmological concept referring to a Buddha’s realm of influence. It consists of one billion individual world systems, formed by grouping 1,000 small worlds into a middle world, and 1,000 middle worlds into one great thousand world system. Each small world includes its own Mount Sumeru, sun, moon, heavens, and continents. This concept symbolizes the immense scope of a Buddha’s compassion and power, showing that a single Buddha can teach and guide beings across countless universes.

beings should believe in this sutra which praises the inconceivable merits and which all Buddhas protect and are mindful of.’

‘舍利弗。南方世界，有日月灯佛、名闻光佛、大焰肩佛、须弥灯佛、无量精进佛，如是等恒河沙数诸佛，各于其国，出广长舌相，遍覆三千大千世界，说诚实言：“汝等众生，当信是称赞不可思议功德一切诸佛所护念经。”’

Śāriputra, in the southern worlds, there are Sun–Moon–Lamp Buddha, Renowned Light Buddha, Great Flaming Shoulder Buddha, Sumeru Lamp Buddha, and Infinite Diligence Buddha. All Buddhas such as these, countless as Ganges sands, each in His own Land, bring forth the appearance of a vast and long tongue, covering the Three Thousand Great Thousand Worlds, speaking these truthful words: ‘All you living beings should believe in this sutra which praises the inconceivable merits and which all Buddhas protect and are mindful of.’



‘舍利弗。西方世界，有无量寿佛、无量相佛、无量幢佛、大光佛、大明佛、宝相佛、净光佛，如是等恒河沙数诸佛，各于其国，出广长舌相，遍覆三千大千世界，说诚实言：“汝等众生，当信是称赞不可思议功德一切诸佛所护念经。”’

Śāriputra, in the western worlds are Amitayus Buddha, Infinite Appearance Buddha, Infinite Banners Buddha, Great Light Buddha, Great Brightness Buddha, Jewelled Appearance Buddha, and Pure Light Buddha. All Buddhas such as these, countless as Ganges sands, each in His own Land, bring forth the appearance of a vast and long tongue, covering the Three Thousand Great Thousand Worlds, speaking these truthful words: ‘All you living beings should believe in this sutra which praises the inconceivable merits and which all Buddhas protect and are mindful of.’

‘舍利弗。北方世界，有焰肩佛、最胜音佛、难沮佛、日生佛、网明佛，如是等恒河沙数诸佛，各于其国，出广长舌相，遍覆三千大千世界，说诚实言：“汝等众生，当信是称赞不可思议功德一切诸佛所护念经。”’

Śāriputra, in the northern worlds, there are Flaming Shoulder Buddha, Most Victorious Sound Buddha, Hard

to Upset Buddha, Sun–Born Buddha, and Net  
Brightness Buddha. All Buddhas such as these,  
countless as Ganges sands, each in His own Land,  
bring forth the appearance of a vast and long tongue,  
covering the Three Thousand Great Thousand Worlds,  
speaking these truthful words: ‘All you living beings  
should believe in this sutra which praises the  
inconceivable merits and which all Buddhas protect  
and are mindful of.’

‘舍利弗。下方世界，有师子佛、名闻佛、名光佛、达摩佛、  
法幢佛、持法佛，如是等恒河沙数诸佛，各于其国，出广长舌  
相，遍覆三千大千世界，说诚实言：“汝等众生，当信是称赞  
不可思议功德一切诸佛所护念经。”’

Śāriputra, in the worlds below are Lion Buddha, Famous  
Name Buddha, Famous Light Buddha, Dharma Buddha,  
Dharma Banner Buddha, and Dharma–Holding Buddha.  
All Buddhas such as these, countless as Ganges sands,  
each in His own Land, bring forth the appearance of a  
vast and long tongue, covering the Three Thousand  
Great Thousand Worlds, speaking these truthful words:  
‘All you living beings should believe in this sutra which

praises the inconceivable merits and which all Buddhas protect and are mindful of.’

