

zhōng fēng guó shī sān shí xì niàn fó shì
中 峰 國 師 三 時 繫 念 佛 事

LITURGY OF
**STEADFAST MINDFULNESS
IN THREE PERIODS**

BY NATIONAL MASTER ZHONGFENG



FO GUANG SHAN HSI LAI TEMPLE

Liturgy of Steadfast Mindfulness in Three Periods by National Master Zhongfeng

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TRANSLATOR'S PREFACE

Compiled by National Master Zhongfeng (1263–1323 C.E.), this liturgy provides a holistic practice that combines Pure Land and Chan (Zen, meditation). While many Western Buddhists, through exposure to other traditions of Buddhism, see Pure Land and Chan as separate or even complete opposites, this liturgy is a prime example of how the two teachings can be integrated and practiced together. Although the teachings delivered in the liturgy urge the audience to seek rebirth in the Pure Land, its ideas and concepts are rooted in Chan, emphasizing the non-duality of sentient beings and the Buddha.

This liturgy is used exclusively for memorial services. Thus, the deceased are considered spiritually present through yellow paper plaques which have their names inscribed. Throughout the service, the sermons delivered by the officiant address the deceased spirits who are being memorialized with the understanding that they are gathered here, respectfully listening to the teachings. However, living participants of the service should strive to learn from the teachings as well. By practicing mindfulness of the Buddha, developing a better understanding of the Dharma, and purifying one's own karma through repentance and reform, the living participants are able to generate wholesome causes and conditions which benefit all beings—both the living and the deceased.

The service begins by purifying the Main Shrine with incense and paying respects to the Buddha. Then, at the Memorial Altar, the officiant announces to the deceased that the service is starting and urges them to cherish this rare and extraordinary opportunity to learn the Dharma. Finally, after a second offering of incense at the Main Shrine, the first of the three sessions begins.

The main service is conducted in three sessions which share the same structure, with each session encompassing core Mahāyāna Buddhist practices such as sūtra recitation, mindfulness of the Buddha, praise and veneration, prostrations, repentance, and making vows. The three sessions were originally done in the three periods of the morning, noon, and afternoon, and this is the origin of the liturgy's name. However, it is now typical to conduct all three in one afternoon. Aside from the practice component, the majority of the text is comprised of teachings delivered by the presiding officiant. These urge the assembly—both the living and the deceased—to generate faith in Amitābha Buddha's Pure Land of Ultimate Bliss, practice the necessary virtues, and vow to be reborn in his Pure Land. It also presents a Chan perspective on the Pure Land, teaching that "nothing is outside of the Pure Land of one's own mind, nor the Amitābha of one's inherent nature."

This liturgy provides the original Chinese, transliteration to chant along, and the translated meaning. Please read along during the service. Being a profound text, there is always benefit in reading and rereading the teachings, so even those who have participated in the service many times before will be able to gain new realizations with each reading.

In Commemoration of Amitābha Buddha's Birthday,
Winter 2019

zhōng fēng guó shī sān shí xì niàn fó shì
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[Incense of Precepts and Concentration Praise 戒定真香讚]

● jiè dìng zhēn xiāng fén qǐ chōng tiān shàng
戒 定 真 香 焚 起 衝 天 上

True incense of precepts and meditative concentration burns, rushing to the heavens above.

dì zǐ qián chéng rè zài jīn lú fàng
弟 子 虔 誠 爇 在 金 爐 放

Disciples devout and sincere, burn it in a golden censer.

qǐng kè yīn yūn jí piàn mǎn shí fāng
頃 刻 氤 氲 即 徧 滿 十 方

Instantaneously it spreads, permeating the ten directions.

xī rì yē shū miǎn nàn xiāo zāi zhàng
昔 日 耶 輸 免 難 消 災 障

In the past, Yaśodharā averted calamities and eradicated obstructions!

▲ ná mó xiāng yún gài pú sà mó hē sà (3x)
南 無 香 雲 蓋 菩 薩 摩 訶 薩

Homage to the Incense Cloud Canopy Bodhisattva-Mahāsattvas!



● jué hǎi xū kōng qǐ suō pó yè làng liú
覺海虛空起・娑婆業浪流・

The sea of awakening arises from emptiness,
The waves of karma are turbulent in the Sahā Realm;

ruò rén dēng bǐ àn jí lè yǒu guī zhōu
若人登彼岸・極樂有歸舟。

If one [wishes] to reach the Other Shore,
[The Land of] Ultimate Bliss has a returning ferry.

▲ ná mó ō mí tuó fó repeat

南無阿彌陀佛

Homage to Amitābha Buddha!

[Lotus Pool Praise ^{lián chí zàn} 蓮池讚]

● lián chí hǎi huì mí tuó rú lái guān yīn shì zhì zuò lián tái
蓮池海會・彌陀如來・觀音勢至坐蓮臺・

In the Lotus Pool Oceanic Assembly, Amitābha Tathāgata, Avalokiteśvara, and
Mahāsthāmaprāpta sit upon lotus thrones,

jiē yǐn shàng jīn jiē dà shì hóng kāi pǔ yuàn lí chén āi
接引上金階・大誓弘開・普願離塵埃。

Receiving and guiding one up golden steps.

Their mighty vows magnificently realized, universally wish all to leave the dust of defilements!

▲ ná mó lián chí hǎi huì pú sà mó hē sà (3x)

南無蓮池海會菩薩摩訶薩

Homage to the Lotus Pool Oceanic Assembly of Bodhisattva-Mahāsattvas!

[Triple Invocation ^{sān chēng} 三稱]

▲ ná mó dà bēi guān shì yīn pú sà (3x)

南無大悲觀世音菩薩

Homage to Great Compassion, Avalokiteśvara Bodhisattva!

[Great Compassion Dhāraṇī ^{dà bēi zhòu} 大悲咒]

▲ na mo he la da na duo la ye ye na mo o li ye po lu jie di
南 無 喝 囉 怛 那 哆 囉 夜 耶 · 南 無 阿 唎 耶 · 婆 盧 羯 帝 ·
Namo ratnatrayāya nama āryāvalokite-

shuo bo la ye pu ti sa duo po ye mo he sa duo po ye mo he
爍 鉢 囉 耶 · 菩 提 薩 埵 婆 耶 · 摩 訶 薩 埵 婆 耶 · 摩 訶
śvarāya bodhisattvāya mahāsattvāya mahā-

jia lu ni jia ye an sa po la fa yi shu da na da xie na mo xi ji
迦 盧 尼 迦 耶 · 唵 · 薩 皤 囉 罰 曳 · 數 怛 那 怛 寫 · 南 無 悉 吉
kārunikāya om sarva-raviye śudhanadasya namas

li duo yi meng a li ye po lu ji di shi fo la leng tuo po
栗 埵 伊 蒙 阿 唎 耶 · 婆 盧 吉 帝 · 室 佛 囉 楞 駄 婆 ·
kritvā imam āryāvalokiteśvara ramdhava

na mo na la jin chi xi li mo he po duo sha mie sa po o ta dou
南 無 那 囉 謹 墀 · 醯 唎 摩 訶 · 皤 哆 沙 咩 · 薩 婆 阿 他 豆
namo narakindi hrīḥ mahā-vat- svāme sarva-arthatō-

shu peng o shi yun sa po sa duo na mo po sa duo na mo po qie
輸 朋 · 阿 逝 孕 · 薩 婆 薩 哆 · 那 摩 婆 薩 多 · 那 摩 婆 伽 ·
śubham ajeyam sarva-sat namo-vasat namo-vāka

mo fa te dou da zhi ta an o po lu xi lu jia di jia luo di
摩 罰 特 豆 · 怛 姪 他 · 唵 · 阿 婆 盧 醯 · 盧 迦 帝 · 迦 羅 帝 ·
mavitāto tadyathā om avaloki-lokate-krate-

yi xi li mo he pu ti sa duo sa po sa po mo la mo la
夷 醯 唎 · 摩 訶 菩 提 薩 埵 · 薩 婆 薩 婆 · 摩 囉 摩 囉 ·
e-hrīḥ mahā bodhi- sattva sarva sarva mala mala

mo xi mo xi li tuo yun ju lu ju lu jie meng du lu du lu
摩 醯 摩 醯 · 唎 駄 孕 · 俱 盧 俱 盧 羯 蒙 · 度 盧 度 盧 ·
mahi mahi ridayam kuru kuru karmam dhuru dhuru

fa she ye di mo he fa she ye di tuo la tuo la di li ni shi fo
罰 闍 耶 帝 · 摩 訶 罰 闍 耶 帝 · 陀 囉 陀 囉 · 地 唎 尼 · 室 佛
vijayate mahā vijayati dhara dhara dhrini-



la ye zhe la zhe la mo mo fa mo la mu di li yi xi yi xi
 囉耶・遮囉遮囉・麼麼罰摩囉・穆帝隸・伊醯伊醯・
 śvarāya cala cala mama vimala muktele ehi ehi

shi na shi na a la seng fo la she li fa suo fa seng fo la
 室那室那・阿囉嚩舍利・罰娑罰嚩・佛囉
 śina śina ārsam prasari viśva viśvam

she ye hu lu hu lu mo la hu lu hu lu xi li suo la suo la
 舍耶・呼盧呼盧摩囉・呼盧呼盧醯利・娑囉娑囉・
 prasaya hulu hulu mara hulu hulu hrīḥ sara sara

xi li xi li su lu su lu pu ti ye pu ti ye pu tuo ye pu tuo ye
 悉唎悉唎・蘇嚧蘇嚧・菩提夜菩提夜・菩駄夜菩駄夜・
 siri siri suru suru bodhiya bodhiya bodhaya bodhaya

mi di li ye na la jin chi di li se ni na po ye mo na
 彌帝利夜・那囉謹墀・地利瑟尼那・婆夜摩那・
 maitreya narakindi dhriśnina bhayamāna

suo po he xi tuo ye suo po he mo he xi tuo ye suo po he
 娑婆訶・悉陀夜・娑婆訶・摩訶悉陀夜・娑婆訶・
 svāhā siddhāya svāhā mahā siddhāya svāhā

xi tuo yu yi shi po la ye suo po he na la jin chi suo po he
 悉陀喻藝・室皤囉耶・娑婆訶・那囉謹墀・娑婆訶・
 siddha-yogeśvarāya svāhā narakindi svāhā

mo la na la suo po he xi la seng a mu qie ye suo po he
 摩囉那囉・娑婆訶・悉囉僧阿穆佉耶・娑婆訶・
 maranāra svāhā śira simha-mukhāya svāhā

suo po mo he o xi tuo ye suo po he zhe ji la o xi tuo ye
 娑婆摩訶阿悉陀夜・娑婆訶・者吉囉阿悉陀夜・
 sarva mahā-asiddhāya svāhā cakra-asiddhāya

suo po he po tuo mo jie xi tuo ye suo po he na la jin chi po qie
 娑婆訶・波陀摩羯悉陀夜・娑婆訶・那囉謹墀皤伽
 svāhā padma-kastāya svāhā narakindi-

la ye suo po he mo po li sheng jie la ye suo po he na mo he
 囉耶・娑婆訶・摩婆利勝羯囉夜・娑婆訶・南無喝
 vagalāya svāhā mavariśankharāya svāhā namo

la da na duo la ye ye na mo o li ye po lu ji di shuo po la ye
 囉怛那哆囉夜耶・南無阿利耶・婆盧吉帝・爍皤囉夜・
 ratnatrayāya namo āryāvalokiteśvarāya

suo po he an xi dian du man duo la ba tuo ye suo po he
 娑婆訶・唵・悉殿都・漫多囉・跋陀耶・娑婆訶・
 svāhā om sidhyantu mantra padāya svāhā!

● bō ruǐ bō luó mì duō xīn jīng

般若波羅蜜多心經

Prajñāpāramitā Heart Sūtra

guān zì zài pú sà xíng shēn bō ruǐ bō luó mì duō shí zhào jiàn wǔ
 觀自在菩薩・行深般若波羅蜜多時・照見五
 While practicing the profound prajñāpāramitā, Avalokiteśvara Bodhisattva clearly looked into the

yùn jiē kōng dù yí qiè kǔ è shè lì zǐ sè bú yì kōng kōng
 蘊皆空・度一切苦厄。舍利子・色不異空・空
 five aggregates, and overcame all ills and dissatisfaction by seeing them as all empty. Śāriputra!
 Form is no different from emptiness,

bú yì sè sè jí shì kōng kōng jí shì sè shòu xiǎng xíng shì yì
 不異色・色即是空・空即是色・受想行識亦
 emptiness is no different from form; form is just emptiness, emptiness is just form; so too are
 sensation, perception, volition, and consciousness.

fù rú shì shè lì zǐ shì zhū fǎ kōng xiàng bù shēng bú miè bú
 復如是。舍利子・是諸法空相・不生不滅・不
 Śāriputra! This is the characteristic emptiness of all dharmas: they neither arise nor cease,

gòu bú jìng bù zēng bù jiǎn shì gù kōng zhōng wú sè wú shòu
 垢不淨・不增不減。是故空中無色・無受
 are neither impure nor pure, neither increase nor decrease. Therefore, in emptiness, there is no
 form, no sensation,



xiǎng xíng shì wú yǎn ér bí shé shēn yì wú sè shēng xiāng wèi

想 行 識 · 無 眼 耳 鼻 舌 身 意 · 無 色 聲 香 味
perception, volition nor consciousness; no eyes, ears, nose, tongue, body nor mind; no form, sound, scent, taste,

chù fǎ wú yǎn jiè nǎi zhì wú yì shì jiè wú wú míng yì wú wú

觸 法 · 無 眼 界 · 乃 至 無 意 識 界 · 無 無 明 · 亦 無 無
touchable object nor mental formation; no realm of sight, up to no realm of mind; no ignorance

míng jìn nǎi zhì wú lǎo sǐ yì wú lǎo sǐ jìn wú kǔ jí miè dào

明 盡 · 乃 至 無 老 死 · 亦 無 老 死 盡 · 無 苦 集 滅 道 ·
and no end of ignorance, up to no aging and death and no end of aging and death; no dissatisfaction, origination, cessation or path;

wú zhì yì wú dé yǐ wú suǒ dé gù pú tí sà duǒ yī bō ruǐ bō luó

無 智 亦 無 得 · 以 無 所 得 故 · 菩 提 薩 埵 · 依 般 若 波 羅
no wisdom and also no attainment. By the absence of attainment, bodhisattvas, having relied

mì duō gù xīn wú guà ài wú guà ài gù wú yǒu kǒng bù yuǎn

蜜 多 故 · 心 無 罣 礙 · 無 罣 礙 故 · 無 有 恐 怖 · 遠
on prajñāpāramitā, have no mental hindrances; because there are no hindrances, they have no fear

lí diān dǎo mèng xiǎng jiù jìng niè pán sān shì zhū fó yī bō ruǐ bō luó

離 顛 倒 夢 想 · 究 竟 涅 槃 · 三 世 諸 佛 · 依 般 若 波 羅
and leave inverted dream-like delusions far behind, ultimately reaching nirvāṇa. All buddhas of

mì duō gù dé ō niú duō luó sān miǎo sān pú tí gù zhī bō ruǐ bō

蜜 多 故 · 得 阿 耨 多 羅 三 藐 三 菩 提 · 故 知 般 若 波
all times, having relied on prajñāpāramitā, thus attain anuttarāsamyaṃbodhi. Therefore, know

luó mì duō shì dà shén zhòu shì dà míng zhòu shì wú shàng zhòu

羅 蜜 多 · 是 大 神 咒 · 是 大 明 咒 · 是 無 上 咒 ·
that prajñāpāramitā is the great spiritual mantra, the great illuminating mantra, the unexcelled

shì wú déng děng zhòu néng chú yí qiè kǔ zhēn shí bù xū gù shuō bō

是 無 等 等 咒 · 能 除 一 切 苦 · 真 實 不 虛 · 故 說 般
mantra, the unequaled mantra; able to dispel all dissatisfaction, it is true, not deceptive. Thus

ruǐ bō luó mì duō zhòu jí shuō zhòu yuē jiē dì jiē dì
 若波羅蜜多咒・即說咒曰・揭諦揭諦・
 the prajñāpāramitā mantra is proclaimed. Recite it this way: gate gate

bo luo jiē dì bo luo seng jiē dì pú tí sā pō hē
 波羅揭諦・波羅僧揭諦・菩提薩婆訶・
 pāragate pārasaṃgate bodhi svāhā!

[Rebirth in the Pure Land Dhāraṇī 往生咒]

▲ na mo o mi duo po ye duo ta qie duo ye duo di ye ta
 南無阿彌多婆夜・哆他伽多夜・哆地夜他・
 Namo'mitābhāya tathāgatāya tadyathā

o mi lì dou pō pī o mi lì duo xī dān pō pī
 阿彌利都婆毗・阿彌利哆・悉耽婆毗・
 [om] amṛtod bhava amṛta-siddham bhava

o mi lì duo pī jiā lán dì o mi lì duo pī jiā lán duo
 阿彌唎哆・毗迦蘭帝・阿彌唎哆・毗迦蘭多・
 amṛta-vikrānte amṛta-vikrānta

qie mi nī qie qie nā zhī duo jiā lì suǒ pō hē (3x)
 伽彌膩・伽伽那・枳多迦利・娑婆訶・
 gāmini gagana kīrta kāre svāhā!

[Food Transformation Dhāraṇī 變食真言]

▲ na mo sā wā dā tā yē duo— wā lú zhī dì—
 曩謨薩嚩怛他誡多・嚩嚧枳帝・
 Namaḥ sarva-tathāgatāvalokite

om— san— bō lā— san— bō lā— hōng— (3x)
 唵・三跋囉・三跋囉・吽・
 om sambhara sambhara hūṃ!



[Sweet Dew Dhāraṇī ^{gān lǔ shuǐ zhēn yán} 甘露水真言]

▲ **na mo su lu po ye— da ta ye duo ye— da zhi ta—**
 曩 謨 蘇 嚕 婆 耶 · 怛 他 誡 多 耶 · 怛 姪 他 ·
 Namaḥ surūpāya tathāgatāya tadyathā

om— su lu— su lu— bo la su lu bo la su lu suo po he— (3x)
 唵 · 蘇 嚕 · 蘇 嚕 · 鉢 囉 蘇 嚕 · 鉢 囉 蘇 嚕 · 娑 婆 訶 。

[Universal Offering Dhāraṇī ^{pǔ gòng yǎng zhēn yán} 普供養真言]

▲ **om— ye ye nang— san po wa— fa ri la— hu— (3x)**
 唵 · 誡 誡 曩 · 三 婆 嚩 · 伐 日 囉 · 斛 。

[Scorched Face Praise ^{jiāo miàn zàn} 焦面讚]

● **jiāo miàn dà shì rú lái huà shēn**
 焦 面 大 士 · 如 來 化 身 ·
 The Great Being, Scorched Face, is a transformation of the Tathāgata.

tiě wéi shān nèi xiǎn wēi líng pǔ dù zhū zhòng shēng
 鐵 圍 山 內 顯 威 靈 · 普 度 諸 眾 生 。

Within the Iron Encircling Mountains he manifests an awe-inspiring spirit to universally deliver sentient beings.

gòng mù liáng yīn tuō kǔ shàng tiān tíng
 共 沐 良 因 · 脫 苦 上 天 庭 。

Immersed in good causes, all are liberated from suffering and ascend to the heavens!

▲ **ná mó jiāo miàn wáng pú sà mó hē sà (3x)**
 南 無 焦 面 王 菩 薩 摩 訶 薩
 Homage to Scorched Face King Bodhisattva-Mahāsattva!

● fǎ wáng lì wù bēi zhì hóng shēn pǔ piàn shí fāng míng yáng mí
法王利物・悲智洪深・普遍十方・冥陽靡

The Dharma King benefits all beings, and both his compassion and wisdom are vast and profound. They universally encompass the ten directions, not discriminating between the living

gé jīn méng zhāi zhǔ mǒu gōng wèi mǒu jiè féng mǒu zhī qí tè qǐng
隔。今蒙齋主某・恭為某・屆逢某之期・特請

and the deceased. Today, upon the request of the benefactors [names of benefactors], on behalf of [names of deceased], during this [name of event] occasion, have specially invited

sēng děng děng zuò yī píng jiào fǎ zuò sān shí xì niàn fó shì
僧等登座・依憑教法・作三時繫念佛事。

monastics to ascend the [Dharma] seat to follow and rely on the teachings and conduct the Liturgy of Steadfast Mindfulness in Three Periods.

nǎi ěr wáng líng zāo cǐ shèng yuán zì yí yán sù wēi yí lái lín
迺爾亡靈・遭此勝緣。自宜嚴肅威儀・來臨

Since you deceased spirits have now encountered these supramundane conditions, you should behave with solemn conduct and gather at the base of the seat

zuò xià gōng líng miào fǎ yì xīn shòu dù
座下・恭聆妙法・一心受度。

to respectfully listen to the wondrous Dharma and single-mindedly accept this liberation.

▲ ná mó ō mí tuó fó repeat

南無阿彌陀佛

Homage to Amitābha Buddha!

[Incense in the Censer Praise ^{lú xiāng zàn} 爐香讚]

● lú xiāng zhà rè fǎ jiè méng xūn
爐香乍爇・法界蒙薰。

Incense in the censer just begins to burn, [instantly] permeating all Dharma Realms.

zhū fó hǎi huì xī yáo wén
諸佛海會悉遙聞。

Oceanic assemblies of buddhas all perceive it from afar



suí chù jié xiáng yún

隨處結祥雲。

As auspicious clouds gather everywhere.

chéng yì fāng yīn zhū fó xiàn quán shēn

誠意方殷・諸佛現全身。

Through sincerity and respect, all buddhas manifest in their entirety.

▲ **ná mó yún lái jí pú sà mó hē sà** (3x)

南無雲來集菩薩摩訶薩

Homage to the Cloud Gathering Assembly of Bodhisattva-Mahāsattvas!

● cǐ yí bàn xiāng gēn pán jié wài zhī bō chén huán bu jīng tiān dì
此一瓣香・根蟠劫外・枝播塵寰・不經天地

This piece of incense has its roots coiled in kalpas beyond and its branches reach into worlds as numerous as dust. It was not born through heaven and earth—

yǐ shēng chéng qǐ shǔ yīn yáng ér zào huà rè xiàng lú zhōng
以生成・豈屬陰陽而造化。爇向爐中・

how could it have been created by yin and yang? Burning it in the censer, it is extended in

zhuān shēn gòng yǎng cháng zhù sān bǎo chà hǎi wàn líng jí lè
專伸供養・常住三寶・刹海萬靈・極樂

offering to the eternally abiding Triple Gem, to the myriad spirits in the ocean of realms;

dǎo shī ā mí tuó fó guān yīn shì zhì qīng jìng hǎi zhòng
導師・阿彌陀佛・觀音勢至・清淨海眾。

to Amitābha Buddha, the guiding teacher of [the Land of] Ultimate Bliss, to Avalokiteśvara and Mahāsthāmaprāpta, and to the Pure Assembly as Vast as the Ocean.

xī zhàng zhēn xiāng pǔ tóng gòng yǎng
悉仗真香・普同供養。

Through this true incense, a universal and equal offering is made!

▲ **ná mó xiāng yún gài pú sà mó hē sà** (3x)

南無香雲蓋菩薩摩訶薩

Homage to the Incense Cloud Canopy Bodhisattva-Mahāsattvas!

【Liturgy of the First Period ^{dì yī shí fó shì} 第一時佛事】

▲ ná mó lián chí hǎi huì fó pú sà (3x)

南 無 蓮 池 海 會 佛 菩 薩

Homage to the Lotus Pool Oceanic Assembly of Buddhas and Bodhisattvas!

