



佛说 观无量寿经

The Sutra
of Visualizing
Immeasurable
Lifespan

阿彌陀佛

AMITABHA BUDDHA



● 弥陀赞 ●

● PRAISE TO AMITA BUDDHA ●

AMITABHA'S BODY IS THE COLOUR OF GOLD.

阿弥陀佛身金色

THE SPLENDOR OF HALLMARKS HAS NO PEER.

相好光明无等论

THE LIGHT OF HIS BROW SHINES 'ROUND A HUNDRED'.

白毫宛转五须弥

WIDE AS THE SEAS ARE HIS EYES PURE AND CLEAR.

纳目澄清四大海

SHINING IN HIS BRILLIANCE BY TRANSFORMATION.

光中化佛无数亿

ARE COUNTLESS BODHISATTVAS AND INFINITE BUDDHAS.

化菩萨众亦无边

HIS FORTY-EIGHT VOWS BE OUR LIBERATION,

四十八愿度众生

IN NINE LOTUS-STAGES WE REACH THE FARTHEST SHORE.

九品咸令登彼岸

HOMAGE TO THE BUDDHA OF THE WESTERN PURE LAND, KIND
AND COMPASSIONATE AMITABHA. *(Recite this 3 times)*

南无西方极乐世界大慈大悲阿弥陀佛

THE 48 GREAT VOWS OF AMITABHA BUDDHA

The Great Master Shan-Dao is the **TRANSFORMATION BODY OF AMITABHA BUDDHA**. When the Great Master initiated the Pure Land Dharma Door of Buddha Recitation in Chang-An, everyone who lived there recited the Buddha's Name. From here we can see how great the strength of the Great Master was in influencing the living beings.

The Great Master Shan-Dao had given the very important instruction. He said, "The reason why Sakyamuni Buddha came into the world is to proclaim the Original Seas of Vows of **AMITABHA BUDDHA**."

Why did **SAKYAMUNI BUDDHA** appear in the world? Why did he descend into the world, leave the homelife, accomplish the path and expound the Dharmas in the Saha World? This is all because of one Great Causal Condition. He wishes to tell us about the 'Original Seas of Vows of **AMITABHA BUDDHA**.' To make it clearer, The World Honoured One wants us to know about the Great Vows of **AMITABHA BUDDHA** which are as wide and deep as the great sea!

The Buddha and Bodhisattvas have each brought forth the great vows. For example, there are Five Hundred Great Vows of Sakyamuni Buddha; the Great Vow of Earth Store Bodhisattva who vows "Not to attain Buddhahood if the hells are not empty. He will only certify to Bodhi after crossing all living beings"; the Tenth Great Kings of Vows of Universal Worthy Bodhisattva; the twelve Vows of Medicine Master Buddha and many others.

During the daily recitation, we praise the 'King of Great Vows, **AMITABHA BUDDHA**' because His Great Vows are the 'Kings of Vows' amongst other vows. That is why Shan-Dao Great Master said, 'Sakyamuni Buddha enters the world as He only wishes to proclaim the Original Seas of Vows of **AMITABHA BUDDHA**.' These are the True Words which flow out from the Brightly-illuminated Store that far surpass the understanding of living beings.

The ancients said, "**THE FORTY-EIGHT VOWS** of **AMITABHA BUDDHA** reveal the Dharma Body." Truly speaking, every vow which is brought forth by **AMITABHA BUDDHA** aims to guide living beings to become Buddhas Ultimately. He is endowed with Great Wisdom, Great Compassion and Great Vows. Because of Great Wisdom, the Dharma Body is revealed as every living being is endowed with the Dharma Body. So He is able to cross over living beings to become Buddhas. Because of Great Compassion, He single-mindedly brings forth the Vows for the sake of crossing over all living beings. To thoroughly and pervasively bring across all living beings reveals that His Vows are truly magnificent. So **AMITABHA BUDDHA** is known as the 'King of Great Vows'.

In accord with the Great Vows of **AMITABHA BUDDHA**, living beings such as men, animals, ghosts and others can attain Buddhahood once they are born in His Land even if they have committed deep and heavy Karmas in their previous lives. That is why the Pure Land Dharma Door is extremely wonderful and remarkable. So we can see in many Sutras and Shastras, the Buddhas and Bodhisattvas praise and exhort living beings to cultivate the Pure Land Dharma Door!

The adorned Buddhaland which is accomplished by **AMITABHA BUDDHA** in accord with His 'Forty-Eight Vows' is pure, brightly illuminated, beautiful and serenely blissful. The living beings are always happy after listening to the different Dharma sounds. They enjoy the Dharma music of Great Vehicle and their cultivation will only advance with no-retreat.

The lifespan of His people is immeasurable and all are certain to become Buddhas!

Now, the Dharma Door of upholding and being mindful of the 'Name' of '**AMITABHA BUDDHA**' so as to seek a rebirth in the World of Ultimate Bliss enables one to transcend the Triple Realms. The cultivator will surely arrive at the position which is equal to the Bodhisattva who will attain Buddhahood in one more lifetime. It is the most supreme because it is the easiest way among other Dharma Doors. If tens of thousands of people are to cultivate accordingly, all will be certain to arrive at the Pure Land!