‘舍利弗。上方世界，有梵音佛、宿王佛、香上佛、香光佛、大焰肩佛、杂色宝华严身佛、娑罗树王佛、宝华德佛、见一切义佛、如须弥山佛，如是等恒河沙数诸佛，各于其国，出广长舌相，遍覆三千大千世界，说诚实言：“汝等众生，当信是称赞不可思议功德一切诸佛所护念经。”’

“Śāriputra, in the worlds above are Brahma Sound Buddha, King of Stars Buddha, Superior Fragrance Buddha, Fragrant Light Buddha, Great Flaming Shoulder Buddha, Variegated Jewel Flower Adornment Body Buddha, Sala Tree King Buddha, Jewelled Flower Merit Buddha, Seeing All Meanings Buddha, and Sumeru-like Buddha. All Buddhas such as these, countless as Ganges sands, each in His own Land, bring forth the appearance of a vast and long tongue, covering the Three Thousand Great Thousand Worlds, speaking these truthful words: ‘All you living beings should believe in this sutra which praises the inconceivable merits and which all Buddhas protect and are mindful of.’

‘舍利弗。于汝意云何？何故名为一切诸佛所护念经？舍利弗。若有善男子、善女人，闻是经受持者，及闻诸佛名者，是诸善男子、善女人，皆为一一切诸佛之所护念，皆得不退转于阿耨多罗三藐三菩提。是故舍利弗，汝等皆当信受我语，及诸佛所说。’

Śāriputra, what do you think? Why is this called ‘*the Sutra Which All Buddhas Protect and Are Mindful Of*?’ Śāriputra, if there are good men or good women who hear this sutra and accept and uphold it, and who also hear the names of these Buddhas, then all Buddhas will protect and be mindful of such good men and good women, and they will never regress from the path to anuttarā-samyak-saṃbodhi (Buddhahood)<sup>13</sup>. Therefore, Śāriputra, all of you should believe and accept my words and those which all Buddhas speak.

‘舍利弗。若有人已发愿、今发愿、当发愿，欲生阿弥陀佛国者，是诸人等，皆得不退转于阿耨多罗三藐三菩提，于彼国土，若已生、若今生、若当生。是故舍利弗，诸善男子、善女人，若有信者，应当发愿，生彼国土。’

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<sup>13</sup> Anuttarā-samyak-saṃbodhi: unsurpassed, complete, perfect enlightenment, i.e. Buddhahood.

Śāriputra, if there are people who have already made the vow, who now make the vow, or who will make the vow, ‘I vow to be born in Amitabha Buddha's Land,’ these people, whether born in that Land in the past, present or future, will all irreversibly attain anuttara-samyak-sambodhi. Therefore, Śāriputra, all the good men and good women, if they are among those who believe, should make the vow to be born in that Land.

舍利弗，如我今者，称赞诸佛不可思议功德，彼诸佛等，亦称赞我不可思议功德，而作是言：“释迦牟尼佛能为甚难希有之事，能于娑婆国土，五浊恶世，劫浊、见浊、烦恼浊、众生浊、命浊中，得阿耨多罗三藐三菩提。为诸众生，说是一切世间难信之法。”舍利弗。当知我于五浊恶世，行此难事，得阿耨多罗三藐三菩提，为一切世间说此难信之法，是为甚难。’

Śāriputra, as I now praise the inconceivable merit of all Buddhas, so do those Buddhas also praise my inconceivable merit, speaking these words:

‘Shakyamuni Buddha has accomplished extremely rare and difficult deeds. In the Saha World, the evil world of

Five Turbidities<sup>14</sup> – the Kalpa Turbidity, the View Turbidity, the Affliction Turbidity, the Sentient Beings Turbidity, and the Lifespan Turbidity – he has attained anuttara–samyak–sambodhi and for the sake of all living beings speaks this Dharma which is difficult for the entire world to believe.’ Śāriputra, you should know, the fact that I, in this evil world of Five Turbidities, practise these difficult deeds, attained anuttara–samyak–sambodhi, and speak this Dharma, which is difficult to believe, for the whole world, is an extremely difficult thing indeed!”

佛说此经已，舍利弗，及诸比丘，一切世间天人阿修罗等，闻佛所说，欢喜信受，作礼而去。

After the Buddha had spoken this sutra, Śāriputra and all the bhikshus, and all the beings of the world –

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<sup>14</sup> The Evil World of Five Turbidities (五浊恶世) – It describes the nature of the world during the Dharma-ending age, particularly the present era according to Mahayana Buddhism, in which sentient beings experience increased suffering, delusion, and moral decline.