● fó shuō ō mí tuó jīng

佛 說 阿 彌 陀 經

Amitābha Sūtra as Discoursed by the Buddha

rú shì wǒ wén yì shí fó zài shè wèi guó qí shù jǐ gū dú yuán

如 是 我 聞 · 一 時 佛 在 舍 衛 國 · 祇 樹 給 孤 獨 園 ·

Thus have I heard, once, the Buddha was residing in the capital city Śrāvastī, at Jeta's Grove-

yǔ dà bǐ qiū sēng qiān èr bǎi wǔ shí rén jù jiē shì dà ō luó hàn

與 大 比 丘 僧 · 千 二 百 五 十 人 俱 · 皆 是 大 阿 羅 漢 ·

Anāthapiṇḍada's Garden, with an assembly of great bhikṣus numbering 1,250 in all. They were

zhòng suǒ zhī shì zhǎng lǎo shè lì fó mó hé mù jiàn lián

眾 所 知 識 。 長 老 舍 利 弗 、 摩 訶 目 犍 連 、

all great arhats well known to the assembly, including Elder Śāriputra, Mahāmaudgalyāyana,

mó hé jiā shè mó hē jiā zhān yán mó hē jù xī luó lí pó duō

摩 訶 迦 葉 、 摩 訶 迦 旃 延 、 摩 訶 俱 絺 羅 、 離 婆 多 、

Mahākāśyapa, Mahākātyāyana, Mahākauṣṭhila, Revata,

zhōu lì pán tuó qié nán tuó ō nán tuó luó hóu luó jiāo fàn

周 利 槃 陀 伽 、 難 陀 、 阿 難 陀 、 羅 睺 羅 、 憍 梵

Śuddhipanthakena, Nanda, Ānanda, Rāhula, Gavāṃpati,

pō tí bīn tóu lú pō luó duò jiā liú tuó yí mó hē jié bīn nà

波 提 、 賓 頭 盧 頗 羅 墮 、 迦 留 陀 夷 、 摩 訶 劫 賓 那 、

Piṇḍolabhāradvāja, Kālodayin, Mahākapphiṇa,

bó jū luó ō niǎo lóu tuó rú shì děng zhū dà dì zǐ bìng zhū

薄 拘 羅 、 阿 菟 樓 駄 · 如 是 等 諸 大 弟 子 。 並 諸

Vakkula, Aniruddha, and many other such great disciples.



pú sà mó hē sà wén shū shī lì fǎ wáng zǐ ō yì duō pú sà
 菩薩摩訶薩・文殊師利法王子、阿逸多菩薩、
 There were also bodhisattva-mahāsattvas including Dharma Prince Mañjuśrī, Ajita Bodhisattva,

qián tuó hé tí pú sà cháng jīng jìn pú sà yǔ rú shì děng zhū dà
 乾陀訶提菩薩、常精進菩薩・與如是等諸大
 Gandahastin Bodhisattva, Nityodyukta Bodhisattva, among other great bodhisattvas as well.

pú sà jí shì tí huán yīn děng wú liàng zhū tiān dà zhòng jù
 菩薩・及釋提桓因等無量諸天大眾俱。
 There was also Śakra, Lord of the Devas, along with innumerable other devas, together with the

ěr shí fó gào zhǎng lǎo shè lì fó cóng shì xī fāng guò shí wàn
 爾時佛告長老舍利弗・從是西方・過十萬
 great assembly. At that time, the Buddha addressed Elder Śāriputra, saying, "Over ten trillion

yì fó tǔ yǒu shì jiè míng yuē jí lè qí tǔ yǒu fó hào
 億佛土・有世界名曰極樂。其土有佛・號
 buddha-lands to the west from here, there is a realm called Ultimate Bliss. In that land, there is a

ō mí tuó jīn xiàn zài shuō fǎ shè lì fó bí tǔ hé gù míng wéi
 阿彌陀・今現在說法。舍利弗！彼土何故名為
 buddha called Amitābha who currently manifests and expounds the Dharma. Śāriputra, why is

jí lè qí guó zhòng shēng wú yǒu zhòng kǔ dàn shòu zhū lè
 極樂？其國眾生・無有眾苦・但受諸樂・
 that land called Ultimate Bliss? Sentient beings in that land do not have any sufferings, but

gù míng jí lè yòu shè lì fó jí lè guó tǔ qī chóng lán xún
 故名極樂。又舍利弗！極樂國土・七重欄楯、
 rather experience every type of bliss. Thus, it is called Ultimate Bliss. Furthermore, Śāriputra, the
 Land of Ultimate Bliss has seven tiers of railing,

qī chóng luó wǎng qī chóng háng shù jiē shì sì bǎo zhōu zā wéi
 七重羅網、七重行樹・皆是四寶周匝圍
 seven layers of netting, and seven rows of trees. These are all made of four kinds of precious

rào shì gù bǐ guó míng wéi jí lè yòu shè lì fó jí lè guó
繞。是故彼國。名為極樂。又舍利弗！極樂國
jewels and encircle the entire land. This is why that land is called Ultimate Bliss. Furthermore, Śāriputra,

tǔ yǒu qī bǎo chí bā gōng dé shuǐ chōng mǎn qí zhōng
土。有七寶池。八功德水。充滿其中。
the Land of Ultimate Bliss has pools made of the Seven Treasures, which are filled with the

chí dǐ chún yǐ jīn shā bù dì sì biān jiē dào jīn yín liú lí
池底純以金沙布地。四邊階道。金、銀、瑠璃、
Water of Eight Merits and Virtues. The bottoms of the ponds are covered solely in gold sand,
and the steps on all four sides are made of gold, silver, beryl,

bō lí hé chéng shàng yǒu lóu gé yì yǐ jīn yín liú lí
玻瓈合成。上有樓閣。亦以金、銀、瑠璃、
and crystal. Above, there are pavilions which are adorned and decorated with gold, silver, beryl,

bō lí chē qú chì zhū má nǎo ér yán shì zhī chí zhōng lián
玻瓈、磲磬、赤珠、瑪瑙。而嚴飾之。池中蓮
crystal, agate, red pearl, and carnelian. Within the ponds, there are lotus flowers as large as

huá dà rú chē lún qīng sè qīng guāng huáng sè huáng guāng
華。大如車輪。青色青光。黃色黃光。
chariot wheels: these are blue in color with a blue radiance, yellow in color with a yellow radiance,

chì sè chì guāng bái sè bái guāng wēi miào xiāng jié shè lì fó
赤色赤光。白色白光。微妙香潔。舍利弗！
red in color with a red radiance, and white in color with a white radiance. They are subtle and
wondrous, fragrant and pure. Śāriputra,

jí lè guó tǔ chéng jiù rú shì gōng dé zhuāng yán yòu shè lì
極樂國土。成就如是功德莊嚴。又舍利
the Land of Ultimate Bliss is adorned through the accomplishment of such merits and virtues.

fó bǐ fó guó tǔ cháng zuò tiān yuè huáng jīn wéi dì zhòu yè
弗！彼佛國土。常作天樂。黃金為地。晝夜
Furthermore, Śāriputra, in that buddha's land, heavenly music plays continually, and the ground
is made of gold. In the six periods of the day and night,



liù shí yǔ tiān màn tuó luó huá qí tǔ zhòng shēng cháng yǐ
六時・雨天曼陀羅華。其土眾生・常以
the māṇḍārava flowers rain down from the sky. Often, early in the morning, beings in that land

qīng dàn gè yǐ yī gé chéng zhòng miào huá gòng yǎng tā fāng
清旦・各以衣祴・盛眾妙華・供養他方
hold the hems of their robes, filling them with all kinds of wondrous flowers and offer them to

shí wàn yì fó jí yǐ shí shí huán dào běn guó fàn shí jīng xíng
十萬億佛・即以食時・還到本國・飯食經行。
trillions of buddhas in other places. At mealtime, they return to their original land to eat and

shè lì fó jí lè guó tǔ chéng jiù rú shì gōng dé zhuāng yán
舍利弗！極樂國土・成就如是功德莊嚴。
walk in meditation. Śāriputra, the Land of Ultimate Bliss is adorned through the accomplishment

fù cì shè lì fó bǐ guó cháng yǒu zhǒng zhǒng qí miào zá sè zhī
復次舍利弗！彼國常有種種奇妙雜色之
of such merits and virtues. Furthermore, Śāriputra, in that land, there are always various kinds

niǎo bái hè kǒng què yīng wǔ shè lì jiā líng pín qié gòng
鳥・白鶴、孔雀、鸚鵡、舍利、迦陵頻伽、共
of rare and marvelous multi-colored birds such as snow cranes, peacocks, parrots, egrets,
kalavinkas, and conjoined birds.

mìng zhī niǎo shì zhū zhòng niǎo zhòu yè liù shí chū hé yǎ yīn
命之鳥。是諸眾鳥・晝夜六時・出和雅音。
These various birds sing harmonious and elegant sounds during the six periods of the day and night.

qí yīn yǎn chàng wǔ gēn wǔ lì qī pú tí fēn bā shèng dào
其音演暢・五根、五力、七菩提分、八聖道
Their voices expound teachings such as the Five Roots, Five Powers, Seven Factors of Awakening,
and Noble Eightfold Path.

fēn rú shì děng fǎ qí tǔ zhòng shēng wén shì yīn yǐ jiē xī
分・如是等法。其土眾生・聞是音已・皆悉
Having heard these sounds, beings in that land are all fully mindful of the Buddha, mindful of

niàn fó niàn fǎ niàn sēng shè lì fó rǔ wù wèi cí niǎo
 念佛、念法、念僧。舍利弗！汝勿謂此鳥。
 the Dharma, and mindful of the Sangha. Śāriputra, you should not say that these birds are born

shí shì zuì bào suǒ shēng suǒ yí zhě hé bǐ fó guó tǔ wú sān
 實是罪報所生。所以者何？彼佛國土。無三
 due to their karmic transgressions. Why is that? In that buddha's land, the three lower realms

è dào shè lì fó qí fó guó tǔ shàng wú è dào zhī míng
 惡道。舍利弗！其佛國土。尚無惡道之名。
 do not exist. Śāriputra, that buddha's land does not even have a name for the lower realms,

hé kuàng yǒu shí shì zhū zhòng niǎo jiē shì ō mí tuó fó yù lìng
 何況有實？是諸眾鳥。皆是阿彌陀佛。欲令
 so how could they exist? These various birds are all born through transformation from

fǎ yīn xuān liú biàn huà suǒ zuò shè lì fó bǐ fó guó tǔ
 法音宣流。變化所作。舍利弗！彼佛國土。
 Amitābha Buddha's desire to proclaim the sounds of the Dharma everywhere. Śāriputra, in that

wēi fēng chuī dòng zhū bǎo háng shù jí bǎo luó wǎng chū wēi
 微風吹動。諸寶行樹。及寶羅網。出微
 buddha's land, the gentle wind blows through the rows of jeweled trees and jeweled nets, producing a

miào yīn pì rú bǎi qiān zhǒng yuè tóng shí jù zuò wén shì yīn
 妙音。譬如百千種樂。同時俱作。聞是音
 subtle and wondrous sound, as if a hundred thousand instruments were playing simultaneously.

zhě zì rán jiē shēng niàn fó niàn fǎ niàn sēng zhī xīn shè lì
 者。自然皆生念佛、念法、念僧之心。舍利
 Those who hear this sound all naturally give rise to the mind of being mindful of the Buddha,
 mindful of the Dharma, and mindful of the Sangha.

fó qí fó guó tǔ chéng jiù rú shì gōng dé zhuāng yán shè lì
 弗！其佛國土。成就如是功德莊嚴。舍利
 Śāriputra, that buddha's land is adorned through the accomplishment of such merits and virtues.



fó yú rǔ yì yún hé bǐ fó hé gù hào ō mí tuó shè lì fó
弗！於汝意云何。彼佛何故號阿彌陀？舍利弗！
Śāriputra, what do you think? For what reason is that buddha called Amitābha? Śāriputra,

bǐ fó guāng míng wú liàng zhào shí fāng guó wú suǒ zhàng ài
彼佛光明無量。照十方國。無所障礙。
the radiance of that buddha is immeasurable, illuminating the lands of the ten directions without

shì gù hào wéi ō mí tuó yòu shè lì fó bǐ fó shòu mìng jí qí
是故號為阿彌陀。又舍利弗！彼佛壽命。及其
any obstruction. For this reason, he is called Amitābha. Furthermore, Śāriputra, the lifespan of that

rén mín wú liàng wú biān ō sēng qí jié gù míng ō mí tuó
人民。無量無邊阿僧祇劫。故名阿彌陀。
buddha and his people extend to immeasurable, limitless kalpas. For this reason, he is also called

shè lì fó ō mí tuó fó chéng fó yǐ lái yú jīn shí jié yòu shè
舍利弗！阿彌陀佛。成佛以來。於今十劫。又舍
Amitāyus. Śāriputra, ten kalpas have passed since Amitābha Buddha became a buddha.

lì fó bǐ fó yǒu wú liàng wú biān shēng wén dì zǐ jiē ō luó
利弗！彼佛有無量無邊聲聞弟子。皆阿羅
Furthermore, Śāriputra, that buddha has immeasurable, limitless śrāvaka disciples— all arhats

hàn fēi shì suàn shù zhī suǒ néng zhī zhū pú sà zhòng yì fù rú
漢。非是算數之所能知。諸菩薩眾。亦復如
—beyond the knowledge of any numerical calculations. The assembly of bodhisattvas is also

shì shè lì fó bǐ fó guó tǔ chéng jiù rú shì gōng dé zhuāng
是。舍利弗！彼佛國土。成就如是功德莊
equally vast. Śāriputra, that buddha's land is adorned through the accomplishment of such merits

yán yòu shè lì fó jí lè guó tǔ zhòng shēng shēng zhě jiē
嚴。又舍利弗！極樂國土。眾生生者。皆
and virtues. Furthermore, Śāriputra, when sentient beings are reborn in the Land of Ultimate Bliss,

shì ō pí bá zhì qí zhōng duō yǒu yì shēng bǔ chù qí shù
是阿鞞跋致。其中多有一生補處其數
they are all avaivartikas. Among them, those who only have one more birth—those who will fill

shèn duō fēi shì suàn shù suǒ néng zhī zhī dàn kě yǐ wú liàng wú
 甚多・非是算數所能知之・但可以無量無
 the [buddha's] seat—are incredibly numerous, beyond the knowledge of any numerical calculations.
 Only after speaking for immeasurable,

biān ō sēng qí shuō shè lì fó zhòng shēng wén zhě yīng dāng
 邊阿僧祇說。舍利弗！眾生聞者・應當
 limitless asamkhyeya kalpas can this number be conveyed. Śāriputra, sentient beings who hear of

fā yuàn yuàn shēng bǐ guó suǒ yǐ zhě hé dé yǔ rú shì zhū
 發願・願生彼國。所以者何？得與如是諸
 this should vow to be reborn in that land. Why is this? Because they will be able to assemble

shàng shàn rén jù huì yí chù shè lì fó bù kě yí shǎo shàn gēn
 上善人俱會一處。舍利弗！不可以少善根
 together in one place with such people of superior virtue. Śāriputra, those with few virtuous roots

fú dé yīn yuán dé shēng bǐ guó shè lì fó ruò yǒu shàn nán
 福德因緣・得生彼國。舍利弗！若有善男
 and few causes and conditions of blessings and virtues cannot be reborn in that land. Śāriputra, if

zǐ shàn nǚ rén wén shuō ō mí tuó fó zhí chí míng hào ruò yí
 子、善女人・聞說阿彌陀佛・執持名號・若一
 there are virtuous men or virtuous women who hear others speak of Amitābha Buddha and hold

rì ruò èr rì ruò sān rì ruò sì rì ruò wǔ rì ruò liù rì
 日、若二日、若三日、若四日、若五日、若六日、
 fast to his name for one day, two days, three days, four days, five days, six days,

ruò qī rì yì xīn bú luàn qí rén lín mìng zhōng shí ō mí tuó
 若七日・一心不亂・其人臨命終時・阿彌陀
 or seven days single-mindedly without distraction, then at the end of their lives, Amitābha
 Buddha

fó yǔ zhū shèng zhòng xiàn zài qí qián shì rén zhōng shí xīn
 佛・與諸聖眾・現在其前。是人終時・心
 and his sacred assembly will appear before them, and so, at the end of their lives, their minds



bù diān dǎo jí dé wǎng shēng ō mí tuó fó jí lè guó tǔ shè
不顛倒・即得往生阿彌陀佛・極樂國土。舍
will not have inverted views, and they will swiftly attain rebirth in Amitābha Buddha's Land of

lì fó wǒ jiàn shì lì gù shuō cǐ yán ruò yǒu zhòng shēng wén
利弗！我見是利・故說此言・若有眾生・聞
Ultimate Bliss. Śāriputra, because I see these benefits, I proclaim these words: 'If there are sentient

shì shuō zhě yīng dāng fā yuàn shēng bǐ guó tǔ shè lì fó rú
是說者・應當發願・生彼國土。舍利弗！如
beings who hear this teaching, they should vow to be reborn in that land.' Śāriputra, just as I
now

wǒ jīn zhě zàn tàn ō mí tuó fó bù kě sī yì gōng dé zhī lì
我今者・讚歎阿彌陀佛・不可思議功德之利・
praise the benefits of Amitābha Buddha's inconceivable and inexpressible merits and virtues,

dōng fāng yì yǒu ō chù pí fó xū mí xiàng fó dà xū mí fó
東方亦有・阿闍鞞佛、須彌相佛、大須彌佛、
so do the buddhas in the realms of the eastern direction as numerous as the sands of the

xū mí guāng fó miào yīn fó rú shì děng héng hé shā shù zhū fó
須彌光佛、妙音佛、如是等恒河沙數諸佛。
Ganges River, including Akṣobhya Buddha, Merudhvaja Buddha, Mahāmeru Buddha,
Meruprabhāsa Buddha, and Mañjuśvara Buddha. While dwelling in their own lands,

gè yú qí guó chū guǎng cháng shé xiàng piàn fù sān qiān dà qiān
各於其國・出廣長舌相・徧覆三千大千
they extend their characteristic long, broad tongues which encompass the trichiliocosm to proclaim

shì jiè shuō chéng shí yán rú děng zhòng shēng dāng xìn shì chēng
世界・說誠實言・汝等眾生・當信是稱
these true and honest words: 'You sentient beings should have faith in this, the Invoking and Praising

zàn bù kě sī yì gōng dé yí qiè zhū fó suǒ hù niàn jīng shè lì
讚不可思議功德・一切諸佛所護念經。舍利
the Inconceivable and Inexpressible Merits and Virtues, Mindful Protection by All Buddhas Sūtra.'

fó nán fāng shì jiè yǒu rì yuè dēng fó míng wén guāng fó
 弗！南方世界・有日月燈佛、名聞光佛、
 Śāriputra, there are also the buddhas in the realms of the southern direction as numerous as
 the sands of the Ganges River, including Candrasūryapradīpa Buddha, Yaśasrabha Buddha,

dà yàn jiān fó xū mí dēng fó wú liàng jīng jìn fó rú shì děng
 大餓肩佛、須彌燈佛、無量精進佛・如是等
 Mahārciskandha Buddha, Merupradīpa Buddha, and Anantavīrya Buddha. While dwelling in

héng hé shā shù zhū fó gè yú qí guó chū guǎng cháng shé xiàng
 恒河沙數諸佛。各於其國・出廣長舌相・
 their own lands, they extend their characteristic long, broad tongues which encompass the

piàn fù sān qiān dà qiān shì jiè shuō chéng shí yán rú děng zhòng
 徧覆三千大千世界・說誠實言・汝等眾
 trichiliocosm to proclaim these true and honest words: 'You sentient beings should have faith
 in

shēng dāng xìn shì chēng zàn bù kě sī yì gōng dé yí qiè zhū fó
 生・當信是稱讚不可思議功德・一切諸佛
 this, the Invoking and Praising the Inconceivable and Inexpressible Merits and Virtues, Mindful

suǒ hù niàn jīng shè lì fó xī fāng shì jiè yǒu wú liàng shòu fó
 所護念經。舍利弗！西方世界・有無量壽佛、
 Protection by All Buddhas Sūtra.' Śāriputra, there are also the buddhas in the realms of the
 western direction as numerous as the sands of the Ganges River, including Amitāyus Buddha,

wú liàng xiàng fó wú liàng chuáng fó dà guāng fó dà míng fó
 無量相佛、無量幢佛、大光佛、大明佛、
 Amitaketu Buddha, Amitadhva Buddha, Mahārabha Buddha, Mahārabhāsa Buddha,

bǎo xiàng fó jìng guāng fó rú shì děng héng hé shā shù zhū fó
 寶相佛、淨光佛・如是等恒河沙數諸佛。
 Ratnaketu Buddha, and Śuddharaśmiprabha Buddha. While dwelling in their own lands, they

gè yú qí guó chū guǎng cháng shé xiàng piàn fù sān qiān dà
 各於其國・出廣長舌相・徧覆三千大
 extend their characteristic long, broad tongues which encompass the trichiliocosm to proclaim these



qiān shì jiè shuō chéng shí yán rú děng zhòng shēng dāng xìn shì
千 世 界 • 說 誠 實 言 • 汝 等 眾 生 • 當 信 是
true and honest words: 'You sentient beings should have faith in this, the Invoking and Praising

chēng zàn bù kě sī yì gōng dé yí qiè zhū fó suǒ hù niàn jīng
稱 讚 不 可 思 議 功 德 • 一 切 諸 佛 所 護 念 經 。
the Inconceivable and Inexpressible Merits and Virtues, Mindful Protection by All Buddhas Sūtra.'

shè lì fó běi fāng shì jiè yǒu yàn jiān fó zuì shèng yīn fó
舍 利 弗 ! 北 方 世 界 • 有 燄 肩 佛、最 勝 音 佛、
Śāriputra, there are also the buddhas in the realms of the northern direction as numerous as
the sands of the Ganges River, including Arciskandha Buddha, Vaiśvānaranirghoṣa Buddha,

nán jǔ fó rì shēng fó wǎng míng fó rú shì děng héng hé shā
難 沮 佛、日 生 佛、網 明 佛 • 如 是 等 恒 河 沙
Duṣpradharṣa Buddha, Ādityasaṃbhava Buddha, and Jālinīrabha Buddha. While dwelling in their

shù zhū fó gè yú qí guó chū guǎng cháng shé xiàng piàn fù sān
數 諸 佛。各 於 其 國 • 出 廣 長 舌 相 • 徧 覆 三
own lands, they extend their characteristic long, broad tongues which encompass the trichiliocosm

qiān dà qiān shì jiè shuō chéng shí yán rú děng zhòng shēng
千 大 千 世 界 • 說 誠 實 言 • 汝 等 眾 生 •
to proclaim these true and honest words: 'You sentient beings should have faith in this, the Invoking

dāng xìn shì chēng zàn bù kě sī yì gōng dé yí qiè zhū fó suǒ hù
當 信 是 稱 讚 不 可 思 議 功 德 • 一 切 諸 佛 所 護
and Praising the Inconceivable and Inexpressible Merits and Virtues, Mindful Protection by All

niàn jīng shè lì fó xià fāng shì jiè yǒu shī zǐ fó míng wén
念 經。舍 利 弗 ! 下 方 世 界 • 有 師 子 佛、名 聞
Buddhas Sūtra.' Śāriputra, there are also the buddhas in the realms of the nadir as numerous as
the sands of the Ganges River, including Simha Buddha, Yaśas Buddha,

fó míng guāng fó dá mó fó fǎ chuáng fó chí fǎ fó rú shì
佛、名 光 佛、達 摩 佛、法 幢 佛、持 法 佛 • 如 是
Yaśasprabhāsa Buddha, Dharma Buddha, Dharmadhva Buddha, and Dharmadhara Buddha.

děng héng hé shā shù zhū fó gè yú qí guó chū guǎng cháng shé
等 恒 河 沙 數 諸 佛。各 於 其 國。出 廣 長 舌
While dwelling in their own lands, they extend their characteristic long, broad tongues which

xiàng piàn fù sān qiān dà qiān shì jiè shuō chéng shí yán rú děng
相。徧 覆 三 千 大 千 世 界。說 誠 實 言。汝 等
encompass the trichiliocosm to proclaim these true and honest words: 'You sentient beings should

zhòng shēng dāng xìn shì chēng zàn bù kě sī yì gōng dé yí qiè
眾 生。當 信 是 稱 讚 不 可 思 議 功 德。一 切
have faith in this, the Invoking and Praising the Inconceivable and Inexpressible Merits and Virtues,

zhū fó suǒ hù niàn jīng shè lì fó shàng fāng shì jiè yǒu fàn yīn
諸 佛 所 護 念 經。舍 利 弗！上 方 世 界。有 梵 音
Mindful Protection by All Buddhas Sūtra.' Śāriputra, there are also the buddhas in the realms of
the zenith as numerous as the sands of the Ganges River, including Brahmaghoṣa Buddha,

fó sù wáng fó xiāng shàng fó xiāng guāng fó dà yàn jiān fó
佛、宿 王 佛、香 上 佛、香 光 佛、大 燄 肩 佛、
Nakṣatrarāja Buddha, Gandhottama Buddha, Gandhaprabhāsa Buddha, Mahārciskandha Buddha,

zá sè bǎo huá yán shēn fó suō luó shù wáng fó bǎo huá dé fó
雜 色 寶 華 嚴 身 佛、娑 羅 樹 王 佛、寶 華 德 佛、
Ratnakusumasampūṣṭitagātra Buddha, Śālendrarāja Buddha, Ratnotpalaśrī Buddha,

jiàn yí qiè yì fó rú xū mí shān fó rú shì děng héng hé shā shù
見 一 切 義 佛、如 須 彌 山 佛。如 是 等 恒 河 沙 數
Sarvārthadarśa Buddha, and Sumerukalpa Buddha. While dwelling in their own lands, they

zhū fó gè yú qí guó chū guǎng cháng shé xiàng piàn fù sān
諸 佛。各 於 其 國。出 廣 長 舌 相。徧 覆 三
extend their characteristic long, broad tongues which encompass the trichiliocosm to proclaim

qiān dà qiān shì jiè shuō chéng shí yán rú děng zhòng shēng
千 大 千 世 界。說 誠 實 言。汝 等 眾 生。
these true and honest words: 'You sentient beings should have faith in this, the Invoking and



dāng xìn shì chēng zàn bù kě sī yì gōng dé yí qiè zhū fó suǒ hù
當 信 是 稱 讚 不 可 思 議 功 德 · 一 切 諸 佛 所 護

Praising the Inconceivable and Inexpressible Merits and Virtues, Mindful Protection by All Buddhas

niàn jīng shè lì fó yú rǔ yì yún hé hé gù míng wéi yí qiè zhū
念 經 。 舍 利 弗 ！ 於 汝 意 云 何 · 何 故 名 為 一 切 諸

Sūtra.' Śāriputra, what do you think? Why is this teaching named the Mindful Protection by All

fó suǒ hù niàn jīng shè lì fó ruò yǒu shàn nán zǐ shàn nǚ rén
佛 所 護 念 經 ？ 舍 利 弗 ！ 若 有 善 男 子 、 善 女 人 ·

Buddhas Sūtra? Śāriputra, if there are virtuous men and virtuous women who hear this Sūtra,

wén shì jīng shòu chí zhě jí wén zhū fó míng zhě shì zhū shàn
聞 是 經 受 持 者 · 及 聞 諸 佛 名 者 · 是 諸 善

accept and uphold it, as well those who hear the names of the various buddhas, these virtuous

nán zǐ shàn nǚ rén jiē wéi yí qiè zhū fó zhī suǒ hù niàn jiē
男 子 、 善 女 人 · 皆 為 一 切 諸 佛 之 所 護 念 · 皆

men and virtuous women will receive the protection and mindful thoughts of all buddhas and

dé bú tuì zhuǎn yú ō niǎo duō luó sān miǎo sān pú tí shì gù shè
得 不 退 轉 於 阿 耨 多 羅 三 藐 三 菩 提 。 是 故 舍

they will never retrogress from anuttarāsamyakṣambodhi. Therefore, Śāriputra, you should all

lì fó rú děng jiē dāng xìn shòu wó yǔ jí zhū fó suǒ shuō shè
利 弗 ！ 汝 等 皆 當 信 受 我 語 · 及 諸 佛 所 說 。 舍

have faith in and accept my words and the words of all buddhas.

lì fó ruò yǒu rén yǐ fā yuàn jīn fā yuàn dāng fā yuàn yù
利 弗 ！ 若 有 人 · 已 發 願 、 今 發 願 、 當 發 願 · 欲

Śāriputra, if there are people who have already vowed, are currently vowing, or will vow to be

shēng ō mí tuó fó guó zhě shì zhū rén děng jiē dé bú tuì zhuǎn
生 阿 彌 陀 佛 國 者 · 是 諸 人 等 · 皆 得 不 退 轉

reborn in Amitābha Buddha's land, then these people will never retrogress from

yú ō niǎo duō luó sān miǎo sān pú tí yú bǐ guó tǔ ruò yǐ

於阿耨多羅三藐三菩提。於彼國土。若已
anuttarāsaṃyaksambodhi. They will either have already been reborn,

shēng ruò jīn shēng ruò dāng shēng shì gù shè lì fó zhū shàn
生、若今生、若當生。是故舍利弗！諸善
are currently being reborn, or will be reborn in that land. Therefore, Śāriputra,

nán zǐ shàn nǚ rén ruò yǒu xìn zhě yīng dāng fā yuàn shēng
男子、善女人。若有信者。應當發願。生
if virtuous men and virtuous women have faith, they should vow to be reborn in that land.