阿弥陀佛 48大愿

善导大师是阿弥陀佛的化身。大师在长安倡导净土念佛法门时，长安城中没有一个不念佛；可见大师弘化众生的力量多么大。

善导大师曾经说过两句极重要的开示：「释迦所以兴出世，唯说弥陀本愿海」。

释释牟尼佛为什么出现于世？到娑婆世界降生、出家、成道、说法呢？只是为了一个大因缘，就是要说：「弥陀本愿海」之故。解释得清楚一点就是：世尊要说阿弥陀佛广如大海的誓愿！

佛菩萨各自发有大誓愿，如：释迦牟尼佛五百大愿；地藏菩萨发「地狱未空，誓不成佛，众生度尽，方证菩提」大愿。普贤菩萨十大愿王；药师佛十二愿等等……。

我们每天的课诵、唱赞：「阿弥陀佛大愿王」。的确，阿弥陀佛的大愿是一切大愿中的愿王！因此

，善导大师说：「释迦所以兴出世，唯说弥陀本愿海」的话，是从大光明藏中流露出来的实语，确实是超越众生情见之说。

古德说：阿弥陀佛的「四十八愿，全显法身」。的确，阿弥陀佛发的每一个愿，彻底体现弥陀的大智、大悲、大愿，都是为了众生究竟成佛而发的。显法身是「大智」因人人本有法身，所以可以救度成佛。一心救度，愿愿为众生是「大悲」。彻底救度，普遍救度是「大愿」；所以阿弥陀佛为「大愿之王！」

阿弥陀佛发的大愿，无论在过去劫中的众生有无深重宿业；亦不管众生是人、畜生、鬼，都一样可以往生成佛，这就是净土法门殊胜之处。因此说，净土法门是千经万论共指，十方诸佛同赞的法门！

阿弥陀佛发「四十八愿」所庄严成就的国土，种种清净光明、种种美妙安乐、种种赏心快乐、种种演唱法音、受种种大乘法乐，一切增上，没有退缘；所有国中人民寿命无量，决定成佛！

现在，持名念佛往生极乐的法门，横超三界，地位齐一生补处菩萨，成为一切法门中最殊胜的易行道，万修万人去！



阿 弥 陀 佛

是伟大称号

阿弥陀佛历经多生多劫所修的的四十八大愿，现已成了大愿王、佛王、法王、功德王！

释迦牟尼佛说法四十九年，说净土究竟无上大法最精髓的一句就是：“南无阿弥陀佛”。是一句伟大的称号！

这一句佛号，是了生脱死的大手印！这一句佛号，具足一切圆满福德，一切深妙智慧，佛法大海，是究竟的无上大法！

至诚念一句：“南无阿弥陀佛”佛号，能消除八十亿劫生死重罪。佛法八万四千法门，以“阿弥陀佛”为第一！

念一句佛号，包含了一切功德的果实：三藏十二部经论的总藏心、六度万行、禅门一千七百则公案、一切戒律、八万四千恒河沙数、千千万万的修行法门，都为这一句佛号所摄！

念佛一法，乃佛教总持法门。上至文殊、普贤；下根至五逆十恶，地狱众生；甚至临终十念一念，皆得往生；是方便中之方便，究竟中之究竟，万修万人去！



AMITABHA BUDDHA IS THE GREAT NAME

Amitabha Buddha cultivated the Forty-eight Great vows for many lives in many kalpas. Presently He is known as The King of Great Vows, The Buddha King, the Dharma King and The King of Merits and Virtues!

Sakyamuni Buddha had spoken The Dharma for forty-nine years. When He taught us the Pure Land Dharma, He told us to recite Amitabha Buddha's Name, the Great Name that is Ultimate. The Name is the Unsurpassed Dharma, the marrow of Buddhism.

● THE BUDDHA SPEAKS THE AMITABHA SUTRA ●

The Buddha's Name is the Great Seal which liberates living beings from the Samsara of Birth and Death. The Buddha's Name is replete with Perfect Blessings and Virtues, the deep and wonderful wisdom, the Sea-like Buddha Dharma. It is the ultimate, unsurpassed, wonderful Great Dharma!

By sincerely reciting Amitabha Buddha's Name once, it helps us to eradicate heavy offences in eighty billions kalpas of birth and death. Among the eighty-four thousand Dharma Doors, Amitabha Buddha is the foremost!

The Buddha's Name encompasses the fruits of all merits and virtues, the central teaching of the Tripitaka and the twelve cannons of Sutras, the six Paramitas and the millions of myriad practices, the seventeen hundred discussion of the Chan-School, and all the precepts. Indeed the Buddha's Name gathers in the eighty-four thousand Ganges Sands Dharma Doors of Practice.

The Buddha Recitation Dharma is the Dharma Door of Dharanis in Buddhism. This pervasive Dharma Door is practised by Great Bodhisattvas such as Manjushri Bodhisattva and the Universal Worthy Bodhisattva. It also gathers in the living beings of inferior roots who have committed the Five Rebellious Acts and the Ten evil deeds, the beings of the Hells. Even people who can recite the Name once or ten times on their deathbed will attain a rebirth in the Pure Land. So, it is the most convenient Dharma among the expediency, the Ultimate practice amidst the ultimate Dharmas. If millions of people practise this Dharma Door, all of them will be certain of a rebirth!