1. Kalpa turbidity (劫浊): the degeneration of the world and natural environment over time.
2. View turbidity (见浊): the rise of false, deviant, or selfish views and ideologies.
3. Affliction turbidity (烦恼浊): increased defilements such as greed, anger, and ignorance.
4. Sentient beings turbidity (众生浊): beings become increasingly deluded, violent, and hard to save.
5. Lifespan turbidity (命浊): human life becomes shorter and more unstable.

devas, humans, asuras and others, upon hearing what the Buddha had said, joyously accepted and faithfully upheld it, then bowed and withdrew.



拔一切业障根本得生净土陀罗尼（往生咒）

The Dhāraṇī for Removing All Karmic Obstacles and Being  
Reborn in the Pure Land (The Rebirth Mantra)

南无阿弥多婆夜 哆他伽多夜 哆地夜他 阿弥利都婆毗  
阿弥利哆 悉耽婆毗  
阿弥唎哆 毗迦兰帝  
阿弥唎哆 毗迦兰多  
伽弥膩 伽伽那 枳多迦利 娑婆诃

Romanized Sanskrit:

Namo Amitābhāya tathāgatāya,  
Tadyathā:  
Amṛta bhava,  
Amṛta saṃbhava,  
Amṛta vikrānte,  
Amṛta vikrānta gāmini,  
Gagana kīrti kare svāhā.

English translation:

Adoration to the Exalted one of Infinite Light  
namely: Oh! Nectar-producing one!  
Nectar-creation-perfecting one!  
Nectar-miracle one!  
(he) performs miracle with nectar,  
he makes (nectar) glory in sky,  
All Hail!

## 赞佛偈

### In Praise of Amitabha

阿弥陀佛身金色，相好光明无等伦。  
白毫宛转五须弥，紺目澄清四大海。  
光中化佛无数亿，化菩萨众亦无边。  
四十八愿度众生，九品咸令登彼岸。

南无大慈大悲西方极乐世界阿弥陀佛

Amitabha Buddha's body is golden in hue,  
His marks and radiance are beyond compare.  
The urna between his brows coils like five Sumerus,  
His deep blue eyes are as clear as the four great oceans.  
Within his light appear countless transformation Buddhas,  
And innumerable Bodhisattvas manifest as well.  
With forty-eight great vows he rescues all sentient beings,  
Leading them to the other shore through the Nine Grades  
of rebirth.

Namo Great Compassionate and Merciful Amitabha  
Buddha of the Western Pure Land of Ultimate Bliss

## 三皈依 Three Refuges

自皈依佛，当愿众生，体解大道，发无上心。

自皈依法，当愿众生，深入经藏，智慧如海。

自皈依僧，当愿众生，统理大众，一切无碍，和南圣众。

I take refuge in the Buddha. May all sentient beings  
understand the Great Path and generate unsurpassed  
Bodhicitta.

I take refuge in the Dharma. May all sentient beings  
deeply enter into the treasury of scriptures, and have  
wisdom vast as the ocean.

I take refuge in the Sangha. May all sentient beings guide  
the masses without obstacles, and pay homage to the  
assembly of sages.

## 普贤菩萨十大愿

### Ten Great Practices and Vows of Bodhisattva Samantabhadra

一者礼敬诸佛。二者称赞如来。三者广修供养。四者忏悔业障。  
五者随喜功德。六者请转法轮。七者请佛住世。八者常随佛学。  
九者恒顺众生。十者普皆回向。

First, to pay homage to all Buddhas;  
Second, to praise the Tathagatas;  
Third, to extensively cultivate the making of offerings;  
Fourth, to repent of karmic obstacles;  
Fifth, to rejoice in the merit of others;  
Sixth, to request the turning of the Dharma Wheel;  
Seventh, to invite the Buddhas to remain in the world;  
Eighth, to constantly learn from the Buddhas;  
Ninth, to constantly accord with living beings;  
Tenth, to universally transfer all merit.

## 功德回向

### Merit Transfer

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

May we be born in the Western Pure Land  
Have the nine grade lotuses as our parents  
When the lotuses open, we will see the Buddha  
and awaken to the truth of non-arising  
With non-regressing Bodhisattvas as our companions.