bǐ guó tǔ shè lì fó rú wǒ jīn zhě chēng zàn zhū fó bù kě sī
彼國土。舍利弗！如我今者。稱讚諸佛不可思
Śāriputra, just as I now praise the inconceivable and inexpressible merits and virtues of other

yì gōng dé bǐ zhū fó děng yì chēng zàn wǒ bù kě sī yì gōng
議功德。彼諸佛等。亦稱讚我不可思議功
buddhas, the other buddhas also praise my inconceivable and inexpressible merits and virtues,

dé ér zuò shì yán shì jiā móu ní fó néng wèi shèn nán xī yǒu
德。而作是言。釋迦牟尼佛能為甚難希有
saying: 'Sākyaṃuni Buddha has accomplished an extremely rare task.

zhī shì néng yú suō pó guó tǔ wǔ zhuó è shì jié zhuó jiàn
之事。能於娑婆國土。五濁惡世。劫濁、見
In the Sahā Realm, during the evil period of Five Degenerations—the degenerations of kalpa,

zhuó fán nǎo zhuó zhòng shēng zhuó mìng zhuó zhōng dé ā
濁、煩惱濁、眾生濁、命濁中。得阿
views, afflictions, sentient beings, and lifespan—

niǎo duō luó sān miǎo sān pú tí wèi zhū zhòng shēng shuō shì yí
耨多羅三藐三菩提。為諸眾生。說是一
he has attained anuttarāsaṃyaksambodhi and, for the sake of all sentient beings, has
proclaimed

qiè shì jiān nán xìn zhī fǎ shè lì fó dāng zhī wǒ yú wǔ zhuó è
切世間難信之法。舍利弗！當知我於五濁惡
this teaching which is difficult to believe in all the realms.' Śāriputra, you should know that in the



shì xíng cǐ nán shì dé ā niǎo duō luó sān miǎo sān pú tí wèi
世・行此難事・得阿耨多羅三藐三菩提・為
evil period of the Five Degenerations, I have accomplished this difficult task. I have attained

yí qiè shì jiān shuō cǐ nán xìn zhī fǎ shì wéi shèn nán fó shuō
一切世間說此難信之法・是為甚難。佛說
anuttarāsamyaṃsambodhi, and, for the sake of all realms, proclaimed this teaching which is
difficult for beings to believe. This is indeed extremely difficult."

cǐ jīng yǐ shè lì fó jí zhū bǐ qiū yí qiè shì jiān tiān rén
此經已・舍利弗及諸比丘・一切世間天、人、
After the Buddha delivered this sūtra, Śāriputra and all the bhikṣus, together with beings of all

ō xiū luó děng wén fó suǒ shuō huān xǐ xìn shòu zuò lǐ ér qù
阿修羅等・聞佛所說・歡喜信受・作禮而去。
realms, including devas, humans, and asūras, upon hearing what the Buddha discoursed,
rejoiced and reverently accepted the teaching, then prostrated and departed.

fó shuō ā mí tuó jīng
佛說阿彌陀經

Amitābha Sūtra as Discoursed by the Buddha (end)

● bá yí qiè yè zhàng gēn běn dé shēng jìng tǔ tuó luó ní
拔一切業障根本・得生淨土陀羅尼
Uprooting the Source of All Karmic Obstacles and Attaining Rebirth in the Pure Land Dhāraṇī

▲ na mo ā mí duō pō yè duō tā qiè duō yè duō dì yè tā
南無阿彌多婆夜・哆他伽多夜・哆地夜他・
Namo'mitābhāya tathāgatāya tadyathā

ō mi lì dōu pō pī ō mi lì duō xī dān pō pī
阿彌利都婆毗・阿彌利哆・悉耽婆毗・
[om] amṛtod bhavē amṛta-siddham bhavē

ō mi lì duō pī jiā lán dì ō mi lì duō pī jiā lán duō
阿彌唎哆・毗迦蘭帝・阿彌唎哆・毗迦蘭多・
amṛta-vikrānte amṛta-vikrānta

qié mǐ nǐ qié qié nā zhī duō jiā lì suǒ pō hé (3x)
伽 彌 膩 • 伽 伽 那 • 枳 多 迦 利 • 娑 婆 訶 。

gāmini gagana kīṛta kāre svāhā!

▲ ná mó lián chí huì pú sà mó hē sà (3x)

南 無 蓮 池 會 菩 薩 摩 訶 薩

Homage to the Lotus Pool Assembly of Bodhisattva-Mahāsattvas!

● shì jiè hé yuán chēng jí lè zhǐ yīn zhòng kǔ bù néng qīn
世 界 何 緣 稱 極 樂？只 因 眾 苦 不 能 侵 。

Why is that realm called Ultimate Bliss?

It is only because the various sufferings are unable to penetrate it.

dào rén ruò yào xún guī lù dàn xiàng chén zhōng liǎo zì xīn
道 人 若 要 尋 歸 路 • 但 向 塵 中 了 自 心 。

If a person of the Path seeks a road to return [to it],

Simply turn towards the dust of defilements and understand one's own mind.

● xīn xīn jí fó tí hú sū luò xián zì rǔ shēng fó fó wéi xīn chāi
心 心 即 佛 • 醍 醐 酥 酪 • 咸 自 乳 生 • 佛 佛 惟 心 • 釵

Each and every mind is a buddha, just like how ghee and cheese are all created from milk. Each and every buddha is only the mind,

chuàn píng pán jìn cóng jīn chū shí wàn yì chéng dōng xī bù gé
釧 瓶 盤 • 盡 從 金 出 • 十 萬 億 程 • 東 西 不 隔 •

just like how hairpins, bracelets, vases, and platters are all made from metal. Although [the Pure Land] is a trillion [buddha-lands] away, there is no separation between east and west.

èr liù shí nèi fán shèng tóng tú dī tóu hé zhǎng bái yù háo xīng
二 六 時 內 • 凡 聖 同 途 • 低 頭 合 掌 白 玉 毫 • 星

In all twelve periods of the day, the ordinary and sacred are in the same realm. They bow their heads and join their palms to Amitabha Buddha's white-jade ūṛṇā,

míng rì lì gē yǒng zàn yáng zǐ jīn róng tíng zhèn léi hōng qīng
明 日 麗 • 歌 詠 讚 揚 紫 金 容 • 霆 震 雷 轟 • 清

which shines like the luminous stars and the brilliant sun; they sing odes and praise his purple-gold countenance, quaking and resonating like thunder.



liáng yuè xī yǒu shuǐ jiē hán gōng dé yún ér wú shān bú dài xiāng
 涼月兮有水皆含・功德雲而無山不戴。香
 Wherever there is water, it reflects the pure and clear moon. There is no mountain that the clouds

xiàng dù hé yì jǔ hóng míng chāo èr sǐ jiā líng chū ké qiān chēng
 象渡河・一舉洪名超二死・迦陵出殼・千稱
 of merits and virtues do not cover. Like a fragrant elephant fording a river, one invocation of
 his profound name transcends the Two Kinds of Death. Like a kalaviṅka breaking out of its
 shell,

jiā hào yā qún yīn xià qíng wéi cǔn yǐ nán sī yí niàn huí guāng ér
 嘉號壓群音。下情唯忖以難思・一念回光而
 a thousand invocations of the [Buddha's] auspicious title silence all other noises. It is
 inconceivable for lower beings to contemplate and consider that through just one thought of

yì wǎng jiù jìng bù jū xīn wài fēn míng zhǐ zài mù qián shěn rú shì
 易往。究竟不居心外・分明祇在目前。審如是・
 returning to the light, one can easily reach [that land]. Ultimate [reality] does not reside outside
 of the mind; it is clearly in front of one's eyes. Understand this!

jí jīn zhòng děng xì niàn mí tuó sān shí fó shì zhǐ rú bú shè
 即今眾等・繫念彌陀・三時佛事・只如不涉
 Now, the assembly is conducting the Liturgy of Steadfast Mindfulness of Amitābha Buddha in

zhèng xiū qīn méng shòu jì yí jù rú hé jǔ yáng
 證修・親蒙授記一句。如何舉揚？

Three Periods. If one has not crossed over into attainment and practice, one should personally
 receive and accept one verse. How should it be proclaimed?

● fēng yín shù shù qiān bān yuè xiāng jìn chí chí sì sè huá
 風吟樹樹千般樂・香浸池池四色華。

The wind sings and every tree plays a thousand musical notes;
 Fragrance pervades and in every pool are blossoms of four colors.

● ā mí tuó fó shēn jīn sè xiàng hǎo guāng míng wú děng lún
 阿彌陀佛身金色・相好光明無等倫。

Amitābha Buddha's body is the color of gold;
 His hallmarks, characteristics, and radiance are without compare.

bái háo wán zhuǎn wǔ xū mí gān mù chéng qīng sì dà hǎi
白 毫 宛 轉 五 須 彌 • 紺 目 澄 清 四 大 海 •

His white ūṇā encircles five Meru [Mountains];
His cobalt eyes are as clear as the four great seas.

guāng zhōng huà fó wú shù yì huà pú sà zhòng yì wú biān
光 中 化 佛 無 數 億 • 化 菩 薩 眾 亦 無 邊 •

Numberless billions of manifested buddhas appear in his light,
And the assembly of manifested bodhisattvas is also boundless.

sì shí bā yuàn dù zhòng shēng jiǔ pǐn xián lìng dēng bǐ àn
四 十 八 願 度 眾 生 • 九 品 咸 令 登 彼 岸 •

His forty-eight vows liberate sentient beings;
The Nine Grades of Lotuses lead all beings to the Other Shore.

- ná mó xī fāng jí lè shì jiè dà cí dà bēi ná mó ō mí tuó fó
南 無 西 方 極 樂 世 界 • 大 慈 大 悲 • [南 無] 阿 彌 陀 佛 •
Homage to the Western Land of Ultimate Bliss, Great Kindness and Great Compassion,
Amitābha Buddha!

- ▲ ná mó ō mí tuó fó repeat
南 無 阿 彌 陀 佛
Homage to Amitābha Buddha!

- ▲ ō mí tuó fó repeat
阿 彌 陀 佛
Amitābha Buddha!

- dì yī dà yuàn guān xiǎng mí tuó sì shí bā yuàn dù suō pó
第 一 大 願 • 觀 想 彌 陀 • 四 十 八 願 度 娑 婆 •
The foremost, greatest vow is visualizing Amitābha Buddha's forty-eight vows liberating the

jiǔ pǐn yǒng jīn bō bǎo wǎng jiāo luó dù wáng líng chū ài hé
九 品 湧 金 波 • 寶 網 交 羅 • 度 亡 靈 出 愛 河 •
Sahā Realm. The Nine Grades [of Lotuses] rise from the golden waves, and the jeweled nets intersect, liberating the deceased spirits from the river of passions.



▲ ná mó lián chí hǎi huì fó pú sà (3x)

南 無 蓮 池 海 會 佛 菩 薩

Homage to the Lotus Pool Oceanic Assembly of Buddhas and Bodhisattvas!

● zhū kǔ jìn cóng tān yù qǐ bù zhī tān yù qǐ yú hé
諸 苦 盡 從 貪 欲 起 · 不 知 貪 欲 起 於 何 ·

All dissatisfactions arise from greed and desire,

But one does not know where greed and desire arise from.

yīn wàng zì xìng mí tuó fó yì niàn fēn chí zǒng shì mó
因 忘 自 性 彌 陀 佛 · 異 念 紛 馳 總 是 魔 。

Because one has forgotten the Amitābha Buddha of one's inherent nature,

Distracted thoughts abound, and one is ultimately a demon.

● jiào zhōng dào shēng ér wú shēng fǎ xìng zhàn rán wú shēng ér
教 中 道 · 生 而 無 生 · 法 性 湛 然 · 無 生 而

In the teachings, it says, "Arising yet non-arising, Dharma nature is pure; non-arising yet arising,

shēng yè guǒ yǎn rán suǒ wèi shēng zhě jí zhòng shēng shēng miè
生 · 業 果 儼 然 。 所 謂 生 者 · 即 眾 生 生 滅

the fruits of karma adorn." Arising refers to the manifestation of sentient beings' arising and

zhī jī yě wèi wú shēng zhě jí zhū fó jí miè zhī běn yě fǎ xìng
之 跡 也 。 謂 無 生 者 · 即 諸 佛 寂 滅 之 本 也 。 法 性

ceasing. Non-arising refers to the origin of the buddhas' tranquil cessation. By "Dharma nature

zhàn rán zhě líng míng zhàn jì yuán miào zhēn cháng gè gè bù
湛 然 者 · 靈 明 湛 寂 · 元 妙 真 常 。 箇 箇 不

is pure," it means that it is spiritual, illuminating, pure, and tranquil. It is profound, wondrous,

wú rén rén běn jù zhǐ yīn zuì chū bù jué hū ér dòng xīn rèn wàng
無 · 人 人 本 具 · 只 因 最 初 不 覺 · 忽 爾 動 心 · 認 妄

true, and permanent. There is no thing that does not contain it; each and every person

inherently possesses it. It is only because, at the very beginning, you did not realize this and so

wéi zhēn mí jǐ zhú wù yóu shì yè wǎng qiān chán liú zhuǎn wǔ
為 真 · 迷 己 逐 物 。 由 是 業 網 牽 纏 · 流 轉 五

your mind was suddenly disturbed. You recognized falsities as truths, became confused about

your self, and sought material objects. Because of this, you are bound by the web of karma and

dào héng suí shēng sǐ yǐ shēng chén gèn gǔ zhì jīn ér mí jiān
 道・恆隨生死以升沈・亙古至今而靡間。
 tumble through the Five Realms. Eternally following the ebb and flow of birth and death

dāng zhī shēng zì yuán shēng ér fǎ xìng bù yǔ yuán jù shēng miè
 當知生自緣生・而法性不與緣俱生。滅
 since the distant past until now, there has never been a pause. You should know that arising
 arises through conditions, yet Dharma nature does not arise through conditions.

zì yuán miè ér fǎ xìng bù yǔ yuán jù miè suǒ yǐ yún fǎ xìng
 自緣滅・而法性不與緣俱滅。所以云・法性
 Cessation ceases through conditions, yet Dharma nature does not cease through conditions.

zhàn rán shì wèi shēng ér wú shēng zhé yě wú shēng ér shēng zhě
 湛然・是謂生而無生者也。無生而生者・
 Therefore, it is said, Dharma nature is pure. This refers to arising yet non-arising. Non-arising

zhòng shēng mí wàng rù xīn jī yè chéng guǒ xū shòu lún zhuǎn
 眾生迷妄入心・積業成果・虛受輪轉・
 yet arising refers to how sentient beings have allowed delusions into their minds and
 accumulated karma which then matures into fruition. You are subject to samsara in vain

wàng jiàn shēng miè yú fǎ xìng tǐ shàng rú jìng xiàn xiàng sì zhū
 妄見生滅。於法性體上・如鏡現像・似珠
 and falsely observe arising and ceasing. The essence of Dharma nature is like a mirror

suí sè dāng zhī jìng guāng běn jìng zhū tǐ jué hén wù jìng hù zhāng
 隨色。當知鏡光本淨・珠體絕痕・物境互彰・
 producing reflections. It can resemble a pearl and mimic its appearance, but you should know
 that the mirror's radiance is inherently pure, even if the pearl's body is marked and blemished.

bù wéi sè xiàng bǐ sè xiàng zhī qù lái yóu yè guǒ zhī yǎn rán yě
 不違色像。彼色像之去來・猶業果之儼然也。
 When the objects mutually reflect, their appearances are no different from each other. The
 coming and going of these forms and appearances is like the adornment of karmic fruits.

gù zhū fó yú yǎn rán shēng miè zhōng wéi jiàn wú shēng zhòng shēng
 故諸佛於儼然生滅中・唯見無生。眾生
 Thus, the buddhas manifest in the midst of arising and ceasing, yet only see non-arising. While



yú zhàn rán wú shēng zhōng wéi jiàn shēng miè zhǐ yīn mí wù zhī yǒu
於湛然無生中・唯見生滅。只因迷悟之有
sentient beings are immersed in non-arising, they only see arising and ceasing. It is only

chā suì zhì xiàn liàng zhī bù yī shí nǎi shēng wú zì xìng wú shēng
差・遂致現量之不一。實乃生無自性・無生
because of a difference between delusion and awakening that they manifest as separate. In
reality, arising does not have an inherent nature. Non-arising also does not have an inherent

yì wú zì xìng wù zé shēng miè jiē wú shēng mí zé wú shēng jiē
亦無自性。悟則生滅皆無生・迷則無生皆
nature. In awakening, arising and ceasing are both non-arising. In delusion, non-arising is

shēng miè suǒ yǐ lí cǐ bié wú shì nǎi yì tǐ ér yì míng yě shēn
生滅。所以離此別無・是乃一體而異名也。審
entirely arising and ceasing. Therefore, aside from this, there is nothing else, since these are of
the same essence, but of different names.

rú shì zé ō mí tuó fó jí shì wǒ xīn wǒ xīn jí shì ō mí tuó fó
如是・則阿彌陀佛即是我心・我心即是阿彌陀佛。
Understand this! Thus, Amitābha Buddha is one's own mind. One's own mind is Amitābha
Buddha.

jìng tǔ jí cǐ fāng cǐ fāng jí jìng tǔ qǐ fēi mí wù zhī zì shū hé
淨土即此方・此方即淨土。豈非迷悟之自殊・何
The Pure Land is this very place. This very place is the Pure Land. How could there be any
inherent difference between the deluded and the awakened?

yǒu shèng fán ér bǐ cǐ nǎi zhī xiàn qián zhòng děng yǐ zì xìng ō
有聖凡而彼此。乃知現前眾等・以自性阿
How could there be any distinction between the sacred and the ordinary? Know that through the

mí tuó yǔ dà zhòng shé gēn pǔ tóng yùn zhuǎn gēn běn fǎ lún
彌陀・與大眾舌根・普同運轉・根本法輪。
Amitābha Buddha of our inherent natures, the assembly gathered here universally turns the
fundamental Dharma wheel with our speech.

zhū rén huán wěi xī me
諸仁還委悉麼？

Virtuous Ones, what hesitation could you still have?

● shēng miè wú shēng shēng bù shēng lè bāng nà kěn jìn rén xíng
生 滅 無 生 生 不 生 • 樂 邦 那 肯 禁 人 行 ？

Arising and ceasing, non-arising gives rise to the unarisen.

How could the Land of Bliss restricts one's entry?

shuí zhī wàn zhàng hóng chén lǐ hàn dàn huá kāi yuè zhèng míng
誰 知 萬 丈 紅 塵 裏 • 菡 萏 華 開 月 正 明 。

Who knew that within the myriad layers of defilements [of the Sahā World],

The lotus blooms and the moon shines bright.

● ná mó xī fāng jí lè shì jiè dà cí dà bēi ná mó ō mí tuó fó
南 無 西 方 極 樂 世 界 • 大 慈 大 悲 • [南 無] 阿 彌 陀 佛 。

Homage to the Western Land of Ultimate Bliss, Great Kindness and Great Compassion,

Amitābha Buddha!

▲ ná mó ō mí tuó fó repeat

南 無 阿 彌 陀 佛

Homage to Amitābha Buddha!

▲ ná mó guān shì yīn pú sà (3x)

南 無 觀 世 音 菩 薩

Homage to Avalokiteśvara Bodhisattva!

▲ ná mó dà shì zhì pú sà (3x)

南 無 大 勢 至 菩 薩

Homage to Mahāsthāmaprāpta Bodhisattva!

▲ ná mó qīng jìng dà hǎi zhòng pú sà (3x)

南 無 清 淨 大 海 眾 菩 薩

Homage to the Great Oceanic Assembly of Pure Bodhisattvas.



● yī zhě lǐ jìng zhū fó èr zhě chēng zàn rú lái
一者禮敬諸佛。二者稱讚如來。

First, venerate and respect all buddhas. Second, invoke and praise the tathāgatas.

sān zhě guǎng xiū gòng yǎng sì zhě chàn huǐ yè zhàng
三者廣修供養。四者懺悔業障。

Third, extensively practice conducting offerings. Fourth, repent and reform karmic obstacles.

wú zhě suí xǐ gōng dé liù zhě qǐng zhuǎn fǎ lún
五者隨喜功德。六者請轉法輪。

Fifth, rejoice in merits and virtues. Sixth, request that the Dharma wheel be turned.

qī zhě qǐng fó zhù shì bā zhě cháng suí fó xué
七者請佛住世。八者常隨佛學。

Seventh, request the Buddha to remain in the world. Eighth, constantly follow the Buddha to learn.

jiǔ zhě héng shùn zhòng shēng shí zhě pǔ jiē huí xiàng
九者恒順眾生。十者普皆回向。

Ninth, always accord with sentient beings. Tenth, universally dedicate [merits] to all [beings].

● zhòng shēng wú biān shì yuàn dù fán nǎo wú jìn shì yuàn duàn
眾生無邊誓願度。煩惱無盡誓願斷。

Boundless sentient beings, we vow to liberate; endless afflictions, we vow to end;

fǎ mén wú liàng shì yuàn xué fó dào wú shàng shì yuàn chéng
法門無量誓願學。佛道無上誓願成。

Limitless Dharma methods, we vow to learn; peerless Buddhahood, we vow to attain!

● fó bǎo zàn wú qióng gōng chéng wú liàng wú liàng jié zhōng
佛寶讚無窮。功成無量[無量]劫中。

Praises of the Buddha Gem are inexhaustible. Your merits were achieved over infinite kalpas.

wéi wéi zhàng liù zǐ jīn róng jué dào xuě shān fēng
巍巍丈六紫金容。覺道雪山峰。

Majestically standing at sixteen measures tall with a purplish gold countenance, you awakened

to the Path upon snowy mountain peaks.

méi jì yù háo guāng càn guāng càn làn
眉際玉毫光燦 [光 燦] 爛。

The radiance of the jade curl between your brows is resplendent,

zhào kāi liù dào liù dào hūn méng
照開六道 [六 道] 昏蒙。

illuminating and dispelling the darkness of the Six Realms.

lóng huá sān huì yuàn xiāng féng yǎn shuō fǎ zhēn zōng
龍華三會願相逢・演說法真宗。

May we meet again at the Three Dragon Flower Assemblies, where you will discourse on the true meaning of the Dharma!

▲ ná mó ō mí tuó fó repeat

南無阿彌陀佛

Homage to Amitābha Buddha!

● rén rén fèn shàng běn yǒu mí tuó gè gè xīn zhōng zǒng wéi jìng tǔ
人人分上・本有彌陀・箇箇心中・總為淨土。

Within each and every person, Amitābha is inherently present. Within each and every mind, the Pure Land is there in its entirety.

liǎo zé tóu tóu jiàn fó wù lái bù bù xī fāng shàng lái qǐ jiàn
了則頭頭見佛・悟來步步西方。上來啟建

By understanding this, you will see a buddha on every face; by realizing this, every step you take will be in the [Pure Land of the] West. We have established the Pure Karma Sanctuary of

sān shí xì niàn jìng yè dào chǎng jīn dāng dì yī shí fó shì yǐ yuán
三時繫念淨業道場・今當第一時佛事已圓。

Awakening of Steadfast Mindfulness in Three Periods, and we now conclude the Liturgy of the

rú shàng shū xūn tóu rù mí tuó dà yuàn hǎi zhōng zhuān wéi
如上殊勳・投入彌陀大願海中・專為

First Period. This extraordinary practice is dedicated to Amitābha's ocean of great vows,



specifically to seek rebirth in the Pure Land on behalf

wáng líng mǒu qiú shēng jìng tǔ dàn niàn zì cóng wú shǐ qì zhì
 亡靈某求生淨土。但念自從無始。迄至
 of the deceased spirits, [names of deceased]. You should think solely of how, since
 beginningless time until this present lifetime,

jīn shēng yí niàn wéi zhēn liù gēn zhú wàng suí qíng zào yè
 今生。一念違真。六根逐妄。隨情造業。
 you gave rise to a single thought that turned away from reality and the Six Sense Organs
 followed this error. Creating karma these sense organs,

zòng wǒ wéi fēi shēn yè zé shā dào xié yín kǒu guò zé wàng yán
 縱我為非。身業則殺、盜、邪淫。口過則妄言、
 you indulged in yourselves and committed improper deeds. Through physical karma, you
 committed deeds of killing, stealing, and sexual misconduct. Through verbal karma, you

qí yǔ liǎng shé è kǒu yì è zé cháng qǐ tān chēn shēn shēng
 綺語、兩舌、惡口。意惡則常起貪、瞋、深生
 committed deeds of false speech, divisive speech, gossip, and abusive speech. Through mental
 karma, you gave rise to desire and aversion, as well as deep thoughts

chī ài yóu zī sān yè gōu suǒ wàng yuán cháng gú gǔ yú chén láo
 癡愛。由茲三業。鉤鎖妄緣。常汨汨於塵勞。
 of ignorance and attachment. These three karmas hooked and shackled you with illusory
 conditions. For eternity, you drowned in laborious defilements;

dàn máng máng yú suì yuè yù sī chū lí wéi píng chàn huǐ xūn xiū
 但茫茫於歲月。欲思出離。唯憑懺悔熏修
 in vain, you tumbled through the years and months. If you wish to leave this, you can only do
 so by relying on the meritorious strength from practicing repentance and reformation.

zhī lì bì yán ěr bí shé shēn yì zhī guò qiān yìng niàn dùn xiāo
 之力。俾眼耳鼻舌身意之過愆。應念頓消。
 It will cause your transgressions of eyes, ears, nose, tongue, body, and mind to vanish in
 response to your thought [of repentance and reformation];

shǐ sè shēng xiāng wèi chù fǎ zhī fú chén jí shí qīng jìng
 使色聲香味觸法之浮塵。即時清淨。

it will cause the defilements of sight, sound, smell, taste, touch, and thought to be instantly

yòu jí lè qiú shēng quán píng fā yuàn yǎng láo fǎ zhòng
又 極 樂 求 生 • 全 憑 發 願 • 仰 勞 法 眾 •

purified. Furthermore, rebirth in [the Land of] Ultimate Bliss depends entirely on making vows.

yì kǒu tóng yīn jìng wèi wáng líng zhì xīn chàn huǐ fā yuàn
異 口 同 音 • 敬 為 亡 靈 • 至 心 懺 悔 發 願 •

I now implore the many voices of the Dharma assembly to, in single accord, sincerely repent and reform as well as make vows on respectful behalf of the deceased spirits.