The Sutra of Visualizing Immeasurable Lifespan

The **SUTRA OF VISUALIZING IMMEASURABLE LIFESPAN**, the **AMITABHA SUTRA** and the **SUTRA OF IMMEASURABLE LIFESPAN** are the Pure Land "Three Sutras".

In the **SUTRA OF VISUALIZING IMMEASURABLE LIFESPAN**, the Queen, Vaidehi asked **Shakyamuni Buddha** for help because of the cruel acts of her son, Prince Ajattasatu.

So, the World Honored One specially came to speak to her about numberless Pure Lands. He also taught her the sixteen ways of contemplating the mind, which are known as the sixteen contemplations, and explained in detail the conditions of **AMITABHA BUDDHA's Western Pure Land of Ultimate Bliss**.

The **SUTRA OF VISUALIZING IMMEASURABLE LIFESPAN** explains that because individuals' depths in cultivating pure actions are different, their karmic effects can be differentiated into high, middle and low levels.

According to this Sutra, each level is also further differentiated into high, middle and low levels. By combining all these levels, there are nine grades of rebirth in the Pure Land.

The Pure Land School's Three Sutras clearly explain an expedient, simple and direct liberation door. This is the "Pure Land Buddha Recitation Dharma door". This is the reason why for one thousand and one hundred years the Pure Land Buddha Recitation Dharma Door leads the followers like the clouds.



● 观无量寿经 ●

“无量寿经”、“阿弥陀经”、“观无量寿经”，是净土宗经典的“三部经”。

“观无量寿经”的主要内容叙述韦提希夫人因儿子阿阇世之残暴行径而兀自扰心，只好向释迦牟尼佛求援。于是释迦尊特前来开示她，说了无数净土。再提示修十六种观察心法，名为“十六观”；详细说明阿弥陀佛及西方极乐净土的状况。

“观无量寿经”亦了说因人各修净业的深浅，善根的不同……果报也有分上中下三等。依“观无量寿经”每一等又有上中下的分别，合起来往生净土就有九品了。

“净土三经”都说明了非常方便、简捷之解脱法门，这是千百年来“净土念佛法门”，随从者如云的缘故。



The Sutra Of Visualizing Immeasurable Lifespan

Thus have I heard: Once the Buddha was staying at Rajagriha City, on the Gridhrakuta Mountain, with a group of great Bhikshus, twelve hundred and fifty in number, and thirty-two thousand Bodhisattvas, among whom Manjusri, the Prince of the Dharma, was the President.

At that time, there was a prince, Ajatasatru by name, in the great Rajagriha City, who imprisoned his father, King Bimbisara, in a seven-walled cell, by the wicked advice of his evil-minded friend Devadatta, and no one of the King's ministers was allowed to see him in the jail.

Vaidehi, the Queen, who was greatly devoted to the King, washed herself, and carried honey and flour close to her body, put grape juice in her jewels, and sent them to the King secretly.

The King after having taken the honeyed flour and drunk the grape juice, asked for some water to wash his mouth. Having done this, he joined his hands palm to palm, saluting the Buddha in the direction of the Gridhrakuta Mountain, and said,



佛说 观无量寿经

我亲自听见佛这样说：有一次，释迦牟尼佛在王舍城的耆闍崛山中，与

“Mahamaudgalyayana is my intimate friend. I wish that he would be kind enough to come and give me the Eight Precepts.” At that time, the Venerable Mahamaudgalyayana, being invited by the King, flew as a falcon to his place daily and gave him the Eight Precepts. The Buddha also sent the Venerable Purna to preach the Dharma for the King.

The King lived for three times seven days on honey and flour, and thus he was enabled to hear the Dharma. His countenance was, however, very calm and peaceful (in spite of his miserable condition).

At that time, Prince Ajatasatru inquired of the jailor, “Is my father, the King, still alive?” The jailor replied, “Oh, Great Prince, the old Queen carries honey and flour close to her body and puts fruit juice in her jewels, and sends them secretly to the King as his food. Srmana Mahamaudgalyayana and Srmana Purna come here flying, to preach the Law to the King; and I am not able to keep them away.” On hearing these words, Ajatasatru was very angry with his mother and said in a temper, “My mother is a thief. She keeps company with thieves. Srmanas are evil men, they have performed magic to make this evil king live for so long a time.” Thus he took a sharp sword and was about to injure his mother.

But there were two sagacious ministers of the Court, one of whom was called Moon-Light and Jiva was the other one’s name. They saluted the Prince

一千二百五十个大比丘弟子在一起。与会的菩萨有三万二千人，以文殊师利为首座。

那时，王舍城里有一太子，名叫阿阇世，听信了狐朋狗友调达的教唆，监禁了父王频婆娑罗。将他关押在七重深严的室内，准备饿死他。并勒令诸群臣，使他们没有一人能够去探望频婆罗。国太夫人名叫韦提希，恭敬忠诚于频婆娑罗大王。她将身体沐浴得乾乾淨净，涂沫上酥蜜和炒面，在璎珞宝冠中盛藏葡萄汁，稍稍地去供献给频婆娑罗王。那时，频婆娑罗王吃了酥蜜炒面，喝了葡萄汁，要水来漱口。