● wǎng xī suǒ zào zhū è yè [prostrate after repetition.]
往 昔 所 造 諸 惡 業

Due to beginningless greed, anger, and ignorance,

jiē yóu wú shǐ tān chēn chī [prostrate after repetition.]
皆 由 無 始 貪 瞋 痴

Arising from our body, speech, and mind,

cóng shēn yǔ yì zhī suǒ shēng [prostrate after repetition.]
從 身 語 意 之 所 生

For all transgressions that we have committed in the past—

jīn duì fó qián qiú chàn huǐ [prostrate after repetition.]
今 對 佛 前 求 懺 悔

Before the Buddha, today, we seek repentance and reform!

● zhòng shēng wú biān shì yuàn dù [prostrate after repetition.]
眾 生 無 邊 誓 願 度

Boundless sentient beings, we vow to liberate;

fán nǎo wú jìn shì yuàn duàn [prostrate after repetition.]
煩 惱 無 盡 誓 願 斷

Endless afflictions, we vow to end;



fǎ mén wú liàng shì yuàn xué [prostrate] after repetition.]
 法 門 無 量 誓 願 學
 Limitless Dharma methods, we vow to learn;

fó dào wú shàng shì yuàn chéng
 佛 道 無 上 誓 願 成
 Peerless Buddhahood, we vow to attain!

▲ ná mó pǔ xián wáng pú sà mó hē sà (3x)
 南 無 普 賢 王 菩 薩 摩 訶 薩
 Homage to Samantabhadra Bodhisattva-Mahāsattva!

● shàng lái chán huǐ fā yuàn yǐ jìng wáng líng mǒu dāng zhī fú jìng tǔ
 上 來 懺 悔 發 願 已 竟 。 亡 靈 某 當 知 。 夫 淨 土
 We have now finished repenting and reforming as well as making vows. Deceased spirits,
 [names of deceased]! You should know that the teaching of the Pure Land

zhī wéi jiào yě yǎng chéng ō mí tuó fó sì shí yǒu bā dà cí
 之 為 教 也 。 仰 承 阿 彌 陀 佛 。 四 十 有 八 大 慈
 relies on the unfathomable strength of Amitābha Buddha's forty-eight kind and compassionate

dà bēi shēn zhòng yuàn lì shè qǔ shí fāng yí qiè zhòng shēng
 大 悲 。 深 重 願 力 。 攝 取 十 方 一 切 眾 生 。
 vows, which embrace and accept all sentient beings in the ten directions.

fán jù xìn xīn zhě jiē dé wǎng shēng xìn zhě xìn yǒu xī fāng jìng tǔ
 凡 具 信 心 者 。 皆 得 往 生 。 信 者 。 信 有 西 方 淨 土 。
 As long as beings possess a mind of faith, they will all be reborn there. Faith refers to faith in
 the existence of the Western Pure Land

xìn yǒu ō mí tuó fó shè qǔ zhòng shēng zhī shì wó děng
 信 有 阿 彌 陀 佛 。 攝 取 眾 生 之 事 。 我 等
 as well as faith that Amitābha Buddha embraces and accepts sentient beings. We sentient

zhòng shēng xìn yǒu wǎng shēng zhī fèn rán suī wèi mí tuó shè qǔ
 眾 生・信 有 往 生 之 分。然 雖 謂 彌 陀 攝 取
 beings believe that we have the potential to be reborn in the Pure Land, and although it is said

zhòng shēng wǎng shēng yào xìn wéi shì suí xīn zì xiàn gǎn yìng
 眾 生 往 生・要 信 唯 是 隨 心 自 現・感 應
 that Amitābha accepts sentient beings in rebirth, we must believe that this only manifests according

dào jiāo jiù jìng fēi cóng wài dé rú shì xìn zhě shì wéi zhēn xìn
 道 交・究 竟 非 從 外 得。如 是 信 者・是 為 真 信。
 to our minds as a response to our invocation and ultimately cannot be obtained externally. If
 one has faith in this, then one possesses true faith.

xìn ér wú xíng jí bù chéng qí xìn xíng zhě lèng yán jīng yún
 信 而 無 行・即 不 成 其 信。行 者・楞 嚴 經 云・
 However, faith without practice cannot be called true faith. Regarding practice, the Śūraṅgama

dū shè liù gēn jìng niàn xiāng jì bù jiǎ fāng biàn zì dé xīn kāi
 都 攝 六 根・淨 念 相 繼・不 假 方 便・自 得 心 開。
 Sūtra states, "Restrain the Six Sense Organs and have pure thoughts without interruption.
 Without the use of expedient means, one's mind awakens on its own."

ō mí tuó jīng yún ruò yǒu shàn nán zǐ shàn nǚ rén wén shuō
 阿 彌 陀 經 云・若 有 善 男 子、善 女 人・聞 說
 The Amitābha Sūtra states, "If there are virtuous men or virtuous women who hear others

ō mí tuó fó zhí chí míng hào ruò yí rì ruò èr rì nǎi zhì
 阿 彌 陀 佛・執 持 名 號・若 一 日、若 二 日・乃 至
 speak of Amitābha Buddha and hold fast to his name for one day, two days...up to seven days

qī rì yì xīn bú luàn qí rén lín mìng zhōng shí ō mí tuó fó
 七 日・一 心 不 亂・其 人 臨 命 終 時・阿 彌 陀 佛・
 single-mindedly without distraction, then at the end of their lives, Amitābha Buddha and his

yǔ zhū shèng zhòng xiàn zài qí qián shì rén zhōng shí
 與 諸 聖 眾・現 在 其 前。是 人 終 時・
 sacred assembly will appear before them, and so, at the end of their lives, their minds will not have

xīn bù diān dǎo jí dé wǎng shēng ō mí tuó fó jí lè guó tǔ



心不顛倒・即得往生阿彌陀佛・極樂國土。
inverted views, and they will swiftly attain rebirth in Amitābha Buddha's Land of Ultimate Bliss."

rú shì xíng zhě shì míng zhèng xíng xíng ér wú yuàn jí bù chéng
如是行者・是名正行。行而無願・即不成
This kind of practice is called proper practice. However, without vows, practice will never be

qí xíng yuàn zhě yào yǔ ō mí tuó fó sì shí bā yuàn yuàn yuàn
其行。願者要與阿彌陀佛・四十八願・願願
fully accomplished. Regarding vows, one must resonate with each and every one of Amitābha

xiāng yìng shì wéi dà yuàn yě xìn xíng yuàn sān rú dǐng sān zú
相應・是為大願也。信行願三・如鼎三足・
Buddha's forty-eight vows, for this is the greatest vow. Faith, practice, and vows are like the

quē yī bù kě jīn ěr wáng líng dāng zhī xiàn qián yí niàn běn zì
缺一不可。今爾亡靈當知現前一念・本自
three legs of a tripod. Not one can be missing. Now, you deceased spirits should know that the

yuán cháng xìn xíng yuàn yuán shì zì jǐ běn lái jù yǒu rú shì
圓常。信行願・原是自己本來具有・如是
very thought you have right now is inherently perfect and eternal. Faith, practice, and vows are

xìng dé jīn zhě dàn shì běn xìng guāng míng xiǎn fā ěr
性德。今者但是本性光明顯發耳。
the nature and virtue you originally possessed all along. Now, this is merely your inherent nature manifesting its radiance.

● ō mí tuó fó wú shàng yī wáng wéi wéi jīn xiàng fàng háo guāng
阿彌陀佛・無上醫王・巍巍金相放毫光。
Amitābha Buddha is the Peerless King of Healing. His majestic golden appearance emits radiance from his ūṛṇā.

kǔ hǎi zuò cí háng jiǔ pǐn lián bāng tóng yuàn wǎng xī fāng
苦海作慈航・九品蓮邦。同願往西方。
In the sea of suffering, he is a compassionate ferry [which guides] beings to the Land of the

Nine Grades of Lotuses. Together, we vow to be reborn in the [Pure Land of the] West!

▲ ná mó lián chí huì pú sà mó hē sà (3x)

南 無 蓮 池 會 菩 薩 摩 訶 薩

Homage to the Lotus Pool Oceanic Assembly of Bodhisattva-Mahāsattvas!

mó hē bō ruǐ bō luó mì

摩 訶 般 若 波 羅 蜜 。

Mahāprajñāpāramitā!



【Liturgy of the Second Period 第二時佛事】

▲ ná mó lián chí hǎi huì fó pú sà (3x)

南 無 蓮 池 海 會 佛 菩 薩

Homage to the Lotus Pool Oceanic Assembly of Buddhas and Bodhisattvas!

● fó shuō ō mí tuó jīng

佛 說 阿 彌 陀 經

Amitābha Sūtra as Discoursed by the Buddha

rú shì wǒ wén yì shí fó zài shè wèi guó qí shù jǐ gū dú yuán

如 是 我 聞 · 一 時 佛 在 舍 衛 國 · 祇 樹 給 孤 獨 園 ·

Thus have I heard, once, the Buddha was residing in the capital city Śrāvastī, at Jeta's Grove-

yǔ dà bǐ qiū sēng qiān èr bǎi wǔ shí rén jù jiē shì dà ō luó hàn

與 大 比 丘 僧 · 千 二 百 五 十 人 俱 · 皆 是 大 阿 羅 漢 ·

Anāthapiṇḍada's Garden, with an assembly of great bhikṣus numbering 1,250 in all. They were

zhòng suǒ zhī shì zhǎng lǎo shè lì fó mó hé mù jiàn lián

眾 所 知 識 。 長 老 舍 利 弗 、 摩 訶 目 犍 連 、

all great arhats well known to the assembly, including Elder Śāriputra, Mahāmaudgalyāyana,

mó hé jiā shè mó hē jiā zhān yán mó hē jù xī luó lí pó duō

摩 訶 迦 葉 、 摩 訶 迦 旃 延 、 摩 訶 俱 絺 羅 、 離 婆 多 、

Mahākāśyapa, Mahākātyāyana, Mahākauṣṭhila, Revata,

zhōu lì pán tuó qié nán tuó ō nán tuó luó hóu luó jiāo fàn

周 利 槃 陀 伽 、 難 陀 、 阿 難 陀 、 羅 睺 羅 、 憍 梵

Śuddhipanthakena, Nanda, Ānanda, Rāhula, Gavāṃpati,

pō tí bīn tóu lú pō luó duò jiā liú tuó yí mó hē jié bīn nà

波 提 、 賓 頭 盧 頗 羅 墮 、 迦 留 陀 夷 、 摩 訶 劫 賓 那 、

Piṇḍolabhāradvāja, Kālodāyin, Mahākapphiṇa,

bó jū luó ō niǎo lóu tuó rú shì děng zhū dà dì zǐ bìng zhū

薄 拘 羅 、 阿 菟 樓 駄 · 如 是 等 諸 大 弟 子 。 並 諸

Vakkula, Aniruddha, and many other such great disciples.

pú sà mó hē sà wén shū shī lì fǎ wáng zǐ ō yì duō pú sà
 菩薩摩訶薩・文殊師利法王子、阿逸多菩薩、
 There were also bodhisattva-mahāsattvas including Dharma Prince Mañjuśrī, Ajita Bodhisattva,

qián tuó hé tí pú sà cháng jīng jìn pú sà yǔ rú shì děng zhū dà
 乾陀訶提菩薩、常精進菩薩・與如是等諸大
 Gandhahastin Bodhisattva, Nityodyukta Bodhisattva, among other great bodhisattvas as well.

pú sà jí shì tí huán yīn děng wú liàng zhū tiān dà zhòng jù
 菩薩・及釋提桓因等無量諸天大眾俱。
 There was also Śakra, Lord of the Devas, along with innumerable other devas, together with the

ěr shí fó gào zhǎng lǎo shè lì fó cóng shì xī fāng guò shí wàn
 爾時佛告長老舍利弗・從是西方・過十萬
 great assembly. At that time, the Buddha addressed Elder Śāriputra, saying, "Over ten trillion

yì fó tú yǒu shì jiè míng yuē jí lè qí tǔ yǒu fó hào
 億佛土・有世界名曰極樂。其土有佛・號
 buddha-lands to the west from here, there is a realm called Ultimate Bliss. In that land, there is a

ō mí tuó jīn xiàn zài shuō fǎ shè lì fó bǐ tǔ hé gù míng wéi
 阿彌陀・今現在說法。舍利弗！彼土何故名爲
 buddha called Amitābha who currently manifests and expounds the Dharma. Śāriputra, why is

jí lè qí guó zhòng shēng wú yǒu zhòng kǔ dàn shòu zhū lè
 極樂？其國眾生・無有眾苦・但受諸樂・
 that land called Ultimate Bliss? Sentient beings in that land do not have any sufferings, but

gù míng jí lè yòu shè lì fó jí lè guó tǔ qī chóng lán xún
 故名極樂。又舍利弗！極樂國土・七重欄楯、
 rather experience every type of bliss. Thus, it is called Ultimate Bliss. Furthermore, Śāriputra, the
 Land of Ultimate Bliss has seven tiers of railing,

qī chóng luó wǎng qī chóng háng shù jiē shì sì bǎo zhōu zā wéi
 七重羅網、七重行樹・皆是四寶周匝圍
 seven layers of netting, and seven rows of trees. These are all made of four kinds of precious



rào shì gù bǐ guó míng wéi jí lè yòu shè lì fó jí lè guó
繞。是故彼國。名為極樂。又舍利弗！極樂國
jewels and encircle the entire land. This is why that land is called Ultimate Bliss. Furthermore, Śāriputra,

tǔ yǒu qī bǎo chí bā gōng dé shuǐ chōng mǎn qí zhōng
土。有七寶池。八功德水。充滿其中。
the Land of Ultimate Bliss has pools made of the Seven Treasures, which are filled with the

chí dǐ chún yǐ jīn shā bù dì sì biān jiē dào jīn yín liú lí
池底純以金沙布地。四邊階道。金、銀、瑠璃、
Water of Eight Merits and Virtues. The bottoms of the ponds are covered solely in gold sand,
and the steps on all four sides are made of gold, silver, beryl,

bō lí hé chéng shàng yǒu lóu gé yì yǐ jīn yín liú lí
玻瓈合成。上有樓閣。亦以金、銀、瑠璃、
and crystal. Above, there are pavilions which are adorned and decorated with gold, silver, beryl,

bō lí chē qú chì zhū má nǎo ér yán shì zhī chí zhōng lián
玻瓈、磲磬、赤珠、瑪瑙。而嚴飾之。池中蓮
crystal, agate, red pearl, and carnelian. Within the ponds, there are lotus flowers as large as

huá dà rú chē lún qīng sè qīng guāng huáng sè huáng guāng
華。大如車輪。青色青光。黃色黃光。
chariot wheels: these are blue in color with a blue radiance, yellow in color with a yellow radiance,

chì sè chì guāng bái sè bái guāng wēi miào xiāng jié shè lì fó
赤色赤光。白色白光。微妙香潔。舍利弗！
red in color with a red radiance, and white in color with a white radiance. They are subtle and
wondrous, fragrant and pure. Śāriputra,

jí lè guó tǔ chéng jiù rú shì gōng dé zhuāng yán yòu shè lì
極樂國土。成就如是功德莊嚴。又舍利
the Land of Ultimate Bliss is adorned through the accomplishment of such merits and virtues.

fó bǐ fó guó tǔ cháng zuò tiān yuè huáng jīn wéi dì zhòu yè
弗！彼佛國土。常作天樂。黃金為地。晝夜
Furthermore, Śāriputra, in that buddha's land, heavenly music plays continually, and the ground
is made of gold. In the six periods of the day and night,

liù shí yǔ tiān màn tuó luó huá qí tǔ zhòng shēng cháng yǐ
 六時・雨天曼陀羅華。其土眾生・常以
 the māṇḍārava flowers rain down from the sky. Often, early in the morning, beings in that land

qīng dàn gè yǐ yī gé chéng zhòng miào huá gòng yǎng tā fāng
 清旦・各以衣祴・盛眾妙華・供養他方
 hold the hems of their robes, filling them with all kinds of wondrous flowers and offer them to

shí wàn yì fó jí yǐ shí shí huán dào běn guó fàn shí jīng xíng
 十萬億佛・即以食時・還到本國・飯食經行。
 trillions of buddhas in other places. At mealtime, they return to their original land to eat and

shè lì fó jí lè guó tǔ chéng jiù rú shì gōng dé zhuāng yán
 舍利弗！極樂國土・成就如是功德莊嚴。
 walk in meditation. Śāriputra, the Land of Ultimate Bliss is adorned through the accomplishment

fù cì shè lì fó bǐ guó cháng yǒu zhǒng zhǒng qí miào zá sè zhī
 復次舍利弗！彼國常有種種奇妙雜色之
 of such merits and virtues. Furthermore, Śāriputra, in that land, there are always various kinds

niǎo bái hè kǒng què yīng wǔ shè lì jiā líng pín qié gòng
 鳥・白鶴、孔雀、鸚鵡、舍利、迦陵頻伽、共
 of rare and marvelous multi-colored birds such as snow cranes, peacocks, parrots, egrets,
 kalaviṅkas, and conjoined birds.

mìng zhī niǎo shì zhū zhòng niǎo zhòu yè liù shí chū hé yǎ yīn
 命之鳥。是諸眾鳥・晝夜六時・出和雅音。
 These various birds sing harmonious and elegant sounds during the six periods of the day and night.

qí yīn yǎn chàng wǔ gēn wǔ lì qī pú tí fēn bā shèng dào
 其音演暢・五根、五力、七菩提分、八聖道
 Their voices expound teachings such as the Five Roots, Five Powers, Seven Factors of Awakening,
 and Noble Eightfold Path.

fēn rú shì děng fǎ qí tǔ zhòng shēng wén shì yīn yǐ jiē xī
 分・如是等法。其土眾生・聞是音已・皆悉
 Having heard these sounds, beings in that land are all fully mindful of the Buddha, mindful of



niàn fó niàn fǎ niàn sēng shè lì fó rǔ wù wèi cí niǎo
念 佛、念 法、念 僧。舍 利 弗！汝 勿 謂 此 鳥。
the Dharma, and mindful of the Sangha. Śāriputra, you should not say that these birds are born

shí shì zuì bào suǒ shēng suǒ yí zhě hé bǐ fó guó tǔ wú sān
實 是 罪 報 所 生。所 以 者 何？彼 佛 國 土。無 三
due to their karmic transgressions. Why is that? In that buddha's land, the three lower realms

è dào shè lì fó qí fó guó tǔ shàng wú è dào zhī míng
惡 道。舍 利 弗！其 佛 國 土。尚 無 惡 道 之 名。
do not exist. Śāriputra, that buddha's land does not even have a name for the lower realms,

hé kuàng yǒu shí shì zhū zhòng niǎo jiē shì ō mí tuó fó yù lìng
何 況 有 實？是 諸 眾 鳥。皆 是 阿 彌 陀 佛。欲 令
so how could they exist? These various birds are all born through transformation from

fǎ yīn xuān liú biàn huà suǒ zuò shè lì fó bǐ fó guó tǔ
法 音 宣 流。變 化 所 作。舍 利 弗！彼 佛 國 土。
Amitābha Buddha's desire to proclaim the sounds of the Dharma everywhere. Śāriputra, in that

wēi fēng chuī dòng zhū bǎo háng shù jí bǎo luó wǎng chū wēi
微 風 吹 動。諸 寶 行 樹。及 寶 羅 網。出 微
buddha's land, the gentle wind blows through the rows of jeweled trees and jeweled nets, producing a

miào yīn pì rú bǎi qiān zhǒng yuè tóng shí jù zuò wén shì yīn
妙 音。譬 如 百 千 種 樂。同 時 俱 作。聞 是 音
subtle and wondrous sound, as if a hundred thousand instruments were playing simultaneously.

zhě zì rán jiē shēng niàn fó niàn fǎ niàn sēng zhī xīn shè lì
者。自 然 皆 生 念 佛、念 法、念 僧 之 心。舍 利
Those who hear this sound all naturally give rise to the mind of being mindful of the Buddha,
mindful of the Dharma, and mindful of the Sangha.

fó qí fó guó tǔ chéng jiù rú shì gōng dé zhuāng yán shè lì
弗！其 佛 國 土。成 就 如 是 功 德 莊 嚴。舍 利
Śāriputra, that buddha's land is adorned through the accomplishment of such merits and virtues.

fó yú rǔ yì yún hé bǐ fó hé gù hào ō mí tuó shè lì fó
 弗！於汝意云何。彼佛何故號阿彌陀？舍利弗！
 Śāriputra, what do you think? For what reason is that buddha called Amitābha? Śāriputra,

bǐ fó guāng míng wú liàng zhào shí fāng guó wú suǒ zhàng ài
 彼佛光明無量。照十方國。無所障礙。
 the radiance of that buddha is immeasurable, illuminating the lands of the ten directions without

shì gù hào wéi ō mí tuó yòu shè lì fó bǐ fó shòu mìng jí qí
 是故號為阿彌陀。又舍利弗！彼佛壽命。及其
 any obstruction. For this reason, he is called Amitābha. Furthermore, Śāriputra, the lifespan of that

rén mín wú liàng wú biān ō sēng qí jié gù míng ō mí tuó
 人民。無量無邊阿僧祇劫。故名阿彌陀。
 buddha and his people extend to immeasurable, limitless kalpas. For this reason, he is also called

shè lì fó ō mí tuó fó chéng fó yǐ lái yú jīn shí jié yòu shè
 舍利弗！阿彌陀佛。成佛以來。於今十劫。又舍
 Amitāyus. Śāriputra, ten kalpas have passed since Amitābha Buddha became a buddha.

lì fó bǐ fó yǒu wú liàng wú biān shēng wén dì zǐ jiē ō luó
 利弗！彼佛有無量無邊聲聞弟子。皆阿羅
 Furthermore, Śāriputra, that buddha has immeasurable, limitless śrāvaka disciples—all arhats

hàn fēi shì suàn shù zhī suǒ néng zhī zhū pú sà zhòng yì fù rú
 漢。非是算數之所能知。諸菩薩眾。亦復如
 —beyond the knowledge of any numerical calculations. The assembly of bodhisattvas is also

shì shè lì fó bǐ fó guó tǔ chéng jiù rú shì gōng dé zhuāng
 是。舍利弗！彼佛國土。成就如是功德莊
 equally vast. Śāriputra, that buddha's land is adorned through the accomplishment of such merits

yán yòu shè lì fó jí lè guó tǔ zhòng shēng shēng zhě jiē
 嚴。又舍利弗！極樂國土。眾生生者。皆
 and virtues. Furthermore, Śāriputra, when sentient beings are reborn in the Land of Ultimate Bliss,

shì ō pí bá zhì qí zhōng duō yǒu yì shēng bǔ chù qí shù
 是阿鞞跋致。其中多有一生補處其數
 they are all avaivartikas. Among them, those who only have one more birth—those who will fill



shèn duō fēi shì suàn shù suǒ néng zhī zhī dàn kě yǐ wú liàng wú
甚多・非是算數所能知之・但可以無量無
the [buddha's] seat—are incredibly numerous, beyond the knowledge of any numerical calculations.
Only after speaking for immeasurable,

biān ō sēng qí shuō shè lì fó zhòng shēng wén zhě yīng dāng
邊阿僧祇說。舍利弗！眾生聞者・應當
limitless asamkhyeya kalpas can this number be conveyed. Śāriputra, sentient beings who hear of

fā yuàn yuàn shēng bǐ guó suǒ yǐ zhě hé dé yǔ rú shì zhū
發願・願生彼國。所以者何？得與如是諸
this should vow to be reborn in that land. Why is this? Because they will be able to assemble

shàng shàn rén jù huì yí chù shè lì fó bù kě yí shǎo shàn gēn
上善人俱會一處。舍利弗！不可以少善根
together in one place with such people of superior virtue. Śāriputra, those with few virtuous roots

fú dé yīn yuán dé shēng bǐ guó shè lì fó ruò yǒu shàn nán
福德因緣・得生彼國。舍利弗！若有善男
and few causes and conditions of blessings and virtues cannot be reborn in that land. Śāriputra, if

zǐ shàn nǚ rén wén shuō ō mí tuó fó zhí chí míng hào ruò yí
子、善女人・聞說阿彌陀佛・執持名號・若一
there are virtuous men or virtuous women who hear others speak of Amitābha Buddha and hold

rì ruò èr rì ruò sān rì ruò sì rì ruò wǔ rì ruò liù rì
日、若二日、若三日、若四日、若五日、若六日、
fast to his name for one day, two days, three days, four days, five days, six days,

ruò qī rì yì xīn bú luàn qí rén lín mìng zhōng shí ō mí tuó
若七日・一心不亂・其人臨命終時・阿彌陀
or seven days single-mindedly without distraction, then at the end of their lives, Amitābha
Buddha

fó yǔ zhū shèng zhòng xiàn zài qí qián shì rén zhōng shí xīn
佛・與諸聖眾・現在其前。是人終時・心
and his sacred assembly will appear before them, and so, at the end of their lives, their minds

bù diān dǎo jí dé wǎng shēng ō mí tuó fó jí lè guó tǔ shè
不顛倒・即得往生阿彌陀佛・極樂國土。舍
will not have inverted views, and they will swiftly attain rebirth in Amitābha Buddha's Land of

lì fó wǒ jiàn shì lì gù shuō cǐ yán ruò yǒu zhòng shēng wén
利弗！我見是利・故說此言・若有眾生・聞
Ultimate Bliss. Śāriputra, because I see these benefits, I proclaim these words: 'If there are sentient

shì shuō zhě yīng dāng fā yuàn shēng bǐ guó tǔ shè lì fó rú
是說者・應當發願・生彼國土。舍利弗！如
beings who hear this teaching, they should vow to be reborn in that land.' Śāriputra, just as I
now

wǒ jīn zhě zàn tàn ō mí tuó fó bù kě sī yì gōng dé zhī lì
我今者・讚歎阿彌陀佛・不可思議功德之利・
praise the benefits of Amitābha Buddha's inconceivable and inexpressible merits and virtues,

dōng fāng yì yǒu ō chù pí fó xū mí xiàng fó dà xū mí fó
東方亦有・阿閼鞞佛、須彌相佛、大須彌佛、
so do the buddhas in the realms of the eastern direction as numerous as the sands of the

xū mí guāng fó miào yīn fó rú shì děng héng hé shā shù zhū fó
須彌光佛、妙音佛、如是等恒河沙數諸佛。
Ganges River, including Akṣobhya Buddha, Merudhvaja Buddha, Mahāmeru Buddha,
Meruprabhāsa Buddha, and Mañjuśvara Buddha. While dwelling in their own lands,

gè yú qí guó chū guǎng cháng shé xiàng piàn fù sān qiān dà qiān
各於其國・出廣長舌相・徧覆三千大千
they extend their characteristic long, broad tongues which encompass the trichiliocosm to proclaim

shì jiè shuō chéng shí yán rú děng zhòng shēng dāng xìn shì chēng
世界・說誠實言・汝等眾生・當信是稱
these true and honest words: 'You sentient beings should have faith in this, the Invoking and Praising

zàn bù kě sī yì gōng dé yí qiè zhū fó suǒ hù niàn jīng shè lì
讚不可思議功德・一切諸佛所護念經。舍利
the Inconceivable and Inexpressible Merits and Virtues, Mindful Protection by All Buddhas Sūtra.'



fó nán fāng shì jiè yǒu rì yuè dēng fó míng wén guāng fó
弗！南方世界・有日月燈佛、名聞光佛、
Śāriputra, there are also the buddhas in the realms of the southern direction as numerous as
the sands of the Ganges River, including Candrasūryapradīpa Buddha, Yaśasrabha Buddha,

dà yàn jiān fó xū mí dēng fó wú liàng jīng jìn fó rú shì děng
大燄肩佛、須彌燈佛、無量精進佛・如是等
Mahāciskandha Buddha, Merupradīpa Buddha, and Anantavīrya Buddha. While dwelling in

héng hé shā shù zhū fó gè yú qí guó chū guǎng cháng shé xiàng
恒河沙數諸佛。各於其國・出廣長舌相・
their own lands, they extend their characteristic long, broad tongues which encompass the

piàn fù sān qiān dà qiān shì jiè shuō chéng shí yán rú děng zhòng
徧覆三千大千世界・說誠實言・汝等眾
trichiliocosm to proclaim these true and honest words: 'You sentient beings should have faith
in

shēng dāng xìn shì chēng zàn bù kě sī yì gōng dé yí qiè zhū fó
生・當信是稱讚不可思議功德・一切諸佛
this, the Invoking and Praising the Inconceivable and Inexpressible Merits and Virtues, Mindful

suǒ hù niàn jīng shè lì fó xī fāng shì jiè yǒu wú liàng shòu fó
所護念經。舍利弗！西方世界・有無量壽佛、
Protection by All Buddhas Sūtra.' Śāriputra, there are also the buddhas in the realms of the
western direction as numerous as the sands of the Ganges River, including Amitāyus Buddha,

wú liàng xiàng fó wú liàng chuáng fó dà guāng fó dà míng fó
無量相佛、無量幢佛、大光佛、大明佛、
Amitaketu Buddha, Amitadhva Buddha, Mahārabha Buddha, Mahāprabhāsa Buddha,

bǎo xiàng fó jìng guāng fó rú shì děng héng hé shā shù zhū fó
寶相佛、淨光佛・如是等恒河沙數諸佛。
Ratnaketu Buddha, and Śuddharaśmiprabha Buddha. While dwelling in their own lands, they

gè yú qí guó chū guǎng cháng shé xiàng piàn fù sān qiān dà
各於其國・出廣長舌相・徧覆三千大
extend their characteristic long, broad tongues which encompass the trichiliocosm to proclaim these

qiān shì jiè shuō chéng shí yán rú děng zhòng shēng dāng xìn shì
 千世界・說誠實言・汝等眾生・當信是
 true and honest words: 'You sentient beings should have faith in this, the Invoking and Praising

chēng zàn bù kě sī yì gōng dé yí qiè zhū fó suǒ hù niàn jīng
 稱讚不可思議功德・一切諸佛所護念經。
 the Inconceivable and Inexpressible Merits and Virtues, Mindful Protection by All Buddhas Sūtra.'

shè lì fó běi fāng shì jiè yǒu yàn jiān fó zuì shèng yīn fó
 舍利弗！北方世界・有燄肩佛、最勝音佛、
 Śāriputra, there are also the buddhas in the realms of the northern direction as numerous as
 the sands of the Ganges River, including Arciskandha Buddha, Vaiśvānaranirghoṣa Buddha,

nán jǔ fó rì shēng fó wǎng míng fó rú shì děng héng hé shā
 難沮佛、日生佛、網明佛・如是等恒河沙
 Duṣpradharṣa Buddha, Ādityasaṃbhava Buddha, and Jālinīprabha Buddha. While dwelling in their

shù zhū fó gè yú qí guó chū guǎng cháng shé xiàng piàn fù sān
 數諸佛。各於其國・出廣長舌相・徧覆三
 own lands, they extend their characteristic long, broad tongues which encompass the trichiliocosm

qiān dà qiān shì jiè shuō chéng shí yán rú děng zhòng shēng
 千大千世界・說誠實言・汝等眾生・
 to proclaim these true and honest words: 'You sentient beings should have faith in this, the Invoking

dāng xìn shì chēng zàn bù kě sī yì gōng dé yí qiè zhū fó suǒ hù
 當信是稱讚不可思議功德・一切諸佛所護
 and Praising the Inconceivable and Inexpressible Merits and Virtues, Mindful Protection by All

niàn jīng shè lì fó xià fāng shì jiè yǒu shī zǐ fó míng wén
 念經。舍利弗！下方世界・有師子佛、名聞
 Buddhas Sūtra.' Śāriputra, there are also the buddhas in the realms of the nadir as numerous as
 the sands of the Ganges River, including Simha Buddha, Yaśas Buddha,

fó míng guāng fó dá mó fó fǎ chuáng fó chí fǎ fó rú shì
 佛、名光佛、達摩佛、法幢佛、持法佛・如是
 Yaśasprabhāsa Buddha, Dharma Buddha, Dharmadhva Buddha, and Dharmadhara Buddha.



děng héng hé shā shù zhū fó gè yú qí guó chū guǎng cháng shé
等 恒 河 沙 數 諸 佛。各 於 其 國。出 廣 長 舌
While dwelling in their own lands, they extend their characteristic long, broad tongues which

xiàng piàn fù sān qiān dà qiān shì jiè shuō chéng shí yán rú děng
相。徧 覆 三 千 大 千 世 界。說 誠 實 言。汝 等
encompass the trichiliocosm to proclaim these true and honest words: 'You sentient beings should

zhòng shēng dāng xìn shì chēng zàn bù kě sī yì gōng dé yí qiè
眾 生。當 信 是 稱 讚 不 可 思 議 功 德。一 切
have faith in this, the Invoking and Praising the Inconceivable and Inexpressible Merits and Virtues,

zhū fó suǒ hù niàn jīng shè lì fó shàng fāng shì jiè yǒu fàn yīn
諸 佛 所 護 念 經。舍 利 弗！上 方 世 界。有 梵 音
Mindful Protection by All Buddhas Sūtra.' Śāriputra, there are also the buddhas in the realms of
the zenith as numerous as the sands of the Ganges River, including Brahmaghoṣa Buddha,

fó sù wáng fó xiāng shàng fó xiāng guāng fó dà yàn jiān fó
佛、宿 王 佛、香 上 佛、香 光 佛、大 燄 肩 佛、
Nakṣatrārāja Buddha, Gandhottama Buddha, Gandhaprabhāsa Buddha, Mahārciskandha Buddha,

zá sè bǎo huá yán shēn fó suō luó shù wáng fó bǎo huá dé fó
雜 色 寶 華 嚴 身 佛、娑 羅 樹 王 佛、寶 華 德 佛、
Ratnakusumasamṣṭpitagātra Buddha, Śālendrarāja Buddha, Ratnotpalaśrī Buddha,

jiàn yí qiè yì fó rú xū mí shān fó rú shì děng héng hé shā shù
見 一 切 義 佛、如 須 彌 山 佛。如 是 等 恒 河 沙 數
Sarvārthadarśa Buddha, and Sumerukalpa Buddha. While dwelling in their own lands, they

zhū fó gè yú qí guó chū guǎng cháng shé xiàng piàn fù sān
諸 佛。各 於 其 國。出 廣 長 舌 相。徧 覆 三
extend their characteristic long, broad tongues which encompass the trichiliocosm to proclaim

qiān dà qiān shì jiè shuō chéng shí yán rú děng zhòng shēng
千 大 千 世 界。說 誠 實 言。汝 等 眾 生。
these true and honest words: 'You sentient beings should have faith in this, the Invoking and

dāng xìn shì chēng zàn bù kě sī yì gōng dé yí qiè zhū fó suǒ hù
當 信 是 稱 讚 不 可 思 議 功 德 · 一 切 諸 佛 所 護

Praising the Inconceivable and Inexpressible Merits and Virtues, Mindful Protection by All Buddhas

niàn jīng shè lì fó yú rǔ yì yún hé hé gù míng wéi yí qiè zhū
念 經 。 舍 利 弗 ！ 於 汝 意 云 何 · 何 故 名 為 一 切 諸
Sūtra.' Śāriputra, what do you think? Why is this teaching named the Mindful Protection by All

fó suǒ hù niàn jīng shè lì fó ruò yǒu shàn nán zǐ shàn nǚ rén
佛 所 護 念 經 ？ 舍 利 弗 ！ 若 有 善 男 子 、 善 女 人 ·
Buddhas Sūtra? Śāriputra, if there are virtuous men and virtuous women who hear this Sūtra,

wén shì jīng shòu chí zhě jí wén zhū fó míng zhě shì zhū shàn
聞 是 經 受 持 者 · 及 聞 諸 佛 名 者 · 是 諸 善
accept and uphold it, as well those who hear the names of the various buddhas, these virtuous

nán zǐ shàn nǚ rén jiē wéi yí qiè zhū fó zhī suǒ hù niàn jiē
男 子 、 善 女 人 · 皆 為 一 切 諸 佛 之 所 護 念 · 皆
men and virtuous women will receive the protection and mindful thoughts of all buddhas and

dé bú tuì zhuǎn yú ō niǎo duō luó sān miǎo sān pú tí shì gù shè
得 不 退 轉 於 阿 耨 多 羅 三 藐 三 菩 提 。 是 故 舍
they will never retrogress from anuttarāsamyaksambodhi. Therefore, Śāriputra, you should all

lì fó rú děng jiē dāng xìn shòu wó yǔ jí zhū fó suǒ shuō shè
利 弗 ！ 汝 等 皆 當 信 受 我 語 · 及 諸 佛 所 說 。 舍
have faith in and accept my words and the words of all buddhas.

lì fó ruò yǒu rén yǐ fā yuàn jīn fā yuàn dāng fā yuàn yù
利 弗 ！ 若 有 人 · 已 發 願 、 今 發 願 、 當 發 願 · 欲
Śāriputra, if there are people who have already vowed, are currently vowing, or will vow to be

shēng ō mí tuó fó guó zhě shì zhū rén děng jiē dé bú tuì zhuǎn
生 阿 彌 陀 佛 國 者 · 是 諸 人 等 · 皆 得 不 退 轉
reborn in Amitābha Buddha's land, then these people will never retrogress from

yú ō niǎo duō luó sān miǎo sān pú tí yú bǐ guó tǔ ruò yǐ



於阿耨多羅三藐三菩提。於彼國土。若已
anuttarāsamyaṁbodhi. They will either have already been reborn,

shēng ruò jīn shēng ruò dāng shēng shì gù shè lì fó zhū shàn
生、若今生、若當生。是故舍利弗！諸善
are currently being reborn, or will be reborn in that land. Therefore, Śāriputra,

nán zǐ shàn nǚ rén ruò yǒu xìn zhě yīng dāng fā yuàn shēng
男子、善女人。若有信者。應當發願。生
if virtuous men and virtuous women have faith, they should vow to be reborn in that land.

bǐ guó tǔ shè lì fó rú wǒ jīn zhě chēng zàn zhū fó bù kě sī
彼國土。舍利弗！如我今者。稱讚諸佛不可思
Śāriputra, just as I now praise the inconceivable and inexpressible merits and virtues of other

yì gōng dé bǐ zhū fó děng yì chēng zàn wǒ bù kě sī yì gōng
議功德。彼諸佛等。亦稱讚我不可思議功
buddhas, the other buddhas also praise my inconceivable and inexpressible merits and virtues,

dé ér zuò shì yán shì jiā móu ní fó néng wèi shèn nán xī yǒu
德。而作是言。釋迦牟尼佛能為甚難希有
saying: 'Śākyamuni Buddha has accomplished an extremely rare task.

zhī shì néng yú suǒ pó guó tǔ wǔ zhuó è shì jié zhuó jiàn
之事。能於娑婆國土。五濁惡世。劫濁、見
In the Sahā Realm, during the evil period of Five Degenerations—the degenerations of kalpa,

zhuó fán nǎo zhuó zhòng shēng zhuó mìng zhuó zhōng dé ā
濁、煩惱濁、眾生濁、命濁中。得阿
views, afflictions, sentient beings, and lifespan—

niǎo duō luó sān miǎo sān pú tí wèi zhū zhòng shēng shuō shì yí
耨多羅三藐三菩提。為諸眾生。說是一
he has attained anuttarāsamyaṁbodhi and, for the sake of all sentient beings, has
proclaimed

qiè shì jiān nán xìn zhī fǎ shè lì fó dāng zhī wǒ yú wǔ zhuó è
切世間難信之法。舍利弗！當知我於五濁惡
this teaching which is difficult to believe in all the realms.' Śāriputra, you should know that in the

shì xíng cǐ nán shì dé ō niǎo duō luó sān miǎo sān pú tí wèi
 世・行此難事・得阿耨多羅三藐三菩提・為
 evil period of the Five Degenerations, I have accomplished this difficult task. I have attained

yí qiè shì jiān shuō cǐ nán xìn zhī fǎ shì wéi shèn nán fó shuō
 一切世間說此難信之法・是為甚難。佛說
 anuttarāsamyaṁbodhi, and, for the sake of all realms, proclaimed this teaching which is
 difficult for beings to believe. This is indeed extremely difficult.”

cǐ jīng yǐ shè lì fó jí zhū bǐ qiū yí qiè shì jiān tiān rén
 此經已・舍利弗及諸比丘・一切世間天、人、
 After the Buddha delivered this sūtra, Śāriputra and all the bhikṣus, together with beings of all

ō xiū luó děng wén fó suǒ shuō huān xǐ xìn shòu zuò lǐ ér qù
 阿修羅等・聞佛所說・歡喜信受・作禮而去。
 realms, including devas, humans, and asūras, upon hearing what the Buddha discoursed,
 rejoiced and reverently accepted the teaching, then prostrated and departed.

fó shuō ō mí tuó jīng
 佛說阿彌陀經

Amitābha Sūtra as Discoursed by the Buddha (end)

- bá yí qiè yè zhàng gēn běn dé shēng jìng tǔ tuó luó ní
 拔一切業障根本・得生淨土陀羅尼
 Uprooting the Source of All Karmic Obstacles and Attaining Rebirth in the Pure Land Dhāraṇī

- ▲ na mo o mi duo po ye duo ta qie duo ye duo di ye ta
 南無阿彌多婆夜・哆他伽多夜・哆地夜他・
 Namo'mitābhāya tathāgatāya tadyathā

o mi li dou po pi o mi li duo xi dan po pi
 阿彌利都婆毗・阿彌利哆・悉耽婆毗・
 [om] amṛtod bhava amṛta-siddham bhava

o mi li duo pi jia lan di o mi li duo pi jia lan duo
 阿彌唎哆・毗迦蘭帝・阿彌唎哆・毗迦蘭多・
 amṛta-vikrānte amṛta-vikrānta



qié mi ní qié qié nā zhī duo jiā lì suǒ pō hé (3x)
伽彌膩・伽伽那・枳多迦利・娑婆訶。
gāmini gagana kīrta kāre svāhā!

▲ nā mó lián chí huì pú sà mó hē sà (3x)
南無蓮池會菩薩摩訶薩
Homage to the Lotus Pool Assembly of Bodhisattva-Mahāsattvas!

● biàn jiù jīn zhāo chéng fó qù lè bāng huà zhǔ yǐ xián chí
便就今朝成佛去・樂邦化主已嫌遲。
Even if one were to attain buddhahood this very morning,
The Lord of the Land of Bliss would consider it late.

nǎ kān gèng yù zhī hū zhě guǎn qǔ lún huí mò liǎo shí
那堪更欲之乎者？管取輪迴沒了時。
How could he tolerate those who desire to continue stalling?
For they are doomed to spin in samsara until the end of time.

● yuán fū piàn shí fāng shì jí lè shì jiè shān guāng shuǐ sè sì kōng
原夫遍十方是極樂世界・山光水色・似空
Ever since the beginning, the entirety of the ten directions has been the Land of Ultimate Bliss;
the radiance of the mountains and the colors of the water are like emptiness merging with

hé kōng jìn dà dì shì qīng tài gù xiāng huá xiào niǎo tí rú jìng
合空。盡大地是清泰故鄉・華笑鳥啼・如鏡
emptiness. The entirety of the vast land is our pure and peaceful hometown; the flowers smile
and the birds sing, like a mirror reflecting a mirror.

zhào jìng zì shì bù guī guī biàn dé wǔ hú yān jǐng yǒu shuí zhēng
照鏡。自是不歸歸便得・五湖煙景有誰爭。
It is only because one does not return—if one wishes to do so, one can [return], for nobody
else quarrels over the misty scenery of the five lakes.

huáng jīn bèi zhòu yè cháng chuí wéi xǔ xíng rén dú wěi bái yù háo
黃金臂晝夜常垂・惟許行人獨委・白玉毫
[Amitābha Buddha's] golden arm eternally stretches down through day and night; it waits only
for the practitioner to reach up. His white-jade ūrṇā has never dimmed from past to present;

gǔ jīn bú mèi quán píng yuàn zhě chéng dāng suǒ yǐ dào wàn fǎ
 古今不昧・全憑願者承當。所以道・萬法
 it waits solely for the vower to accept it. Therefore, it is said that the myriad phenomena

shì xīn guāng zhū yuán wéi xìng xiǎo běn wú mí wù rén zhǐ yào
 是心光・諸緣惟性曉・本無迷悟人・只要
 are the radiance from one's mind; amidst various conditions, only one's inherent nature shines.
 Originally, there were no deluded or awakened people, we only need to understand this today.

jīn rì liǎo jí jīn xiàn qián zhòng děng xì niàn dì èr shí fó shì
 今日了。即今現前眾等・繫念第二時佛事。
 Thus, the assembly gathered here now [conduct] the Second Period of the Liturgy of Steadfast

qié liǎo zhī yí jù rú hé jǔ yáng
 且了之一句・如何舉揚？
 Mindfulness. Furthermore, to convey it in one verse, how should it be proclaimed?

- liú lí chí shàng xuán míng yuè hàn dàn huá jiān xì shuǐ qín
 琉璃池上懸明月・菡萏華間戲水禽。
 Above the beryl pool, a brilliant moon lingers;
 Amidst the lotus flowers, water fowl play.

- ō mí tuó fó shēn jīn sè xiàng hǎo guāng míng wú děng lún
 阿彌陀佛身金色・相好光明無等倫。
 Amitābha Buddha's body is the color of gold;
 His hallmarks, characteristics, and radiance are without compare.

bái háo wán zhuǎn wǔ xū mí gān mù chéng qīng sì dà hǎi
 白毫宛轉五須彌・紺目澄清四大海。
 His white ūṇā encircles five Meru [Mountains];
 His cobalt eyes are as clear as the four great seas.

guāng zhōng huà fó wú shù yì huà pú sà zhòng yì wú biān
 光中化佛無數億・化菩薩眾亦無邊。
 Numberless billions of manifested buddhas appear in his light,
 And the assembly of manifested bodhisattvas is also boundless.



sì shí bā yuàn dù zhòng shēng jiǔ pǐn xián lìng dēng bǐ àn
四十八願度眾生・九品咸令登彼岸・

His forty-eight vows liberate sentient beings;

The Nine Grades of Lotuses lead all beings to the Other Shore.

● ná mó xī fāng jí lè shì jiè dà cí dà bēi ná mó ō mí tuó fó
南無西方極樂世界・大慈大悲・[南無]阿彌陀佛。

Homage to the Western Land of Ultimate Bliss, Great Kindness and Great Compassion,
Amitābha Buddha!

▲ ná mó ō mí tuó fó repeat

南無阿彌陀佛

Homage to Amitābha Buddha!

▲ ō mí tuó fó repeat

阿彌陀佛

Amitābha Buddha!

● dì yī dà yuàn guān xiǎng mí tuó sì shí bā yuàn dù suō pó
第一大願・觀想彌陀・四十八願度娑婆・

The foremost, greatest vow is visualizing Amitābha Buddha's forty-eight vows liberating the

jiǔ pǐn yǒng jīn bō bǎo wǎng jiāo luó dù wáng líng chū ài hé
九品湧金波。寶網交羅・度亡靈出愛河。

Sahā Realm. The Nine Grades [of Lotuses] rise from the golden waves, and the jeweled nets intersect, liberating the deceased spirits from the river of passions.

▲ ná mó lián chí hǎi huì fó pú sà (3x)

南無蓮池海會佛菩薩

Homage to the Lotus Pool Oceanic Assembly of Buddhas and Bodhisattvas!

● shì xīn shì fó jiāng xīn niàn niàn dào xīn kōng fó yì wàng
是心是佛將心念・念到心空佛亦忘・

The present mind is the Buddha, thus one must be mindful of the mind;

Mindful until the mind is empty and the Buddha disappears as well.

sā shǒu guī lái chóng jiǎn diǎn huá kāi chì bái yǔ qīng huáng
撒手歸來重檢點・華開赤白與青黃。

Let go and return, then reflect again.

The flowers bloom in red, white, blue, and yellow.

● jiào zhōng dào wéi xīn fó yì ěr wéi fó zhòng shēng rán xīn fó jí
教中道・惟心佛亦爾・惟佛眾生然・心佛及
The teachings state, "The mind is the Buddha, the Buddha is sentient beings. The mind, the

zhòng shēng shì sān wú chā bié suǒ wèi xīn zhě xīn yǒu duō zhǒng
眾生・是三無差別。所謂心者・心有多種。
Buddha, and sentient beings are not different from each other." Regarding the mind, there are

yuē ròu tuán xīn nǎi xiàn zài shēn zhōng fù mǔ xuě qì suǒ shēng
曰肉團心・乃現在身中・父母血氣所生
many kinds of mind. There is the physical mind (heart), which appears in the body that is born

zhě shì yuē yuán lù xīn jí xiàn jīn shàn è shùn nì jìng jiè shàng
者是。曰緣慮心・即現今善惡順逆境界上。
from the flesh and energy of one's parents. There is the conscience, which differentiates
between whether states are wholesome or unwholesome, favorable or unfavorable.

zhǒng zhǒng fēn bié zhě shì yuē líng zhī xīn shì hūn qiān chā ér
種種分別者是。曰靈知心・是混千差而
There is the spiritual mind, which is undisturbed amidst the thousand differences and

bú luàn lì sān jì yǐ mí qiān bǐng rán dú zhào zhuó ěr bù qún
不亂・歷三際以靡遷。炳然獨照・卓爾不群。
unchanged through the three periods of time. It shines alone, brilliant without any companions.

zài shèng bù zēng zài fán bù jiǎn chù shēng sǐ liú lí zhū dú yào
在聖不增・在凡不減。處生死流・驪珠獨耀
In the sacred, it does not increase; in the ordinary, it does not decrease. Abiding in the flow of
birth and death, it glows like the black dragon's pearl in the ocean.

yú cāng hǎi jū niè pán àn guì lún gū lǎng yú zhōng tiān zhū fó
于滄海。居涅槃岸・桂輪孤朗于中天。諸佛
Residing on the shore of nirvāṇa, it shines like the moon in the sky. The buddhas have



wù zhī jiǎ míng wéi xīn zhòng shēng mí zhī biàn chéng wàng shì
 悟之・假名惟心・眾生迷之・便成妄識。
 awakened to this, so it is provisionally named the mind-only. Sentient beings are deluded
 about this, so it becomes false consciousness. Therefore,

shì yǐ fó jí zhòng shēng zhòng shēng jí fó qiě xīn wài wú fó
 是以佛即眾生・眾生即佛・且心外無佛
 the Buddha is sentient beings, and sentient beings are the Buddha. There is no buddha outside

yì wú zhòng shēng wéi mí wù zhī yǒu jiān gù fán shèng ér jiōng yì
 亦無眾生。唯迷悟之有間・故凡聖而迥異。
 of the mind, nor are there sentient beings. It is only because there is a difference between
 delusion and awakening that there are differences between the sacred and the ordinary,

qǐ zhī xīn fó zhòng shēng sān wú chā bié yǒng jiā yún mèng lǐ
 豈知心佛眾生・三無差別。永嘉云・夢裏
 how could one understand that the mind, the Buddha, and sentient beings are not different
 from each other? Master Yongjia said,

míng míng yǒu liù qù jué hòu kōng kōng wú dà qiān jì rán rú shì
 明明有六趣・覺後空空無大千。既然如是・
 "While dreaming, the Six Realms are obviously there. After awakening, the trichiliocosm is
 completely empty and nonexistent." Since it is such,

zé jīng yún cóng shì xī fāng guò shí wàn yì fō tǔ yǒu shì jiè
 則經云・從是西方・過十萬億佛土・有世界
 the [Amitābha] Sūtra states, "Over ten trillion buddha-lands to the west from here, there is a

míng yuē jí lè qí tǔ yǒu fó hào ā mí tuó jīn xiàn zài shuō fǎ
 名曰極樂・其土有佛號阿彌陀・今現在說法・
 realm called Ultimate Bliss. In that land there is a buddha called Amitābha who currently

zǒng bù chū wéi xīn jìng tǔ běn xìng mí tuó yě yóu shì ér zhī
 總不出唯心淨土・本性彌陀也。由是而知・
 manifests and expounds the Dharma." Nothing is outside of the Pure Land of one's own mind,
 nor the Amitābha of one's inherent nature. Through this, understand that you

jī jīn xiàn qián wáng guò mǒu qí shēng yě lián huá duó duǒ qí mò
 即今現前亡過某其生也蓮華朵朵・其歿

deceased spirits, *[names of deceased]*, gathered today are born in buds of lotuses and perish

yě háng shù chóng chóng wú yì shí bù dá lián bāng wú yí niàn
也 行 樹 重 重 • 無 一 時 不 達 蓮 邦 • 無 一 念
among rows of trees. There is not a single moment in which you do not reach the Land of

bù yī cí fù shěn rú shì qiě dào lí cǐ xīn fó zhòng shēng wài
不 依 慈 父 • 審 如 是 • 且 道 離 此 心 佛 眾 生 外 •
Lotuses. There is not a single thought in which you do not rely on the Compassionate Father.
Understand this! Furthermore, outside of this mind, the Buddha, and sentient beings,

bié yǒu shāng liáng chù yě wú
別 有 商 量 處 也 無 ?
is there any room left for debate?