漱完口后，两手合十，恭恭敬敬向着耆闍崛山，遥对佛行礼。同时说：大目犍连啊，你是我的亲人和朋友，希望你兴发慈悲之心，授与我八戒。说这话时，目犍连如同鹰隼一样飞起，很快地来到了幽闭频婆娑罗王的地方。天天如此，授与频婆娑罗王八戒。释迦牟尼也派遣富楼那长老来为频婆娑罗王演说佛法。像这样经过了三个七天，频婆娑罗王因吃了酥蜜炒面以及听闻了佛法的缘故，脸色祥和欢悦。

也正在这时，阿阇世王问看守说：父王现在还活着吗？看守回答说：大王，国太夫人身上涂着炒面和酥蜜，璎珞宝冠里盛藏着汁浆，拿来给频婆娑罗王食用。





and said. "Oh, Prince, we have read the Veda, in which it is recorded. There were many evil kings who killed their fathers and enthroned themselves, at the beginning of history, eighteen thousand in number.' But we have never heard of a single one who has killed his mother. Now you are going to kill your mother: such an unheard-of treacherous deed would stigmatize the whole Ksatriya race. We do not wish to hear that you are going to be a Candara, and we do not desire to stay in this country."

When they had uttered these words, they put their hands on the handles of their swords and were about to retreat. Then Ajatasatru was alarmed and said to Jiva, "Are you gentlemen no longer in favour of me?" To this Jiva replied, "Great Prince, you must behave well and not kill your mother."

On hearing this exhortation, the Prince repented and asked their pardon. He cast away his weapon and did not injure his mother. But he gave order that his mother should be incarcerated in the inner part of the palace, and should not be allowed to come out again.

Then, Vaidehi, the Queen, became very sorry and haggard in the prison. She saluted the Buddha in the direction of the Gridhrakuta Mountain and said, "The Blessed One, in former times, used to send the Venerable Ananda to come and see me frequently. Now I am in great lamentation and cannot go to see the Buddha. I hope the Blessed

沙门目犍连和富楼那从空中飞来，为频婆娑罗王说法讲经，根本没办法禁止。阿阇世王听说了这话後后，愤恨其母亲国太夫人，咬牙切齿地说：我母亲是贼！与那老贼同伙。沙门目犍连等是恶人，使用此幻惑咒术，令那恶王这么多天还不死！随即，手执利剑，准备去处死他母亲。

那时，有一个名叫月光的大臣，聪明而多智谋，便与一著名贤良医师耆婆一起，向阿阇世王行礼并劝诫道：大王，臣等听闻婆罗门经典说：劫初有历史以来，有许多恶王为贪谋国家王位，弑杀的父王有一万八千之多，但从未曾听说有伤天害理去残害母亲的。大王现在行此破天荒违逆天理的杀母之事，玷污了高贵的刹帝利王族种姓，我等不忍心见到这样的事发生。大王此行为，与四姓之外的屠夫无异，我们不便再待在这里了。二大臣说完，以手按剑，倒退着下殿。听到这些话后，阿阇世王惊恐万分，对耆婆说道：你再也不为我服务了吗？耆婆再次劝勉说：大王，慎重行事，千万不要杀害你的母亲，阿阇世王听闻此语后，忏悔前非，以求得救。随即抛弃手中剑，停止了欲害其母的行为。他向宫庭内官下令道：将国太夫人禁闭在深宫中不能让她再出来。

One will kindly send the Venerable Mahamaudgalyayana and the Venerable Ananda to come and see me." She murmured these words with tears in her eyes; and she saluted the Buddha again.

Before she had raised her head up from prostration, the Buddha on the Gridhrakuta Mountain had read her mind. So He sent the Venerable Mahamaudgalyayana and the Venerable Ananda to see her. They went to the palace by their supernatural power.

The Buddha disappeared from the Gridhrakuta Mountain and reappeared in the palace where the Queen was imprisoned. When Vaidehi had just raised her head, she saw the Blessed One, Sakyamuni Buddha, whose body was of a goldenpurple colour, sitting on a lotus flower that was constituted of a hundred kinds of valuable jewels. The Venerable Mahamaudgalyayana was standing on His left, and the Venerable Ananda on His right. The gods of the Brahmin heaven and many tutelary devas were present in the air. There were many heavenly flowers pouring down from the sky as offerings to the Buddha.

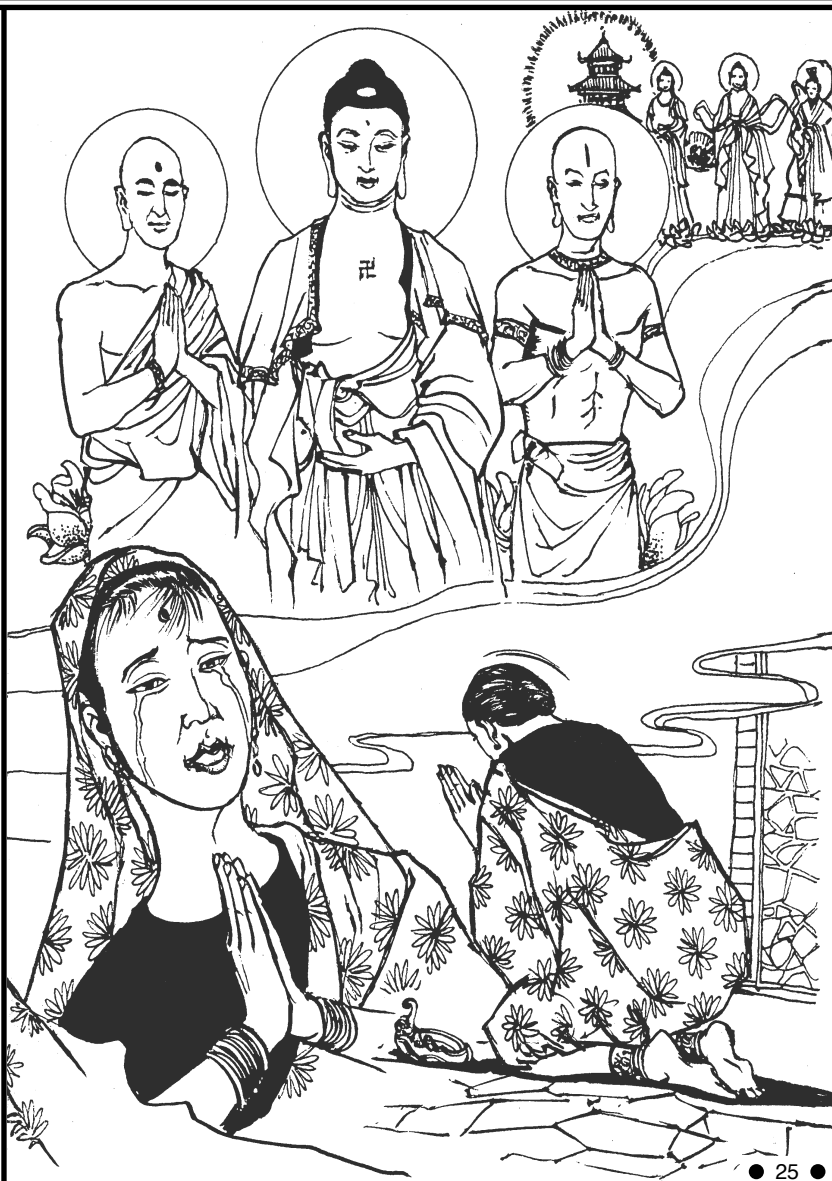
Then Vaidehi, on seeing the Buddha, took from her neck a string of jewels, which she offered to Him. She prostrated herself before Him and said with sobs, "Blessed One, what is the wrong that I must have done in my previous lives to have such an unfilial son? And what is the cause of Devadatta's being a relative of the Blessed One? I hope the Blessed One

韦提希被禁闭后，因忧愁而日渐憔悴，乃遥向耆闍崛山而对佛行礼，请求道：如來世尊啊！从前的時候，您經常派遣阿難來慰問我，我現在忧愁煩悶。世尊威高德重，不敢奢望能見到您，但願您派遣目犍連和阿難二長老來與我相見。說完這話后，韦提希夫人痛哭流涕，泪如雨下，恭敬地遥向佛行礼。

在其行礼而还未抬起头来的这一瞬间，释迦牟尼佛在耆闍崛山中，即知道了韦提希心中所想的事。即时命令大目犍連和阿難從空中飛來，佛自己則從耆闍崛山消失，而在幽閉韦提希夫人的王宮中出現。這時，韦提希夫人行完禮正抬起頭來，看到世尊释迦牟尼佛显现为紫金色身，坐在百宝莲花中。目犍連侍衛在他的左邊，阿難侍衛在他的右邊，帝釋、梵天以及諸天的護法神在虛空中護衛。滿天飛花如雨，供養于佛，為佛持用。

那一時刻，韦提希夫人看到了世尊，赶快取下璎珞冠髻，五体投地，哭泣着对佛说：世尊啊！我前世是作了什么样的孽，才报应生得如此恶毒的儿子？世尊又因什么样的因缘，才与恶棍提婆达多成为亲戚？希望世尊能為我詳細地解說无忧愁烦恼





will tell me of some place, where there are no sorrow and no trouble, where I would like to be reborn. For I am disgusted with this Jambudvipa, the dirty and evil world, full of hells, ghosts and animals and all evil things. I wish in my future life that I should never hear evil sounds and never see evil persons. Now I prostrate myself before the Blessed One and I repent of my evil acts, done in the past. May the Buddha, the Sun, teach me how to visualize the Place of Pure Karma."

Then the Blessed One emitted from the middle of his eyebrows a ray, golden in colour, illuminating the numerous worlds in the ten quarters. It returned to the Buddha's head, becoming a golden platform, on which all the Buddhas' Pure Lands appeared. Some of (the Buddhas' countries in the ray) were composed of the seven jewels; some of them were full of lotus flowers; some of them were as happy as heavens; and some of them were as clean as crystal. Such numerous Buddhas' countries of the ten quarters appeared in the ray of the Blessed One. They were all visible, so Vaidehi was able to see them.

Then Vaidehi said to the Buddha, "Blessed One, although these countries are pure and brilliant, I wish to be reborn in the Most Happy World of Amita Buddha. May the Blessed One have compassion on me and teach me how to meditate upon that World rightly."