● dà yuán jìng lǐ jué xiān āi bì ǒu huá zhōng yǒu shèng tāi
大 圓 鏡 裏 絕 纖 埃 • 碧 藕 華 中 有 聖 胎 •
In the great, perfect mirror[-like wisdom], defilements are ended.
In the bud of a jade-rooted lotus, exists a sacred embryo.

yáo wàng jīn shā chí zhǎo wài bǎo guāng cháng zhào yù lóu tái
遙 望 金 沙 池 沼 外 • 寶 光 常 照 玉 樓 臺 •
Gazing far beyond the pools of golden sand,
A jeweled radiance eternally shines on the jade pavilions.

● ná mó xī fāng jí lè shì jiè dà cí dà bēi ná mó ō mí tuó fó
南 無 西 方 極 樂 世 界 • 大 慈 大 悲 • [南 無] 阿 彌 陀 佛 •
Homage to the Western Land of Ultimate Bliss, Great Kindness and Great Compassion,
Amitābha Buddha!

▲ ná mó ō mí tuó fó repeat
南 無 阿 彌 陀 佛
Homage to Amitābha Buddha!

▲ ná mó guān shì yīn pú sà (3x)
南 無 觀 世 音 菩 薩



Homage to Avalokiteśvara Bodhisattva!

▲ ná mó dà shì zhì pú sà (3x)

南 無 大 勢 至 菩 薩

Homage to Mahāsthāmaprāpta Bodhisattva!

▲ ná mó qīng jìng dà hǎi zhòng pú sà (3x)

南 無 清 淨 大 海 眾 菩 薩

Homage to the Great Oceanic Assembly of Pure Bodhisattvas.

● shí fāng sān shì fó- ō mí tuó dì yī- jiǔ pǐn dù zhòng shēng-

十 方 三 世 佛 · 阿 彌 陀 第 一 · 九 品 度 眾 生 ·

Amitābha is foremost among the buddhas in the ten directions and three periods of time. He liberates sentient beings through the Nine Grades [of Lotuses],

wēi dé wú qióng jìn- wǒ jīn dà guī yī- chàn huǐ sān yè zuì-

威 德 無 窮 盡 · 我 今 大 歸 依 · 懺 悔 三 業 罪 ·

and his awe-inspiring virtue is inexhaustible. We now seek refuge in him, repenting for and reforming our transgressions of the three karmas [of body, speech, and mind].

fán yǒu zhū fú shàn- zhì xīn yòng huí xiàng-

凡 有 諸 福 善 · 至 心 用 回 向 ·

We sincerely dedicate all merits and virtues, vowing that— along with others who practice

yuàn tóng niàn fó rén- gǎn yīng suí shí xiàn-

願 同 念 佛 人 · 感 應 隨 時 現 ·

mindfulness of the Buddha—a response to our invocations will manifest at the proper time.

lín zhōng xī fāng jìng- fēn míng zài mù qián-

臨 終 西 方 境 · 分 明 在 目 前 ·

At the end of our lives, scenes of the Western Pure Land will appear clearly before our eyes.

jiàn wén jiē jīng jìn- tóng shēng jí lè guó-

見 聞 皆 精 進 · 同 生 極 樂 國 ·

Upon seeing and hearing this, we will be diligent and be reborn together in the Land of

jiàn fó liǎo shēng sǐ- rú fó dù yí qiè-

見佛了生死・如佛度一切。

Ultimate Bliss. Seeing the Buddha, we put an end to birth and death.

Like the Buddha, we will liberate all sentient beings.

wú biān fán nǎo duàn- wú liàng fǎ mén xiū-
無邊煩惱斷・無量法門修・

We vow to end limitless afflictions, to practice boundless Dharma methods,

shì yuàn dù zhòng shēng- zǒng yuàn chéng fó dào-
誓願度眾生・總願成佛道。

to liberate sentient beings, and to ultimately accomplish the path to Buddhahood.

xū kōng yǒu jìn- wǒ yuàn wú qióng-
虛空有盡・我願無窮。

Although emptiness has an end, our vows are inexhaustible!

● yuàn shēng xī fāng jìng tǔ zhōng- jiǔ pǐn lián huá wéi fù mǔ-
願生西方淨土中・九品蓮華為父母・

Vowing to be reborn in the Pure Land of the West,

The Nine Stages of Lotus Blossoms serve as parents.

huá kāi jiàn fó wù wú shēng- bú tuì pú sà wéi bàn lǚ
華開見佛悟無生・不退菩薩為伴侶。

When the blossom opens and the Buddha is seen, one awakens to non-arising

With non-regressive bodhisattvas as companions!

● fá bǎo shí nán liàng rú lái jīn kǒu jīn kǒu xuān yáng
法寶實難量・如來金口 [金口] 宣揚。

The Dharma Gem is truly difficult to measure. It was proclaimed by the Tathāgata's golden mouth.

lóng gōng hǎi zàng sàn tiān xiāng jué zhě sòng láng hán
龍宮海藏散天香・覺者誦琅函。

Kept in the Nāga Palace of the sea, heavenly incense is scattered about as Awakened Ones recite such precious texts.



yù zhóu xiá tiáo jīn xiě jīn xiě zì
玉 軸 霞 條 金 寫 [金 寫] 字 。

On jade scrolls and rosy strips, it is written in gold letters

sì pái qiū yàn qiū yàn chéng háng
似 排 秋 雁 [秋 雁] 成 行 。

And arranged in columns like the formation of wild geese in autumn.

xī yīn sān zàng qǔ lái táng wàn gǔ wéi fū yáng
昔 因 三 藏 取 來 唐 ． 萬 古 為 敷 揚 。

In the past, it was brought to the Tang Empire by the Tripiṭaka Master to be propagated for eternity!

▲ ná mó ō mí tuó fó repeat

南 無 阿 彌 陀 佛

Homage to Amitābha Buddha!

● gài wén xū ér yǒu míng dá zhī shēng jí ér wú xíng yǐng zhī xiàng
蓋 聞 虛 而 有 鳴 答 之 聲 ． 寂 而 無 形 影 之 相 。

It is said: in emptiness, there is both the sound of a call and response; in stillness, there is no appearance of form or shadow.

rán gǔ xiǎng zì rán fēi hū zhī ér bù dá fó shēn wú zuò fēi kòu zhī
然 谷 響 自 然 ． 非 呼 之 而 不 答 ． 佛 身 無 作 ． 非 扣 之

A valley naturally has an echo, but without a call there is no response. The Buddha's body does not stir; without a request there is no manifestation.

ér bù zhāng shàng lái qǐ jiàn dì èr shí xì niàn fó shì yǐ yuán
而 不 彰 ． 上 來 啟 建 第 二 時 繫 念 佛 事 已 圓 。

We have now completed the Second Period of the Liturgy of Steadfast Mindfulness.

rú shàng shū xūn tóu rù rú lái dà yuàn hǎi zhōng chū shēng gōng dé
如 上 殊 勳 ． 投 入 如 來 大 願 海 中 ． 出 生 功 德 ．

This extraordinary practice is dedicated to Amitābha's ocean of great vows, and the merits and virtues generated are dedicated specifically on behalf

duān wèi wáng líng mǒu xǐ chū yè gōu zēng zhǎng shàn gēn shé cǐ

耑 為 亡 靈 某 洗 除 業 垢 • 增 長 善 根 • 捨 此
of the deceased spirits, [names of deceased], to cleanse and eradicate their karmic defilements
as well as increase and grow their roots of virtue,

bào yuán wǎng shēng jìng tǔ dàn niàn zì cóng wú shǐ qì zhì
報 緣 • 往 生 淨 土 • 但 念 自 從 無 始 • 迄 至
so they may abandon their retributive conditions and be reborn in in the Pure Land. Think only
of how, since beginningless time until this present lifetime,

jīn shēng òu shēng jù hǎi zhú shì làng yǐ gāo dī yún diǎn tài qīng
今 生 • 漚 生 巨 海 • 逐 識 浪 以 高 低 • 雲 點 太 清 •
you have been born amidst the vast ocean—following the waves of consciousness, you went
through highs and lows. Clouds dot the sky—

rèn qíng fēng ér rén wǒ yú shì xún huán zhū qù liú zhuǎn sì shēng
任 情 風 而 人 我 • 於 是 循 環 諸 趣 • 流 轉 四 生 •
by the winds of emotions, you discriminated between yourself and others. Thus, you cycled
through the realms and tumbled through the Four Kinds of Birth.

yè hǎi máng máng zuì shān jí jí fěi píng fā lù hé suì xiāo chú
業 海 茫 茫 • 罪 山 岌 岌 • 匪 憑 發 露 • 曷 遂 消 除 •
Amassing a vast sea of karma and piling a lofty mountain of transgressions, without relying on
confession, how could they be eradicated?

chàn mó yí wǎng fā yuàn dāng lái zài láo fǎ zhòng zhì xīn
懺 摩 已 往 • 發 願 當 來 • 再 勞 法 眾 至 心
Repent for the past and make vows for the future. Again, I implore the Dharma assembly to

chàn huǐ fā yuàn
懺 悔 發 願 •
sincerely repent and reform as well as make vows.

● wǎng xī suǒ zào zhū è yè [prostrate after repetition.]
往 昔 所 造 諸 惡 業

Due to beginningless greed, anger, and ignorance,

• • • • • • • •



jiē yóu wú shǐ tān chēn chī [prostrate] after repetition.]
 皆 由 無 始 貪 瞋 痴
 Arising from our body, speech, and mind,

cóng shēn yǔ yì zhī suǒ shēng [prostrate] after repetition.]
 從 身 語 意 之 所 生
 For all transgressions that we have committed in the past—

yí qiè zuì zhàng jiē chàn huǐ [prostrate] after repetition.]
 一 切 罪 障 皆 懺 悔
 All obstructive transgressions—we seek repentance and reform!

● zhòng shēng wú biān shì yuàn dù [prostrate] after repetition.]
 眾 生 無 邊 誓 願 度
 Boundless sentient beings, we vow to liberate;

fán nǎo wú jìn shì yuàn duàn [prostrate] after repetition.]
 煩 惱 無 盡 誓 願 斷
 Endless afflictions, we vow to end;

fǎ mén wú liàng shì yuàn xué [prostrate] after repetition.]
 法 門 無 量 誓 願 學
 Limitless Dharma methods, we vow to learn;

fó dào wú shàng shì yuàn chéng
 佛 道 無 上 誓 願 成
 Peerless Buddhahood, we vow to attain!

▲ ná mó pǔ xián wáng pú sà mó hē sà (3x)
 南 無 普 賢 王 菩 薩 摩 訶 薩
 Homage to Samantabhadra Bodhisattva-Mahāsattva!

● shàng lái chàn huǐ fā yuàn yǐ jìng jù xíng yóu rén jù yǎn mù
上 來 懺 悔 發 願 已 竟 。 具 行 猶 人 具 眼 目 。

We have now finished repenting and reforming as well as making vows. Having this practice is

yuàn rú rì yuè dēng guāng míng yī guāng zhào zhú jiàn fēn míng
願 如 日 月 燈 光 明 。 依 光 照 燭 見 分 明 。

like a person having eyes. Vows are like the radiance of the sun, moon, or a lamp. By the light's illumination, one's vision is clear.

xíng zhě fāng néng dá qián jìng shì yǐ niàn fó zhī rén ruò bù fā yuàn
行 者 方 能 達 前 境 。 是 以 念 佛 之 人 。 若 不 發 願

Only then can a practitioner reach his destination. Putting this [in the context of] people who are mindful of the Buddha, if they do not make vows to be reborn [in the Pure Land],

wǎng shēng zòng yǒu gōng hèn yì chéng xū shè yǐ bú shùn fó gù
往 生 。 縱 有 功 行 。 亦 成 虛 設 。 以 不 順 佛 故 。

then even if they conduct meritorious practices, these will be done in vain because they do not follow [the teachings of] the Buddha.

jīn ěr wáng líng dāng zhī cǐ yì
今 爾 亡 靈 。 當 知 此 意 。

Now, deceased spirits, you should understand the meaning of this.

● ō mí tuó fó wú shàng yī wáng
阿 彌 陀 佛 。 無 上 醫 王 。

Amitābha Buddha is the Peerless King of Healing.

wéi wéi jīn xiàng fàng háo guāng kú hǎi zuò cí háng
巍 巍 金 相 放 毫 光 。 苦 海 作 慈 航 。

His majestic golden appearance emits radiance from his ūṇā.

In the sea of suffering, he is a compassionate ferry

jiú pǐn lián bāng tóng yuàn wǎng xī fāng
九 品 蓮 邦 。 同 願 往 西 方 。

[which guides] beings to the Land of the Nine Grades of Lotuses. Together, we vow to be



reborn in the [Pure Land of the] West!

▲ ná mó lián chí huì pú sà mó hē sà (3x)

南 無 蓮 池 會 菩 薩 摩 訶 薩

Homage to the Lotus Pool Oceanic Assembly of Bodhisattva-Mahāsattvas!

mó hē bō ruǐ bō luó mì

摩 訶 般 若 波 羅 蜜。

Mahāprajñāpāramitā!

【Liturgy of the Third Period ^{dì sān shí fó shì} 第三時佛事】

▲ ná mó lián chí hǎi huì fó pú sà (3x)

南 無 蓮 池 海 會 佛 菩 薩

Homage to the Lotus Pool Oceanic Assembly of Buddhas and Bodhisattvas!

● fó shuō ō mí tuó jīng

佛 說 阿 彌 陀 經

Amitābha Sūtra as Discoursed by the Buddha

rú shì wǒ wén yì shí fó zài shè wèi guó qí shù jǐ gū dú yuán

如 是 我 聞 · 一 時 佛 在 舍 衛 國 · 祇 樹 給 孤 獨 園 ·

Thus have I heard, once, the Buddha was residing in the capital city Śrāvastī, at Jeta's Grove-

yǔ dà bǐ qiū sēng qiān èr bǎi wǔ shí rén jù jiē shì dà ō luó hàn

與 大 比 丘 僧 · 千 二 百 五 十 人 俱 · 皆 是 大 阿 羅 漢 ·

Anāthapiṇḍada's Garden, with an assembly of great bhikṣus numbering 1,250 in all. They were

zhòng suǒ zhī shì zhǎng lǎo shè lì fó mó hé mù jiàn lián

眾 所 知 識 。 長 老 舍 利 弗 、 摩 訶 目 犍 連 、

all great arhats well known to the assembly, including Elder Śāriputra, Mahāmaudgalyāyana,

mó hé jiā shè mó hē jiā zhān yán mó hē jù xī luó lí pó duō

摩 訶 迦 葉 、 摩 訶 迦 旃 延 、 摩 訶 俱 絺 羅 、 離 婆 多 、

Mahākāśyapa, Mahākātyāyana, Mahākauṣṭhila, Revata,

zhōu lì pán tuó qié nán tuó ō nán tuó luó hóu luó jiāo fàn

周 利 槃 陀 伽 、 難 陀 、 阿 難 陀 、 羅 睺 羅 、 憍 梵

Śuddhipanthakena, Nanda, Ānanda, Rāhula, Gavāṃpati,

pō tí bīn tóu lú pō luó duò jiā liú tuó yí mó hē jié bīn nà

波 提 、 賓 頭 盧 頗 羅 墮 、 迦 留 陀 夷 、 摩 訶 劫 賓 那 、

Piṇḍolabhāradvāja, Kālodayin, Mahākapphiṇa,

bó jū luó ō niǎo lóu tuó rú shì děng zhū dà dì zǐ bìng zhū

薄 拘 羅 、 阿 菟 樓 駄 · 如 是 等 諸 大 弟 子 。 並 諸

Vakkula, Aniruddha, and many other such great disciples.



pú sà mó hē sà wén shū shī lì fǎ wáng zǐ ō yì duō pú sà
 菩薩摩訶薩・文殊師利法王子、阿逸多菩薩、
 There were also bodhisattva-mahāsattvas including Dharma Prince Mañjuśrī, Ajita Bodhisattva,

qián tuó hé tí pú sà cháng jīng jìn pú sà yǔ rú shì děng zhū dà
 乾陀訶提菩薩、常精進菩薩・與如是等諸大
 Gandahastin Bodhisattva, Nityodyukta Bodhisattva, among other great bodhisattvas as well.

pú sà jí shì tí huán yīn děng wú liàng zhū tiān dà zhòng jù
 菩薩・及釋提桓因等無量諸天大眾俱。
 There was also Śakra, Lord of the Devas, along with innumerable other devas, together with the

ěr shí fó gào zhǎng lǎo shè lì fó cóng shì xī fāng guò shí wàn
 爾時佛告長老舍利弗・從是西方・過十萬
 great assembly. At that time, the Buddha addressed Elder Śāriputra, saying, "Over ten trillion

yì fó tǔ yǒu shì jiè míng yuē jí lè qí tǔ yǒu fó hào
 億佛土・有世界名曰極樂。其土有佛・號
 buddha-lands to the west from here, there is a realm called Ultimate Bliss. In that land, there is a

ō mí tuó jīn xiàn zài shuō fǎ shè lì fó bí tǔ hé gù míng wéi
 阿彌陀・今現在說法。舍利弗！彼土何故名為
 buddha called Amitābha who currently manifests and expounds the Dharma. Śāriputra, why is

jí lè qí guó zhòng shēng wú yǒu zhòng kǔ dàn shòu zhū lè
 極樂？其國眾生・無有眾苦・但受諸樂・
 that land called Ultimate Bliss? Sentient beings in that land do not have any sufferings, but

gù míng jí lè yòu shè lì fó jí lè guó tǔ qī chóng lán xún
 故名極樂。又舍利弗！極樂國土・七重欄楯、
 rather experience every type of bliss. Thus, it is called Ultimate Bliss. Furthermore, Śāriputra, the
 Land of Ultimate Bliss has seven tiers of railing,

qī chóng luó wǎng qī chóng háng shù jiē shì sì bǎo zhōu zā wéi
 七重羅網、七重行樹・皆是四寶周匝圍
 seven layers of netting, and seven rows of trees. These are all made of four kinds of precious

rào shì gù bǐ guó míng wéi jí lè yòu shè lì fó jí lè guó
繞。是故彼國。名為極樂。又舍利弗！極樂國
jewels and encircle the entire land. This is why that land is called Ultimate Bliss. Furthermore, Śāriputra,

tǔ yǒu qī bǎo chí bā gōng dé shuǐ chōng mǎn qí zhōng
土。有七寶池。八功德水。充滿其中。
the Land of Ultimate Bliss has pools made of the Seven Treasures, which are filled with the

chí dǐ chún yǐ jīn shā bù dì sì biān jiē dào jīn yín liú lí
池底純以金沙布地。四邊階道。金、銀、瑠璃、
Water of Eight Merits and Virtues. The bottoms of the ponds are covered solely in gold sand,
and the steps on all four sides are made of gold, silver, beryl,

bō lí hé chéng shàng yǒu lóu gé yì yǐ jīn yín liú lí
玻瓈合成。上有樓閣。亦以金、銀、瑠璃、
and crystal. Above, there are pavilions which are adorned and decorated with gold, silver, beryl,

bō lí chē qú chì zhū má nǎo ér yán shì zhī chí zhōng lián
玻瓈、磑磑、赤珠、瑪瑙。而嚴飾之。池中蓮
crystal, agate, red pearl, and carnelian. Within the ponds, there are lotus flowers as large as

huá dà rú chē lún qīng sè qīng guāng huáng sè huáng guāng
華。大如車輪。青色青光。黃色黃光。
chariot wheels: these are blue in color with a blue radiance, yellow in color with a yellow radiance,

chì sè chì guāng bái sè bái guāng wēi miào xiāng jié shè lì fó
赤色赤光。白色白光。微妙香潔。舍利弗！
red in color with a red radiance, and white in color with a white radiance. They are subtle and
wondrous, fragrant and pure. Śāriputra,

jí lè guó tǔ chéng jiù rú shì gōng dé zhuāng yán yòu shè lì
極樂國土。成就如是功德莊嚴。又舍利
the Land of Ultimate Bliss is adorned through the accomplishment of such merits and virtues.

fó bǐ fó guó tǔ cháng zuò tiān yuè huáng jīn wéi dì zhòu yè
弗！彼佛國土。常作天樂。黃金為地。晝夜
Furthermore, Śāriputra, in that buddha's land, heavenly music plays continually, and the ground
is made of gold. In the six periods of the day and night,



liù shí yǔ tiān màn tuó luó huá qí tǔ zhòng shēng cháng yǐ
六時・雨天曼陀羅華。其土眾生・常以
the māṇḍārava flowers rain down from the sky. Often, early in the morning, beings in that land

qīng dàn gè yǐ yī gé chéng zhòng miào huá gòng yǎng tā fāng
清旦・各以衣祴・盛眾妙華・供養他方
hold the hems of their robes, filling them with all kinds of wondrous flowers and offer them to

shí wàn yì fó jí yǐ shí shí huán dào běn guó fàn shí jīng xíng
十萬億佛・即以食時・還到本國・飯食經行。
trillions of buddhas in other places. At mealtime, they return to their original land to eat and

shè lì fó jí lè guó tǔ chéng jiù rú shì gōng dé zhuāng yán
舍利弗！極樂國土・成就如是功德莊嚴。
walk in meditation. Śāriputra, the Land of Ultimate Bliss is adorned through the accomplishment

fù cì shè lì fó bǐ guó cháng yǒu zhǒng zhǒng qí miào zá sè zhī
復次舍利弗！彼國常有種種奇妙雜色之
of such merits and virtues. Furthermore, Śāriputra, in that land, there are always various kinds

niǎo bái hè kǒng què yīng wǔ shè lì jiā líng pín qié gòng
鳥・白鶴、孔雀、鸚鵡、舍利、迦陵頻伽、共
of rare and marvelous multi-colored birds such as snow cranes, peacocks, parrots, egrets,
kalavinkas, and conjoined birds.

mìng zhī niǎo shì zhū zhòng niǎo zhòu yè liù shí chū hé yǎ yīn
命之鳥。是諸眾鳥・晝夜六時・出和雅音。
These various birds sing harmonious and elegant sounds during the six periods of the day and night.

qí yīn yǎn chàng wǔ gēn wǔ lì qī pú tí fēn bā shèng dào
其音演暢・五根、五力、七菩提分、八聖道
Their voices expound teachings such as the Five Roots, Five Powers, Seven Factors of Awakening,
and Noble Eightfold Path.

fēn rú shì děng fǎ qí tǔ zhòng shēng wén shì yīn yǐ jiē xī
分・如是等法。其土眾生・聞是音已・皆悉
Having heard these sounds, beings in that land are all fully mindful of the Buddha, mindful of

niàn fó niàn fǎ niàn sēng shè lì fó rǔ wù wèi cí niǎo
 念佛、念法、念僧。舍利弗！汝勿謂此鳥。
 the Dharma, and mindful of the Sangha. Śāriputra, you should not say that these birds are born

shí shì zuì bào suǒ shēng suǒ yí zhě hé bǐ fó guó tǔ wú sān
 實是罪報所生。所以者何？彼佛國土。無三
 due to their karmic transgressions. Why is that? In that buddha's land, the three lower realms

è dào shè lì fó qí fó guó tǔ shàng wú è dào zhī míng
 惡道。舍利弗！其佛國土。尚無惡道之名。
 do not exist. Śāriputra, that buddha's land does not even have a name for the lower realms,

hé kuàng yǒu shí shì zhū zhòng niǎo jiē shì ō mí tuó fó yù lìng
 何況有實？是諸眾鳥。皆是阿彌陀佛。欲令
 so how could they exist? These various birds are all born through transformation from

fǎ yīn xuān liú biàn huà suǒ zuò shè lì fó bǐ fó guó tǔ
 法音宣流。變化所作。舍利弗！彼佛國土。
 Amitābha Buddha's desire to proclaim the sounds of the Dharma everywhere. Śāriputra, in that

wēi fēng chuī dòng zhū bǎo háng shù jí bǎo luó wǎng chū wēi
 微風吹動。諸寶行樹。及寶羅網。出微
 buddha's land, the gentle wind blows through the rows of jeweled trees and jeweled nets, producing a

miào yīn pì rú bǎi qiān zhǒng yuè tóng shí jù zuò wén shì yīn
 妙音。譬如百千種樂。同時俱作。聞是音
 subtle and wondrous sound, as if a hundred thousand instruments were playing simultaneously.

zhě zì rán jiē shēng niàn fó niàn fǎ niàn sēng zhī xīn shè lì
 者。自然皆生念佛、念法、念僧之心。舍利
 Those who hear this sound all naturally give rise to the mind of being mindful of the Buddha,
 mindful of the Dharma, and mindful of the Sangha.

fó qí fó guó tǔ chéng jiù rú shì gōng dé zhuāng yán shè lì
 弗！其佛國土。成就如是功德莊嚴。舍利
 Śāriputra, that buddha's land is adorned through the accomplishment of such merits and virtues.



fó yú rǔ yì yún hé bǐ fó hé gù hào ō mí tuó shè lì fó
弗！於汝意云何。彼佛何故號阿彌陀？舍利弗！

Śāriputra, what do you think? For what reason is that buddha called Amitābha? Śāriputra,

bǐ fó guāng míng wú liàng zhào shí fāng guó wú suǒ zhàng ài
彼佛光明無量。照十方國。無所障礙。

the radiance of that buddha is immeasurable, illuminating the lands of the ten directions without

shì gù hào wéi ō mí tuó yòu shè lì fó bǐ fó shòu mìng jí qí
是故號為阿彌陀。又舍利弗！彼佛壽命。及其

any obstruction. For this reason, he is called Amitābha. Furthermore, Śāriputra, the lifespan of that

rén mín wú liàng wú biān ō sēng qí jié gù míng ō mí tuó
人民。無量無邊阿僧祇劫。故名阿彌陀。

buddha and his people extend to immeasurable, limitless kalpas. For this reason, he is also called

shè lì fó ō mí tuó fó chéng fó yǐ lái yú jīn shí jié yòu shè
舍利弗！阿彌陀佛。成佛以來。於今十劫。又舍

Amitāyus. Śāriputra, ten kalpas have passed since Amitābha Buddha became a buddha.

lì fó bǐ fó yǒu wú liàng wú biān shēng wén dì zǐ jiē ō luó
利弗！彼佛有無量無邊聲聞弟子。皆阿羅

Furthermore, Śāriputra, that buddha has immeasurable, limitless śrāvaka disciples— all arhats

hàn fēi shì suàn shù zhī suǒ néng zhī zhū pú sà zhòng yì fù rú
漢。非是算數之所能知。諸菩薩眾。亦復如