Then the Blessed One smiled, and from his mouth he radiated a five-coloured ray which he cast

的境界，我将往生于这样的去处，不再眷恋南瞻部洲这有五种浊恶的现实世界。这浊恶的现实世界里，地狱、饿鬼、畜生充斥，违理枉情之事成堆。但愿我转生的未来世上，不再听闻到邪恶之声，不再见到邪恶之人。我现在这里向世尊行五体投地的大礼，求世尊哀怜，接受我的忏悔。唯愿如同太阳光一样的佛法智慧，教导我观想于清净的去处。

就在此时，世尊双眉之间放射毫光，其光为金色，遍照十方无数无量的世界。这光又折返回来，罩定在佛顶之上，化为一座金台，像似须弥山。十方诸佛的净妙佛国，全都在此座台中显现。有些佛国净土是由七宝合成；又有些纯然是莲花构成；还有的如同自在天王的宫殿；又有的像水晶镜一样晶莹剔透。十方世界所有的佛国净土，都从中显现如上所述的那种种奇异。无数的诸佛国净土庄严之相，凭肉眼观看便能清清楚楚，都让韦提希夫人亲眼见到。这时，韦提希夫人对佛说：世尊，这些各种各样的佛国净土，虽然都清净明洁，都有光明照耀，但是，我现在只欣乐往生西方极乐世界阿弥陀佛座下。唯愿世尊教我往生极乐世界的观想思惟方法，教我入定的方法，用心领纳西方极乐净土。

upon Bimbisara, the King, who was in the seven-walled cell. Although, he was imprisoned, his mind was free and undisturbed. He saluted the Blessed One (on seeing the ray; and at that moment) he gained the Saintly State of Anagamin.

Then the Blessed One told Vaidehi, "Do you know, Vaidehi, that Amita Buddha is not apart from you, when you have concentrated your mind and have accomplished the visualizations that I am going to teach you and also those who, in the future, will desire to be reborn in the Pure Land?"

"One who wishes to be reborn in the Pure Land should cultivate the Three Virtues. They are, firstly, supporting one's parents, respecting one's teachers, refraining from killing living beings, and doing the Ten Good Deeds; secondly, taking the Three Refuges, and observing the Precepts perfectly; and thirdly, cherishing the Bodhi-mind, believing the Law of Cause and Effect and encouraging others to do good. These three are called the Pure Deeds."

The Buddha asked Vaidehi, "Do you know that these three Pure Deeds are the pure deeds and Right Causes of all the Buddhas of the three periods — the past, the present and the future?"

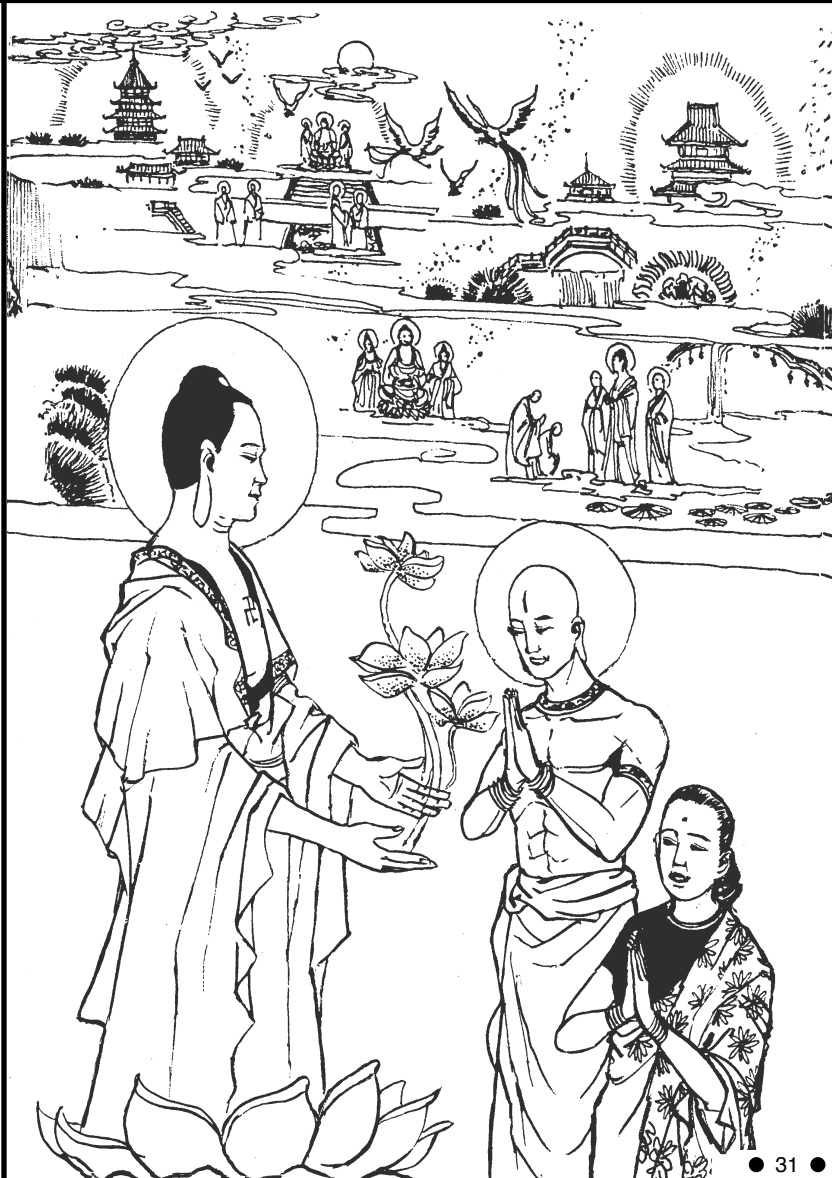
He then spoke to the Venerable Ananda and Vaidehi, saying, "Listen! Listen! And ponder on it well. I am going to preach the Law of Pure Karma to all the beings who will be vexed by the Thief, Ignorance, in the future. It is well, Vaidehi, you have entreated me just in time."

听说这话时，世尊随即开颜微笑，有五彩的光芒从佛的口中射出。每一缕光芒都照耀在频婆娑罗王的头顶上。那时，频婆娑罗王虽受禁闭于重室之中，可是心眼无所蒙蔽，遥望世尊，五体投地行礼。自然之中，道行增进，成就了断尽欲界烦恼的阿那含果位。

这时，世尊便告诉韦提希夫人说：你现在知不知道，阿弥陀佛离此地不远。你应当专心系念，仔细地观想那西方极乐世界中修行净土法门的成就者。我现在为你详细地宣说各种譬喻，也让未来世的一切凡夫俗子愿修持净土法门的人，都得往生西方极乐世界。

欲想往生西方极乐世界的人，应当修习三种福德。第一种：孝顺供养父母，尊重服侍师长，怀慈悲之心，不杀生灵，修行十善世；第二种：皈依佛、法、僧，受持各种戒规，不失持戒人威严仪态；第三种：生发求菩提道之心，深信因果轮迴不疑，诵读大乘经典，劝勉修行人奋进。上述三件事，便是净土法门的业缘。世尊对韦提希说：现在你明白了吗？这三方面的业缘乃是过去、未来、现在三世诸佛修得净土的真正原因。





"Ananda, you must spread what the Buddha says to the many. Now I am teaching Vaidehi and all the beings in the future how to visualize the Most Happy World in the West. You will see the Pure Land and its happy things by the power of the Buddha, just as you see your own figure in a clear mirror. When you have seen them, you will realize the State of Quietude."

The Buddha said to Vaidehi, "You are still a worldly person, so you cannot concentrate your mind properly, and hence you have not the power of clairvoyance to see those Buddhas who are far away. But the Buddha has a marvellous way of making you see."

Then Vaidehi inquired of the Buddha, "Blessed One, now I shall be able to see the Pure Land by the help of the Buddha's power. But how will those who will be struck by the Five Sufferings be able to see Amita Buddha's Most Happy World, at the end-period, when the Blessed One has passed away?"

The Buddha told Vaidehi, "You — and all beings — should concentrate your minds on one point and think about the Western Quarter. How is one to think of that? Anyone who is going to think of that should not be a person born blind; and anyone who has eyes must have seen the sun sinking in the West.

"Sit facing the Western Quarter and think about the place where the sun sinks down. Concentrate your mind upon it without being distracted, and look

世尊佛告诫阿难和韦提希夫人说：仔细听着，仔仔细细听好！分好用心体会！我现在要为未来世的一切众生，被烦恼贼束缚着的人们，宣讲演说净土法门。善哉，韦提希，你适时启问，正合心意！

阿难，你应当好好地领纳熟记，以便为更多的众生转述我所说的法。我现在教导韦提希以及未来世的一切众生观想于西方极乐世界，因为佛力加持的缘故，你们还将亲眼见到这西方极乐世界的清净国土，就如同手执明镜而看自己的面貌一样清晰。又因为你们看到了西方极乐世界种种极乐的事相，心中生发欢喜的缘故，随顺此心情即时得证悟无生无灭的中道实相的智慧。

佛又告诉韦提希夫人说：你是凡人，内心领悟、认识和知见的能力都很弱，没有得到天眼神通，不能见到远方的境界。诸佛如来有奇异的方便法门，可以帮助你见到西方极乐世界。

听见这话，韦希夫人向佛提问说：世尊，像我这样的凡夫俗子，因借助佛力加持的缘故，可以得见西方极乐世界。如果佛涅槃之后，诸众生等为生死苦、求不得苦、怨憎会苦、爱别离苦、五阴炽盛苦等五苦煎逼，毫无福德可言，又借助什么来见

at the sun sinking, resembling a hanging drum.

"After having seen the sinking sun, you will see it whenever your eyes are open or shut.

"This is the Thinking of the Sun, and it is the First Visualization.

"Next you think about water. Notice that water is very pure and that it is indissoluble. When you have seen water thus, then think it is going to freeze. Then see that the ice is the same as crystal, which is transparent. Beneath it there are columns, made of gold, inlaid with the seven jewels, supporting the crystal. These columns have eight facets, each of them has one hundred diamonds. Each of the diamonds has a thousand beams of light. Each of these rays has eighty-four thousand colours. These crystals are as glittering as hundreds and thousands of suns shining together. They are so dazzling that one cannot see them totally. On these crystals there are golden ropes interlaid as ornaments. They are separated by the seven jewels. Each of these jewels has five hundred colours, whose brightness is as that of flowers, of stars and of the moon, suspended in the air, forming a Terrace of Brightness.