—beyond the knowledge of any numerical calculations. The assembly of bodhisattvas is also

shì shè lì fó bǐ fó guó tǔ chéng jiù rú shì gōng dé zhuāng
是。舍利弗！彼佛國土。成就如是功德莊

equally vast. Śāriputra, that buddha's land is adorned through the accomplishment of such merits

yán yòu shè lì fó jí lè guó tǔ zhòng shēng shēng zhě jiē
嚴。又舍利弗！極樂國土。眾生生者。皆

and virtues. Furthermore, Śāriputra, when sentient beings are reborn in the Land of Ultimate Bliss,

shì ō pí bá zhì qí zhōng duō yǒu yì shēng bǔ chù qí shù
是阿鞞跋致。其中多有一生補處其數

they are all avaivartikas. Among them, those who only have one more birth—those who will fill

shèn duō fēi shì suàn shù suǒ néng zhī zhī dàn kě yǐ wú liàng wú
甚多・非是算數所能知之・但可以無量無
the [buddha's] seat—are incredibly numerous, beyond the knowledge of any numerical calculations.
Only after speaking for immeasurable,

biān ā sēng qí shuō shè lì fó zhòng shēng wén zhě yīng dāng
邊阿僧祇說。舍利弗！眾生聞者・應當
limitless asamkhyeya kalpas can this number be conveyed. Śāriputra, sentient beings who hear of

fā yuàn yuàn shēng bǐ guó suǒ yǐ zhě hé dé yǔ rú shì zhū
發願・願生彼國。所以者何？得與如是諸
this should vow to be reborn in that land. Why is this? Because they will be able to assemble

shàng shàn rén jù huì yí chù shè lì fó bù kě yí shǎo shàn gēn
上善人俱會一處。舍利弗！不可以少善根
together in one place with such people of superior virtue. Śāriputra, those with few virtuous roots

fú dé yīn yuán dé shēng bǐ guó shè lì fó ruò yǒu shàn nán
福德因緣・得生彼國。舍利弗！若有善男
and few causes and conditions of blessings and virtues cannot be reborn in that land. Śāriputra, if

zǐ shàn nǚ rén wén shuō ā mí tuó fó zhí chí míng hào ruò yí
子、善女人・聞說阿彌陀佛・執持名號・若一
there are virtuous men or virtuous women who hear others speak of Amitābha Buddha and hold

rì ruò èr rì ruò sān rì ruò sì rì ruò wǔ rì ruò liù rì
日、若二日、若三日、若四日、若五日、若六日、
fast to his name for one day, two days, three days, four days, five days, six days,

ruò qī rì yì xīn bú luàn qí rén lín mìng zhōng shí ā mí tuó
若七日・一心不亂・其人臨命終時・阿彌陀
or seven days single-mindedly without distraction, then at the end of their lives, Amitābha
Buddha

fó yǔ zhū shèng zhòng xiàn zài qí qián shì rén zhōng shí xīn
佛・與諸聖眾・現在其前。是人終時・心
and his sacred assembly will appear before them, and so, at the end of their lives, their minds



bù diān dǎo jí dé wǎng shēng ō mí tuó fó jí lè guó tǔ shè
不顛倒・即得往生阿彌陀佛・極樂國土。舍
will not have inverted views, and they will swiftly attain rebirth in Amitābha Buddha's Land of

lì fó wǒ jiàn shì lì gù shuō cǐ yán ruò yǒu zhòng shēng wén
利弗！我見是利・故說此言・若有眾生・聞
Ultimate Bliss. Śāriputra, because I see these benefits, I proclaim these words: 'If there are sentient

shì shuō zhě yīng dāng fā yuàn shēng bǐ guó tǔ shè lì fó rú
是說者・應當發願・生彼國土。舍利弗！如
beings who hear this teaching, they should vow to be reborn in that land.' Śāriputra, just as I
now

wǒ jīn zhě zàn tàn ō mí tuó fó bù kě sī yì gōng dé zhī lì
我今者・讚歎阿彌陀佛・不可思議功德之利・
praise the benefits of Amitābha Buddha's inconceivable and inexpressible merits and virtues,

dōng fāng yì yǒu ō chù pí fó xū mí xiàng fó dà xū mí fó
東方亦有・阿闍鞞佛、須彌相佛、大須彌佛、
so do the buddhas in the realms of the eastern direction as numerous as the sands of the

xū mí guāng fó miào yīn fó rú shì děng héng hé shā shù zhū fó
須彌光佛、妙音佛、如是等恒河沙數諸佛。
Ganges River, including Akṣobhya Buddha, Merudhvaja Buddha, Mahāmeru Buddha,
Meruprabhāsa Buddha, and Mañjuśvara Buddha. While dwelling in their own lands,

gè yú qí guó chū guǎng cháng shé xiàng piàn fù sān qiān dà qiān
各於其國・出廣長舌相・徧覆三千大千
they extend their characteristic long, broad tongues which encompass the trichiliocosm to proclaim

shì jiè shuō chéng shí yán rú děng zhòng shēng dāng xìn shì chēng
世界・說誠實言・汝等眾生・當信是稱
these true and honest words: 'You sentient beings should have faith in this, the Invoking and Praising

zàn bù kě sī yì gōng dé yí qiè zhū fó suǒ hù niàn jīng shè lì
讚不可思議功德・一切諸佛所護念經。舍利
the Inconceivable and Inexpressible Merits and Virtues, Mindful Protection by All Buddhas Sūtra.'

fó nán fāng shì jiè yǒu rì yuè dēng fó míng wén guāng fó
 弗！南方世界・有日月燈佛、名聞光佛、
 Śāriputra, there are also the buddhas in the realms of the southern direction as numerous as
 the sands of the Ganges River, including Candrasūryapradīpa Buddha, Yaśasrabha Buddha,

dà yàn jiān fó xū mí dēng fó wú liàng jīng jìn fó rú shì děng
 大燄肩佛、須彌燈佛、無量精進佛・如是等
 Mahārciskandha Buddha, Merupradīpa Buddha, and Anantavīrya Buddha. While dwelling in

héng hé shā shù zhū fó gè yú qí guó chū guǎng cháng shé xiàng
 恒河沙數諸佛。各於其國・出廣長舌相・
 their own lands, they extend their characteristic long, broad tongues which encompass the

piàn fù sān qiān dà qiān shì jiè shuō chéng shí yán rú děng zhòng
 徧覆三千大千世界・說誠實言・汝等眾
 trichiliocosm to proclaim these true and honest words: 'You sentient beings should have faith
 in

shēng dāng xìn shì chēng zàn bù kě sī yì gōng dé yí qiè zhū fó
 生・當信是稱讚不可思議功德・一切諸佛
 this, the Invoking and Praising the Inconceivable and Inexpressible Merits and Virtues, Mindful

suǒ hù niàn jīng shè lì fó xī fāng shì jiè yǒu wú liàng shòu fó
 所護念經。舍利弗！西方世界・有無量壽佛、
 Protection by All Buddhas Sūtra.' Śāriputra, there are also the buddhas in the realms of the
 western direction as numerous as the sands of the Ganges River, including Amitāyus Buddha,

wú liàng xiàng fó wú liàng chuáng fó dà guāng fó dà míng fó
 無量相佛、無量幢佛、大光佛、大明佛、
 Amitaketu Buddha, Amitadhva Buddha, Mahārabha Buddha, Mahārabhāsa Buddha,

bǎo xiàng fó jìng guāng fó rú shì děng héng hé shā shù zhū fó
 寶相佛、淨光佛・如是等恒河沙數諸佛。
 Ratnaketu Buddha, and Śuddharaśmiprabha Buddha. While dwelling in their own lands, they

gè yú qí guó chū guǎng cháng shé xiàng piàn fù sān qiān dà
 各於其國・出廣長舌相・徧覆三千大
 extend their characteristic long, broad tongues which encompass the trichiliocosm to proclaim these



qiān shì jiè shuō chéng shí yán rú děng zhòng shēng dāng xìn shì
千 世 界 • 說 誠 實 言 • 汝 等 眾 生 • 當 信 是
true and honest words: 'You sentient beings should have faith in this, the Invoking and Praising

chēng zàn bù kě sī yì gōng dé yí qiè zhū fó suǒ hù niàn jīng
稱 讚 不 可 思 議 功 德 • 一 切 諸 佛 所 護 念 經 。
the Inconceivable and Inexpressible Merits and Virtues, Mindful Protection by All Buddhas Sūtra.'

shè lì fó běi fāng shì jiè yǒu yàn jiān fó zuì shèng yīn fó
舍 利 弗 ! 北 方 世 界 • 有 燄 肩 佛、最 勝 音 佛、
Śāriputra, there are also the buddhas in the realms of the northern direction as numerous as
the sands of the Ganges River, including Arciskandha Buddha, Vaiśvānaranirghoṣa Buddha,

nán jǔ fó rì shēng fó wǎng míng fó rú shì děng héng hé shā
難 沮 佛、日 生 佛、網 明 佛 • 如 是 等 恒 河 沙
Duṣpradharṣa Buddha, Ādityasaṃbhava Buddha, and Jālinīrabha Buddha. While dwelling in their

shù zhū fó gè yú qí guó chū guǎng cháng shé xiàng piàn fù sān
數 諸 佛。各 於 其 國 • 出 廣 長 舌 相 • 徧 覆 三
own lands, they extend their characteristic long, broad tongues which encompass the trichiliocosm

qiān dà qiān shì jiè shuō chéng shí yán rú děng zhòng shēng
千 大 千 世 界 • 說 誠 實 言 • 汝 等 眾 生 •
to proclaim these true and honest words: 'You sentient beings should have faith in this, the Invoking

dāng xìn shì chēng zàn bù kě sī yì gōng dé yí qiè zhū fó suǒ hù
當 信 是 稱 讚 不 可 思 議 功 德 • 一 切 諸 佛 所 護
and Praising the Inconceivable and Inexpressible Merits and Virtues, Mindful Protection by All

niàn jīng shè lì fó xià fāng shì jiè yǒu shī zǐ fó míng wén
念 經。舍 利 弗 ! 下 方 世 界 • 有 師 子 佛、名 聞
Buddhas Sūtra.' Śāriputra, there are also the buddhas in the realms of the nadir as numerous as
the sands of the Ganges River, including Simha Buddha, Yaśas Buddha,

fó míng guāng fó dá mó fó fǎ chuáng fó chí fǎ fó rú shì
佛、名 光 佛、達 摩 佛、法 幢 佛、持 法 佛 • 如 是
Yaśasprabhāsa Buddha, Dharma Buddha, Dharmadhva Buddha, and Dharmadhara Buddha.

děng héng hé shā shù zhū fó gè yú qí guó chū guǎng cháng shé
等 恒 河 沙 數 諸 佛。各 於 其 國。出 廣 長 舌
While dwelling in their own lands, they extend their characteristic long, broad tongues which

xiàng piàn fù sān qiān dà qiān shì jiè shuō chéng shí yán rú děng
相。徧 覆 三 千 大 千 世 界。說 誠 實 言。汝 等
encompass the trichiliocosm to proclaim these true and honest words: 'You sentient beings should

zhòng shēng dāng xìn shì chēng zàn bù kě sī yì gōng dé yí qiè
眾 生。當 信 是 稱 讚 不 可 思 議 功 德。一 切
have faith in this, the Invoking and Praising the Inconceivable and Inexpressible Merits and Virtues,

zhū fó suǒ hù niàn jīng shè lì fó shàng fāng shì jiè yǒu fàn yīn
諸 佛 所 護 念 經。舍 利 弗！上 方 世 界。有 梵 音
Mindful Protection by All Buddhas Sūtra.' Śāriputra, there are also the buddhas in the realms of
the zenith as numerous as the sands of the Ganges River, including Brahmaghoṣa Buddha,

fó sù wáng fó xiāng shàng fó xiāng guāng fó dà yàn jiān fó
佛、宿 王 佛、香 上 佛、香 光 佛、大 燄 肩 佛、
Nakṣatrarāja Buddha, Gandhottama Buddha, Gandhaprabhāsa Buddha, Mahārciskandha Buddha,

zá sè bǎo huá yán shēn fó suō luó shù wáng fó bǎo huá dé fó
雜 色 寶 華 嚴 身 佛、娑 羅 樹 王 佛、寶 華 德 佛、
Ratnakusumasampūṣpitagātra Buddha, Śālendrarāja Buddha, Ratnotpalaśrī Buddha,

jiàn yí qiè yì fó rú xū mí shān fó rú shì děng héng hé shā shù
見 一 切 義 佛、如 須 彌 山 佛。如 是 等 恒 河 沙 數
Sarvārthadarśa Buddha, and Sumerukalpa Buddha. While dwelling in their own lands, they

zhū fó gè yú qí guó chū guǎng cháng shé xiàng piàn fù sān
諸 佛。各 於 其 國。出 廣 長 舌 相。徧 覆 三
extend their characteristic long, broad tongues which encompass the trichiliocosm to proclaim

qiān dà qiān shì jiè shuō chéng shí yán rú děng zhòng shēng
千 大 千 世 界。說 誠 實 言。汝 等 眾 生。
these true and honest words: 'You sentient beings should have faith in this, the Invoking and



dāng xìn shì chēng zàn bù kě sī yì gōng dé yí qiè zhū fó suǒ hù
當 信 是 稱 讚 不 可 思 議 功 德 · 一 切 諸 佛 所 護

Praising the Inconceivable and Inexpressible Merits and Virtues, Mindful Protection by All Buddhas

niàn jīng shè lì fó yú rǔ yì yún hé hé gù míng wéi yí qiè zhū
念 經 。 舍 利 弗 ！ 於 汝 意 云 何 · 何 故 名 為 一 切 諸

Sūtra.' Śāriputra, what do you think? Why is this teaching named the Mindful Protection by All

fó suǒ hù niàn jīng shè lì fó ruò yǒu shàn nán zǐ shàn nǚ rén
佛 所 護 念 經 ？ 舍 利 弗 ！ 若 有 善 男 子 、 善 女 人 ·

Buddhas Sūtra? Śāriputra, if there are virtuous men and virtuous women who hear this Sūtra,

wén shì jīng shòu chí zhě jí wén zhū fó míng zhě shì zhū shàn
聞 是 經 受 持 者 · 及 聞 諸 佛 名 者 · 是 諸 善

accept and uphold it, as well those who hear the names of the various buddhas, these virtuous

nán zǐ shàn nǚ rén jiē wéi yí qiè zhū fó zhī suǒ hù niàn jiē
男 子 、 善 女 人 · 皆 為 一 切 諸 佛 之 所 護 念 · 皆

men and virtuous women will receive the protection and mindful thoughts of all buddhas and

dé bú tuì zhuǎn yú ō niǎo duō luó sān miǎo sān pú tí shì gù shè
得 不 退 轉 於 阿 耨 多 羅 三 藐 三 菩 提 。 是 故 舍

they will never retrogress from anuttarāsamyakṣambodhi. Therefore, Śāriputra, you should all

lì fó rú děng jiē dāng xìn shòu wó yǔ jí zhū fó suǒ shuō shè
利 弗 ！ 汝 等 皆 當 信 受 我 語 · 及 諸 佛 所 說 。 舍

have faith in and accept my words and the words of all buddhas.

lì fó ruò yǒu rén yǐ fā yuàn jīn fā yuàn dāng fā yuàn yù
利 弗 ！ 若 有 人 · 已 發 願 、 今 發 願 、 當 發 願 · 欲

Śāriputra, if there are people who have already vowed, are currently vowing, or will vow to be

shēng ō mí tuó fó guó zhě shì zhū rén děng jiē dé bú tuì zhuǎn
生 阿 彌 陀 佛 國 者 · 是 諸 人 等 · 皆 得 不 退 轉

reborn in Amitābha Buddha's land, then these people will never retrogress from

yú ō niǎo duō luó sān miǎo sān pú tí yú bǐ guó tǔ ruò yǐ

於阿耨多羅三藐三菩提。於彼國土。若已
anuttarāsamyaṁbodhi. They will either have already been reborn,

shēng ruò jīn shēng ruò dāng shēng shì gù shè lì fó zhū shàn
生、若今生、若當生。是故舍利弗！諸善
are currently being reborn, or will be reborn in that land. Therefore, Śāriputra,

nán zǐ shàn nǚ rén ruò yǒu xìn zhě yīng dāng fā yuàn shēng
男子、善女人。若有信者。應當發願。生
if virtuous men and virtuous women have faith, they should vow to be reborn in that land.

bǐ guó tǔ shè lì fó rú wǒ jīn zhě chēng zàn zhū fó bù kě sī
彼國土。舍利弗！如我今者。稱讚諸佛不可思
Śāriputra, just as I now praise the inconceivable and inexpressible merits and virtues of other

yì gōng dé bǐ zhū fó děng yì chēng zàn wǒ bù kě sī yì gōng
議功德。彼諸佛等。亦稱讚我不可思議功
buddhas, the other buddhas also praise my inconceivable and inexpressible merits and virtues,

dé ér zuò shì yán shì jiā móu ní fó néng wèi shèn nán xī yǒu
德。而作是言。釋迦牟尼佛能為甚難希有
saying: 'Sākyamuni Buddha has accomplished an extremely rare task.

zhī shì néng yú suō pó guó tǔ wǔ zhuó è shì jié zhuó jiàn
之事。能於娑婆國土。五濁惡世。劫濁、見
In the Sahā Realm, during the evil period of Five Degenerations—the degenerations of kalpa,

zhuó fán nǎo zhuó zhòng shēng zhuó mìng zhuó zhōng dé ā
濁、煩惱濁、眾生濁、命濁中。得阿
views, afflictions, sentient beings, and lifespan—

niǎo duō luó sān miǎo sān pú tí wèi zhū zhòng shēng shuō shì yí
耨多羅三藐三菩提。為諸眾生。說是一
he has attained anuttarāsamyaṁbodhi and, for the sake of all sentient beings, has
proclaimed

qiè shì jiān nán xìn zhī fǎ shè lì fó dāng zhī wǒ yú wǔ zhuó è
切世間難信之法。舍利弗！當知我於五濁惡
this teaching which is difficult to believe in all the realms.' Śāriputra, you should know that in the



shì xíng cǐ nán shì dé ō niǎo duō luó sān miǎo sān pú tí wèi
世・行此難事・得阿耨多羅三藐三菩提・為
evil period of the Five Degenerations, I have accomplished this difficult task. I have attained

yí qiè shì jiān shuō cǐ nán xìn zhī fǎ shì wéi shèn nán fó shuō
一切世間說此難信之法・是為甚難。佛說
anuttarāsamyaṃsambodhi, and, for the sake of all realms, proclaimed this teaching which is
difficult for beings to believe. This is indeed extremely difficult."

cǐ jīng yǐ shè lì fó jí zhū bǐ qiū yí qiè shì jiān tiān rén
此經已・舍利弗及諸比丘・一切世間天、人、
After the Buddha delivered this sūtra, Śāriputra and all the bhikṣus, together with beings of all

ō xiū luó děng wén fó suǒ shuō huān xǐ xìn shòu zuò lǐ ér qù
阿修羅等・聞佛所說・歡喜信受・作禮而去。
realms, including devas, humans, and asūras, upon hearing what the Buddha discoursed,
rejoiced and reverently accepted the teaching, then prostrated and departed.

fó shuō ō mí tuó jīng
佛說阿彌陀經

Amitābha Sūtra as Discoursed by the Buddha (end)

● bá yí qiè yè zhàng gēn běn dé shēng jìng tǔ tuó luó ní
拔一切業障根本・得生淨土陀羅尼

Uprooting the Source of All Karmic Obstacles and Attaining Rebirth in the Pure Land Dhāraṇī

▲ na mo o mi duo po ye duo ta qie duo ye duo di ye ta
南無阿彌多婆夜・哆他伽多夜・哆地夜他・
Namo'mitābhāya tathāgatāya tadyathā

o mi li dou po pi o mi li duo xi dan po pi
阿彌利都婆毗・阿彌利哆・悉耽婆毗・
[om] amṛtod bhava amṛta-siddham bhava

o mi li duo pi jia lan di o mi li duo pi jia lan duo
阿彌唎哆・毗迦蘭帝・阿彌唎哆・毗迦蘭多・
amṛta-vikrānte amṛta-vikrānta

qié mǐ nǐ qié qié nā zhī duō jiā lì suǒ pō hé (3x)
伽彌膩・伽伽那・枳多迦利・娑婆訶。
gāmini gāna kīrta kāre svāhā!

▲ nán mó lián chí huì pú sà mó hé sà (3x)
南無蓮池會菩薩摩訶薩

Homage to the Lotus Pool Assembly of Bodhisattva-Mahāsattvas!

● shí wàn yú chéng bù gé chén xiū jiāng mí wù zì shū qīn
十萬餘程不隔塵・休將迷悟自疏親・

A journey of over a hundred thousand miles is not separated by a spec of dust;
Do not create distinctions of distance between delusion and awakening.

chà nà niàn jìn héng shā fó biàn shì lián huá guó lǐ rén
剎那念盡恒沙佛・便是蓮華國裏人。

In the span of a kṣaṇa, one is mindful of buddhas numbering the grains of sand in the Ganges [River],
And instantly becomes a person within the Land of Lotus Blossoms.

● hé chén bèi jué zāi jīng jí yú qī bǎo yuán lín shě wàng guī zhēn
合塵背覺・栽荊棘於七寶園林・捨妄歸真・

Embracing the dust of defilements and turning away from awakening, one sowed thistles and
thorns in the garden of the Seven Jewels. Abandoning delusions and returning to reality,

liè zhū wǎng yú sì shēng mén hù zòng héng wàn fǎ yuán guō
列珠網於四生門戶・縱橫萬法・圓裹

one hangs a web of pearls across the gateway of the Four Kinds of Birth. The myriad
phenomena in all directions are perfectly contained within the single mind.

yì xīn fēi sī liàng chù ā mí tuó fó zuò duàn liù gēn wú zào
一心・非思量處・阿彌陀佛・坐斷六根・無造

Amitābha Buddha is beyond the realm of comprehension. Sever the Six Sense Organs, for
when

zuò shí qīng tài gù xiāng héng tūn bā jí pò qún hūn rú gǎo rì
作時・清泰故鄉・橫吞八極・破群昏如杲日

there is no action, the homeland of purity and peace encompasses the eight directions. It



dispels the torpor of sentient beings like the brilliant sun in the sky;

lì tiān liáo zhòng bìng rú shàn jiàn shén yào suǒ yǐ yún yì chēng
麗天・療眾病如善見神藥。所以云・一稱
it cures the ailments of sentient beings like a spiritual panacea. Therefore, it is said that one

ō mí tuó fó míng hào néng miè bā wàn yì jié shēng sǐ zhòng kǔ
阿彌陀佛名號・能滅八萬億劫生死眾苦。
invocation of Amitābha Buddha's name is able to eradicate the myriad sufferings of eight

lì yì rú shì qǐ pì yù yán shuō zhī kě jí hū zhǐ rú jí jīn
利益如是・豈譬喻言說之可及乎？只如即今
trillion kalpas. These are its benefits! How could metaphors and similes ever be able to come

xì niàn dì sān shí fó shì qiě dào xiàn qián zhòng děng tóng shēng
繫念・第三時佛事。且道現前眾等・同聲
close [to describing it]? It is only through the Third Period of the Liturgy of Steadfast
Mindfulness, which we are now conducting, that it can be explained to the present assembly.

xiāng yìng yí jù rú hé zhǐ chén
相應一句・如何指陳？
In unison, resonate with this one verse! How should it be expressed?

- yì cóng fó xiàng shé gēn niàn bù jué huá suí zú dǐ shēng
一從佛向舌根念・不覺華隨足底生。
Once you follow the buddha by being mindful of the recitation,
Without realizing it, lotuses will blossom beneath your feet.

- ō mí tuó fó shēn jīn sè xiàng hǎo guāng míng wú děng lún
阿彌陀佛身金色・相好光明無等倫。
Amitābha Buddha's body is the color of gold;
His hallmarks, characteristics, and radiance are without compare.

bái háo wán zhuǎn wǔ xū mí gān mù chéng qīng sì dà hǎi
白毫宛轉五須彌・紺目澄清四大海。
His white ūṇā encircles five Meru [Mountains];
His cobalt eyes are as clear as the four great seas.

guāng zhōng huà fó wú shù yì huà pú sà zhòng yì wú biān
光 中 化 佛 無 數 億 • 化 菩 薩 眾 亦 無 邊 •

Numberless billions of manifested buddhas appear in his light,
And the assembly of manifested bodhisattvas is also boundless.

sì shí bā yuàn dù zhòng shēng jiǔ pǐn xián lìng dēng bǐ àn
四 十 八 願 度 眾 生 • 九 品 咸 令 登 彼 岸 •

His forty-eight vows liberate sentient beings;
The Nine Grades of Lotuses lead all beings to the Other Shore.

● ná mó xī fāng jí lè shì jiè dà cí dà bēi ná mó ō mí tuó fó
南 無 西 方 極 樂 世 界 • 大 慈 大 悲 • [南 無] 阿 彌 陀 佛 。

Homage to the Western Land of Ultimate Bliss, Great Kindness and Great Compassion,
Amitābha Buddha!

▲ ná mó ō mí tuó fó repeat

南 無 阿 彌 陀 佛

Homage to Amitābha Buddha!

▲ ō mí tuó fó repeat

阿 彌 陀 佛

Amitābha Buddha!

● dì yī dà yuàn guān xiǎng mí tuó sì shí bā yuàn dù suō pó
第 一 大 願 • 觀 想 彌 陀 • 四 十 八 願 度 娑 婆 •

The foremost, greatest vow is visualizing Amitābha Buddha's forty-eight vows liberating the

jiǔ pǐn yǒng jīn bō bǎo wǎng jiāo luó dù wáng líng chū ài hé
九 品 湧 金 波 • 寶 網 交 羅 • 度 亡 靈 出 愛 河 •

Sahā Realm. The Nine Grades [of Lotuses] rise from the golden waves, and the jeweled nets intersect, liberating the deceased spirits from the river of passions.

▲ ná mó lián chí hǎi huì fó pú sà (3x)

南 無 蓮 池 海 會 佛 菩 薩

Homage to the Lotus Pool Oceanic Assembly of Buddhas and Bodhisattvas!



● dǎ pò xū kōng xiào mǎn sāi líng lóng bǎo zàng huò rán kāi
打破虛空笑滿腮・玲瓏寶藏豁然開・

Shatter emptiness and one's cheeks fill with laughter;
Treasures of brilliant jewels are instantly uncovered.

zhí ráo kōng jié shēng qián shì liù zì hóng míng bì jìng gāi
直饒空劫生前事・六字洪名畢竟該・

Although one has undergone kalpas of lifetimes past,
The profound name of six syllables leads to ultimate wonder.

● gǔ rén dào qīng zhū tóu yú zhuó shuǐ zhuó shuǐ bù dé bù qīng
古人道・清珠投於濁水・濁水不得不清・

The ancients said, "When one tosses a clarifying pearl into turbid water, the turbid water will

niàn fó tóu yú luàn xīn luàn xīn bù dé bù fó xī tiān yǒu bǎo
念佛投於亂心・亂心不得不佛。西天有寶・
surely become clear. When mindfulness of the Buddha is applied to a scattered mind, the
scattered mind will surely become the Buddha." In the Western Pure Land, there is a treasure

míng yuē qīng zhū wèi cǐ zhū tóu rù zhuó shuǐ zhōng rù shuǐ
名曰清珠。謂此珠・投入濁水中・入水
called "clarifying pearl." It is said that when this pearl is tossed into turbid water, for each inch it

yí cùn zé yí cùn zhī zhuó shuǐ jí biàn qīng jié cǐ zhū rù shuǐ
一寸・則一寸之濁水・即便清淨。此珠入水・
sinks, that inch of turbid water instantly becomes clear. When this pearl sinks through the
water

zì cùn zhì chǐ nǎi zhì yú dǐ zé zhuó shuǐ yì suí zhī ér chéng zhàn
自寸至尺・乃至於底・則濁水亦隨之而澄湛・
and the inches turn into feet, the turbid water becomes clear and pure with its descent until it
reaches the bottom.

dāng zhī qīng zhū zhě yù niàn fó zhī jìng niàn yě zhuó shuǐ zhě
當知清珠者・喻念佛之淨念也。濁水者・
You should know that this clarifying pearl is a metaphor for the pure thoughts that arise from
mindfulness of the Buddha. The turbid water is a metaphor for the distractions

yù zá luàn zhī wàng xīn yě dāng wàng xīn zá luàn zhī qǐng
 喻 雜 亂 之 妄 心 也 。 當 妄 心 雜 亂 之 頃 。

in a deluded mind. If, when the deluded mind is filled with distractions, one is able to give rise

néng jǔ qǐ yí niàn rú duì cí zūn àn dìng liù zì hóng míng
 能 舉 起 一 念 。 如 對 慈 尊 。 按 定 六 字 洪 名 。

to a single thought of grounding oneself through the profound name of six syllables as if one

yī yī chū kǒu rù ěr zé cǐ zá luàn zì rán suí niàn jí jìng
 一 一 出 口 入 耳 。 則 此 雜 亂 。 自 然 隨 念 寂 靜 。

were facing the Compassionate Honored One—with each and every recitation exiting the mouth and entering the ear—then these distractions will naturally follow one's thoughts and cease.

zì shì yí niàn ér zhì shí niàn nǎi zhì niàn niàn bù yí
 自 是 一 念 。 而 至 十 念 。 乃 至 念 念 不 移 。

From one single thought up to ten thoughts, then up until each and every thought is

jí jiào zhōng suǒ wèi jìng niàn xiāng jì zhě yě niàn fó zhī rén
 即 教 中 所 謂 淨 念 相 繼 者 也 。 念 佛 之 人 。

undistracted, this is what the teachings refer to by "pure thoughts that follow one after the other." Those who are mindful of the Buddha

xū yào xìn xīn kěn qiè zhèng yīn lǐn rán zhòng niàn sǐ shēng
 須 要 信 心 懇 切 。 正 因 凜 然 。 重 念 死 生

must have sincere and devout faith, strictly abide by the proper causes, seriously consider the

lún zhuǎn zhī kě bēi shēn yàn chén láo fēn rǎo wéi kě tòng jǔ qǐ
 輪 轉 之 可 悲 。 深 厭 塵 勞 紛 擾 為 可 痛 。 舉 起

sorrows from tumbling in the cycle of birth and death, and deeply disdain the pain from the

yì shēng fó míng zhí xià gèng wú yì jiàn rú tài ē jiàn héng àn
 一 聲 佛 名 。 直 下 更 無 異 見 。 如 太 阿 劍 。 橫 按

chaos of laborious defilements. By a single invocation of the Buddha's name, one will no longer have deviant views. It is like the Tai'a Sword, which could deflect chariots with one swing.

dāng xuān rú dà huǒ lún xīng téng yàn chì wàn wù yīng zhī zé liáo
 當 軒 。 如 大 火 輪 。 星 騰 燄 熾 。 萬 物 攪 之 則 燎 。

It is like the great fire wheel, which blazes brilliantly among the stars. Anything that disturbs it is



chù zhī zé shāng zhí zhì yì xīn bú luàn néng suǒ liǎng wàng
觸之則傷。直至一心不亂。能所兩忘。

immediately incinerated; anything that touches it is immediately destroyed. Until the point of single-mindedness without any distraction and there is no distinction between subject and

dào jiā zhī shuō bù róng zài jǔ jié jìng zhī cí hé láo guà chǐ
到家之說。不容再舉。捷徑之詞。何勞挂齒。

object. There is no need to repeat that it is a way home; it would be a waste of breath to say

kě wèi zhèng xiū xíng zhī shén shù chāo fāng biàn zhī zhèng tú
可謂證修行之神術。超方便之正途。

that it is a shortcut. It can be called the spiritual technique for the attainment of cultivation, the proper path to transcend expedient means.

pò sǐ shēng zhé hù zhī léi tíng zhú mí wàng yōu qú zhī rì yuè
破死生蟄戶之雷霆。燭迷妄幽衢之日月。

It is the clap of thunder which shatters the lair of birth and death, the sun and moon which illuminates the obscure roads of confusion and delusion.

jīn xiāo sān shí xì niàn fó shì jiāng yuán wáng líng mǒu chéng zī
今宵三時繫念佛事將圓。亡靈某承茲

Tonight, the Liturgy of Steadfast Mindfulness in Three Periods will soon be complete.

shàng shàn jué dìng wǎng shēng qiě dào yí niàn wèi méng yǐ qián
上善。決定往生。且道一念未萌以前。

And the deceased spirits, [names of deceased] rely on this supreme virtue to be assured rebirth [in the Pure Land]. Furthermore, before a single thought arises,

hái yǒu zhè gè xiāo xī yě wú
還有者箇消息也無？

does this information exist or not?

● shì xīn kōng jí niàn hé yī gù guó yún guī shú wèi guī
是心空寂念何依？故國云歸孰未歸？

When the mind is empty and tranquil, what do thoughts rely upon?

Although we speak of returning to our original land, who has yet to return?

huá wài yù jī tí xiǎo rì yuǎn yíng xīn fó fèng cí wēi
華外玉雞啼曉日。遠迎新佛奉慈威。

Beyond the flowers, a jade rooster crows at the rising sun.
From afar, it welcomes a new buddha and pays respect to his compassionate might.

● ná mó xī fāng jí lè shì jiè dà cí dà bēi ná mó ō mí tuó fó
南 無 西 方 極 樂 世 界 • 大 慈 大 悲 • [南 無] 阿 彌 陀 佛 。
Homage to the Western Land of Ultimate Bliss, Great Compassion and Great Kindness,
Amitābha Buddha!

▲ ná mó ō mí tuó fó repeat
南 無 阿 彌 陀 佛
Homage to Amitābha Buddha!

▲ ná mó guān shì yīn pú sà (3x)
南 無 觀 世 音 菩 薩
Homage to Avalokiteśvara Bodhisattva!

▲ ná mó dà shì zhì pú sà (3x)
南 無 大 勢 至 菩 薩
Homage to Mahāsthāmaprāpta Bodhisattva!

▲ ná mó qīng jìng dà hǎi zhòng pú sà (3x)
南 無 清 淨 大 海 眾 菩 薩
Homage to the Great Oceanic Assembly of Pure Bodhisattvas!

● yì xīn guī mìng- jí lè shì jiè- ō mí tuó fó- yuàn yǐ jìng
一 心 歸 命 • 極 樂 世 界 • 阿 彌 陀 佛 • 願 以 淨
We single-mindedly return our lives to Amitābha Buddha of the Western Pure Land. May his

guāng zhào wǒ- cí shì shè wǒ- wǒ jīn zhèng niàn- chēng rú lái
光 照 我 • 慈 誓 攝 我 • 我 今 正 念 • 稱 如 來
pure light shine upon us and his compassionate vows accept us. With right mindfulness, we now

míng- wèi pú tí dào- qiú shēng jìng tǔ- fó xī běn shì- ruò
名 • 為 菩 提 道 • 求 生 淨 土 • 佛 昔 本 誓 • 若



invoke the Tathāgata's name. To accomplish the Bodhi Path, we seek rebirth in the Pure Land. In

yǒu zhòng shēng- yù shēng wǒ guó- zhì xīn xìn yào- nǎi zhì
有 眾 生 • 欲 生 我 國 • 志 心 信 樂 • 乃 至

the past, the Buddha vowed, "If there are sentient beings wishing to be reborn in my land with

shí niàn- ruò bù shēng zhě- bù qǔ zhèng jué- yí cǐ niàn fó yīn
十 念 • 若 不 生 者 • 不 取 正 覺 • 以 此 念 佛 因

determination, faith, and joy, and if they give rise to even ten thoughts [of my name] and are not reborn here, then I will not attain proper awakening." Through these causes and conditions

yuán- dé rù rú lái- dà shì hǎi zhōng- chéng fó cí lì- zhòng
緣 • 得 入 如 來 • 大 誓 海 中 • 承 佛 慈 力 • 眾

of mindfulness of the Buddha, we are able to enter the Tathāgata's ocean of great vows.

Relying

zuì xiāo miè- shàn gēn zēng zhǎng- ruò lín mìng zhōng- zì zhī
罪 消 滅 • 善 根 增 長 • 若 臨 命 終 • 自 知

on the Buddha's compassionate strength, all transgressions will be eradicated and virtuous roots will increase and grow. At the end of our lives,

shí zhì- shēn wú bìng kǔ- xīn bù tān liàn- yì bù diān dǎo- rú
時 至 • 身 無 病 苦 • 心 不 貪 戀 • 意 不 顛 倒 • 如

we will know that our time has come. Our bodies will be without illness, our minds without desire. Our thoughts will not be inverted,

rù chán dìng- fó jí shèng zhòng- shǒu zhí jīn tái- lái yíng jiē
入 禪 定 • 佛 及 聖 眾 • 手 執 金 臺 • 來 迎 接

as if we entered meditative concentration. The Buddha and his sacred assembly, holding golden platforms in their hands, will come to welcome and receive us.

wǒ- yú yí niàn qǐng- shēng jí lè guó- huá kāi jiàn fó- jí
我 • 於 一 念 頃 • 生 極 樂 國 • 華 開 見 佛 • 即

In the instant of a thought, we will be reborn in the Land of Ultimate Bliss. When our lotuses

wén fó chéng- dùn kāi fó huì- guǎng dù zhòng shēng-
聞 佛 乘 • 頓 開 佛 慧 • 廣 度 眾 生 •

blossom, we see the Buddha. Upon hearing the [teachings of the] Buddha Vehicle, we instantly awaken to the Buddha's wisdom and extensively liberate sentient beings,

mǎn pú tí yuàn—
滿 菩 提 願 。
fulfilling our Bodhi vows!

- niàn fó lín zhōng jiàn bǎo tái— bǎo fān bǎo gài mǎn kōng pái—
念 佛 臨 終 見 寶 臺 • 寶 幡 寶 蓋 滿 空 排 •
Through mindfulness of the Buddha at the end of our lives,
We will see jeweled platforms, jeweled banners and jeweled canopies fill the entire sky.

mí tuó shì zhì guān yīn děng— hé zhǎng xiāng suí guī qù lái
彌 陀 勢 至 觀 音 等 • 合 掌 相 隨 歸 去 來 。
To Amitābha, Mahāsthāmaprāpta, Avalokiteśvara and the [Pure] Assembly,
We join our palms and follow them on their return journey!

- sēng bǎo bù sī yì shēn pī sān shì sān shì yún yī
僧 寶 不 思 議 • 身 披 三 事 [三 事] 雲 衣 。
The Sangha Gem is incomprehensible, your bodies clothed in the three kinds of cloud robes.

fú bēi guò hǎi chà nà shí fù gǎn yìng qún jī
浮 盃 過 海 剎 那 時 • 赴 感 應 群 機 。
Floating across oceans in the span of a kṣaṇa, you descend when invoked and respond to all beings.

kān zuò rén tiān gōng dé gōng dé zhǔ
堪 作 人 天 功 德 [功 德] 主 •
Deservingly, you are the heads of merit and virtue for human and celestial beings.

jiān chí jiè hèng jiè hèng wú wéi
堅 持 戒 行 [戒 行] 無 違 。
You firmly uphold the practice of precepts without violation.

wó jīn qí shǒu yuàn yáo zhī zhèn xí zhàng tí xī
我 今 稽 首 願 遙 知 • 振 錫 杖 提 攜 。
Today, we prostrate in homage, may you recognize this from afar. Benevolently shake your staff to lift us up in aid!



▲ ná mó ō mí tuó fó repeat

南 無 阿 彌 陀 佛

Homage to Amitābha Buddha!

● niàn fó jì cóng xīn chū jié yè qǐ shǔ wài lái xū yú bèi niàn fó
念 佛 既 從 心 出 • 結 業 豈 屬 外 來 • 須 臾 背 念 佛

Mindfulness of the Buddha comes from the mind. How could karma be formed externally? As soon as the mind turns away from mindfulness of the Buddha,

zhī xīn chà nà jí jié yè zhī suǒ jīn zé zhòng děng yī píng
之 心 • 剎 那 即 結 業 之 所 • 今 則 眾 等 • 依 憑

karma is formed in the span of a kṣaṇa. Now, the assembly relies upon the teachings to

jiào fǎ zuò sān shí xì niàn fó shì suǒ jí shèng yīn zhuān wèi
教 法 • 作 三 時 繫 念 佛 事 • 所 集 勝 因 • 專 為

conduct the Liturgy of Steadfast Mindfulness in Three Periods. All of the extraordinary causes

wáng líng mǒu jué shēng jìng tǔ zì jīn jiè xiāng fù yù huì jǔ
亡 靈 某 決 生 淨 土 • 自 今 戒 香 馥 郁 • 慧 炬

accumulated from this are specifically dedicated on behalf of the deceased spirits, [names of deceased], to assure their rebirth in the Pure Land. Now, the fragrance of precepts perfumes,

yíng huáng mí yún kāi ér xìng tiān dú lǎng wàng chén jìn ér xīn dì
熒 煌 • 迷 雲 開 而 性 天 獨 朗 • 妄 塵 盡 而 心 地

the torches of wisdom illuminate, the clouds of confusion disperse, and the sky of inherent nature is clear. The dusts of delusion come to an end,

kuò tōng zhū gēn yuán jìng qún yè dùn kōng yì jǔ niàn yì huá kāi
廓 通 • 諸 根 圓 淨 • 群 業 頓 空 • 一 舉 念 • 一 華 開 •

and the ground of the mind is vast and clear. The various faculties are perfect and pure; the karmas are suddenly empty. With each thought, a flower blooms, shedding off dewdrops and

yì lù yíng fēng xiāng fú yù zhǎo yì chí qíng yì guǒ shóu
挹 露 迎 風 • 香 浮 玉 沼 • 一 馳 情 • 一 果 熟 •

inviting the breeze as its fragrance wafts through the jade pools. With each dismissal of attachments, a fruit ripens just as

hán yān duì rì yǐng luò jīn yuán jīng xíng zuò wò zài qí zhōng
 含煙對日・影落金園。經行坐臥在其中・
 clouds block the sun, casting a shadow over the golden groves. While walking, sitting, and

yóu xì xiāo yáo fēi fèn wài dé fó shòu yòng chè fǎ yuán dǐ
 游戲逍遙非分外。得佛受用・徹法源底・
 reclining inside, frolicking and being at ease are not beyond our ability. One can obtain the
 Buddha's items of use and comprehend the source of the Dharma.

cháng jí guāng chù chù xiàn qián dà yuàn wáng chén chén qì huì
 常寂光處處現前・大願王塵塵契會。
 The [Pure Land of] Eternal Tranquil Radiance appears in each and every place; the King of Great
 Vows resonates with each and every realm.

gèng wèi wáng líng zhì xīn chàn huǐ fā yuàn
 更為亡靈・至心懺悔發願。
 Again, sincerely repent and reform as well as make vows on behalf of the deceased spirits.

● wǎng xī suǒ zào zhū è yè [prostrate after repetition.]
 往 昔 所 造 諸 惡 業

Due to beginningless greed, anger, and ignorance,

jiē yóu wú shǐ tān chēn chī [prostrate after repetition.]
 皆 由 無 始 貪 瞋 痴

Arising from our body, speech, and mind,

cóng shēn yǔ yì zhī suǒ shēng [prostrate after repetition.]
 從 身 語 意 之 所 生

For all transgressions that we have committed in the past—

yí qiè zuì gēn jiē chàn huǐ [prostrate after repetition.]
 一 切 罪 根 皆 懺 悔

All roots of transgressions—we seek repentance and reform!

• • • • •



● zì xìng zhòng shēng shì yuàn dù [prostrate] after repetition.]

自 性 眾 生 誓 願 度

Sentient beings of our inherent nature, we vow to liberate;

zì xìng fán nǎo shì yuàn duàn [prostrate] after repetition.]

自 性 煩 惱 誓 願 斷

Afflictions of our inherent nature, we vow to end;

zì xìng fǎ mén shì yuàn xué

自 性 法 門 誓 願 學

Dharma methods of our inherent nature, we vow to learn;

zì xìng fó dào shì yuàn chéng

自 性 佛 道 誓 願 成

Buddhahood of our inherent nature, we vow to attain!

▲ ná mó pǔ xián wáng pú sà mó hē sà (3x • [raise liturgy] at conclusion)

南 無 普 賢 王 菩 薩 摩 訶 薩

Homage to Samantabhadra Bodhisattva-Mahāsattva!

● shàng lái sān shí xì niàn ā mí tuó fó wàn dé hóng míng quàn dǎo

上 來 三 時 繫 念 • 阿 彌 陀 佛 • 萬 德 洪 名 • 勸 導

In this Three Periods of Steadfast Mindfulness of Amitābha Buddha's profound name of myriad

wáng líng mǒu chàn chú jié yè fā yuàn wǎng shēng xíng yuàn jì shēn

亡 靈 某 懺 除 結 業 • 發 願 往 生 • 行 願 既 深 •

virtues, you deceased spirits, [names of deceased], have been guided in repenting for and eradicating your past karma as well as vowing to be reborn [in the Pure Land]. Being profound

gōng wú xū qì wéi yuàn wáng líng wén sī fǎ yào xìn shòu fèng xíng

功 無 虛 棄 • 惟 願 亡 靈 聞 斯 法 要 • 信 受 奉 行 •

in both practice and vows, your efforts will not be in vain. We only wish that you deceased

spirits, having listened to this essential Dharma, will believe, accept, and respectfully practice it.

cóng shì tuō zhì lián tāi yǒng lí yè hǎi zhí zhèng ā pí bá zhì
 從 是 托 質 蓮 胎 • 永 離 業 海 • 直 證 阿 鞞 跋 致 •
 By doing so, you will be conceived by transformation through a lotus blossom and forever
 leave the sea of karma. You will swiftly realize the state of an avasthā

yuán mǎn wú shàng pú tí
 圓 滿 無 上 菩 提 •
 and perfectly fulfill unsurpassed Bodhi!

▲ ná mó dà chéng cháng zhù sān bǎo (3x)

南 無 大 乘 常 住 三 寶

Homage to the Eternally Abiding Triple Gem of the Mahāyāna!

[Declaration of Dedicative Report ^{xuān dú wén shū} 宣讀文疏]

▲ ná mó zhuāng yán wú shàng fó pú tí (3x)

南 無 莊 嚴 無 上 佛 菩 提

Homage to the Noble Adornment of the Buddha's Unsurpassed Bodhi!

● mí tuó fó dà yuàn wáng cí bēi xī shě xī shě nán liàng

彌 陀 佛 大 願 王 • 慈 悲 喜 捨 [喜 捨] 難 量 。

Amitābha Buddha is the King of Great Vows. His kindness, compassion, joy, and equanimity are impossible to define.

méi jiān cháng fàng bái háo guāng dù zhòng shēng jí lè bāng
 眉 間 常 放 白 毫 光 • 度 眾 生 極 樂 邦 。

Between his brows, his white ūṇā constantly shines, bringing sentient beings to liberation in the Land of Ultimate Bliss.

bā dé chí zhōng lián jiú lián jiú pǐn
 八 德 池 中 蓮 九 [蓮 九] 品 •

In the pools of Eight Virtues, there are Lotuses in Nine Grades;



qī bǎo miào shù miào shù chéng háng
七寶妙樹 [妙樹] 成行。

The wondrous trees of Seven Treasures are all aligned in rows.

rú lái shèng hào ruò xuān yáng jiē yǐn wǎng xī fāng
如來聖號若宣揚・接引往西方。

If the Tathāgata's sacred title is proclaimed, all will be received and guided to the [Pure Land of the] West!

mí tuó shèng hào ruò chēng yáng tóng yuàn wǎng xī fāng
彌陀聖號若稱揚・同願往西方。

If Amitābha's sacred title is invoked, all vow to be reborn together in the [Pure Land of the] West!

[Dedication Verse 回向偈]

● || ○ | ○ || ○ | ○ | ◎ || ○ || ○ | ○ || ○ | ○ | ○ ||
xì niàn gōng dé shū shèng xíng wú biān shèng fú jiē huí xiàng
繫念功德殊勝行・無邊勝福皆回向・

Steadfast Mindfulness is a rare and extraordinary practice that generates merits and virtues.
These boundless and extraordinary blessings are transferred in dedication,

○ || ○ | ○ || ○ | ○ | ○ || ○ || ○ | ○ || ○ | ○ | ○ ||
pǔ yuàn chén nì zhū yǒu qíng sù wǎng wú liàng guāng fó chà
普願沉溺諸有情・速往無量光佛刹。

Universally wishing that all mired sentient beings
Are swiftly reborn in the Buddha-Land of Infinite Light!

○ || ○ | ○ || ○ | ○ | ◎ || ○ || ○ | ○ || ○ | ○ | ○ ||
shí fāng sān shì yí qiè fó yí qiè pú sà mó hē sà
十方三世一切佛・一切菩薩摩訶薩。

All Buddhas of the ten directions and three time periods!
All Bodhisattva-Mahāsattvas!

◎ || ○ | ○ || ◎ | ○ | ◎
mó hē bō ruǐ bō luó mì
摩訶般若波羅密。

Mahāprajñāpāramitā!

▲ ná mó ō mí tuó fó repeat

南 無 阿 彌 陀 佛

Homage to Amitābha Buddha!



[Triple Invocation ^{sān chēng} 三稱]

▲ **ná mó xī fāng jiē yǐn ō mí tuó fó** (3x)

南無西方接引阿彌陀佛

Homage to Guide and Receiver in the West, Amitābha Buddha!

[Rebirth in the Pure Land Dhāraṇī ^{wǎng shēng zhòu} 往生咒]

▲ **na mo o mi duo po ye duo ta qie duo ye duo di ye ta**
南無阿彌多婆夜・哆他伽多夜・哆地夜他・
Namo'mitābhāya tathāgatāya tadyathā

o mi li dou po pi o mi li duo xi dan po pi
阿彌利都婆毗・阿彌利哆・悉耽婆毗・
[om] amṛtod bhava amṛta-siddham bhava

o mi li duo pi jia lan di o mi li duo pi jia lan duo
阿彌唎哆・毗迦蘭帝・阿彌唎哆・毗迦蘭多・
amṛta-vikrānte amṛta-vikrānta

qie mi ni qie qie na zhi duo jia li suo po he repeat
伽彌膩・伽伽那・枳多迦利・娑婆訶。
gāmini gagana kīrta kāre svāhā!

[Dedication Verse ^{huí xiàng jī} 回向偈]

● **yuàn shēng xī fāng jìng tǔ zhōng jiǔ pìn lián huá wéi fù mǔ**
願生西方淨土中・九品蓮華為父母・

Vowing to be reborn in the Western Pure Land,
The Nine Stages of Lotus Blossoms serve as parents.

huá kāi jiàn fó wù wú shēng bú tuì pú sà wéi bàn lǚ
華開見佛悟無生・不退菩薩為伴侶。

When the blossom opens and the Buddha is seen, one awakens to non-arising
With non-regressive bodhisattvas as companions!

▲ **ná mó ō mí tuó fó** repeat

南無阿彌陀佛

Homage to Amitābha Buddha!

[Sending-Off the Sacred Praise ^{sòng shèng zàn} 送聖讚]

● fó cí guǎng dà gǎn yìng wú chā
佛慈廣大・感應無差。

The Buddha's compassion is vast and great, responding to all invocations without difference.

jí guāng sān mèi piàn hé shā yuàn bù lí qié yē
寂光三昧徧河沙。願不離伽耶。

His samādhi of tranquil radiance pervades worlds numerous as the sands of the Ganges River.
May he never leave [Bodh] Gaya.

jiàng fú zhāi jiā jīn dì yǒng lián huā
降福齋家・金地湧蓮花。

Bestowing blessings upon benefactor families,
Lotus blossoms spring from the golden ground [of the monastery]!

▲ ná mó dēng yún lù pú sà mó hē sà (3x)
南無登雲路菩薩摩訶薩

Homage to Ascending the Path of Clouds Bodhisattva-Mahāsattvas!



[Three Refuges ^{sān guī yī wén} 三皈依文]

- zì guī yī fó dāng yuàn zhòng shēng
自 皈 依 佛 • 當 願 眾 生 •
I seek refuge in the Buddha, wishing that all sentient beings

tǐ jiě dà dào fā wú shàng xīn
體 解 大 道 • 發 無 上 心 •
understand the great Path and make the greatest vow!

- zì guī yī fǎ dāng yuàn zhòng shēng
自 皈 依 法 • 當 願 眾 生 •
I seek refuge in the Dharma, wishing that all sentient beings

shēn rù jīng zàng zhì huì rú hǎi
深 入 經 藏 • 智 慧 如 海 •
deeply study the sūtra treasury and acquire an ocean of wisdom!

- zì guī yī sāng dāng yuàn zhòng shēng
自 皈 依 僧 • 當 願 眾 生 •
I seek refuge in the Sangha, wishing that all sentient beings

tóng lǐ dà zhòng yí qiè wú ài
統 理 大 眾 • 一 切 無 礙 •
lead the congregation without any obstruction!

[Dharma Talk by Officiant ^{zhǔ fǎ kāi shì} 主法開示]

zhōng fēng guó shī sān shí xì niàn fó shì zhōng
中峰國師三時繫念佛事 終

Liturgy of Steadfast Mindfulness in Three Periods by National Master Zhongfeng | The End