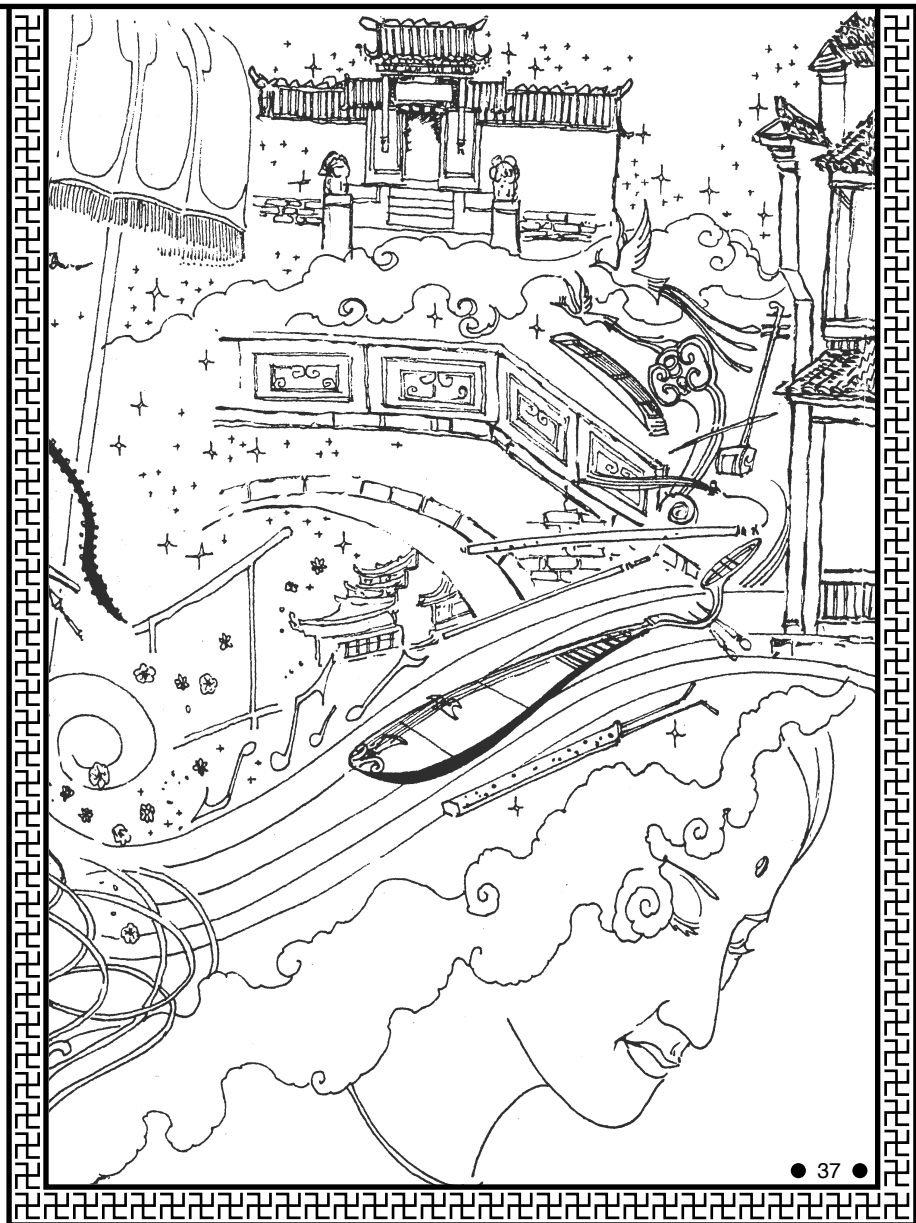
"On that Terrace, there are hundreds and thousands of storeyed pavilions, built of a hundred kinds of jewels. At the two sides of the Terrace, there are hundreds and thousands of embroidered tapestries and musical instruments as decorations. There are eight kinds of mild breeze coming out from the

到阿弥陀佛的极乐世界？

佛告诉韦提希说你和众生都应当专心致志，系念于一处，集中思想想于西方。怎么个想法呢？凡是一切众生，不是生下来就是个瞎子，也不是所有有眼睛的人，都能见到太阳落山这一现象。见这一现象时，应当生起想念，面向西方正襟危坐，仔细地观想于太阳将沉落之处，让心思集中，专一而不散乱，看到那太阳将落，样子似悬挂在空中的鼓。观想了落日形象后，不管是闭着眼或睁着眼，都能明白地见到这落日形象，这就是落日想，我们把它称之为初观。

其次便应当作水想，专想水的澄清洁净，也要观想到如落日想一样闭眼睁眼都清楚明了，入定的意念还不分散，达到了这一程度后，就应此生发，冰想，观想到冰都内外明澈后，就应当修练琉璃想，琉璃想观想成就后，看琉璃的大地都内外映彻，琉璃地下有金刚七宝的金幢作为支撑。这金幢八方八楞，每一个细部，都是多种宝珠缀成，每一颗宝珠，都放射千种光明；每一种光明，都有八万四千种颜色。这些金幢上的宝珠光明如同亿千颗太阳，映照在琉璃地上，光芒耀眼，使你不能全部领纳其中美妙。琉璃地上的道路纵横交错，用黄





brightness; and it plays upon those instruments, which produce the sound of the Dharma of Sorrow, of Transitoriness and of Unreality.

“This the Thinking of the Water, and it is the Second Visualization.”

“When this Visualization is completed, see them one by one clearly, and do not let them disappear whether your eyes are open or shut, except at eating times.”

“Once having attained this Samadhi, one can clearly see the Pure Land, which is indescribable by words.”

“This is the Thinking of the Land, and it is the Third Visualization.”

The Buddha then addressed to the Venerable Ananda, “You must hold to the Buddha’s words and tell those who wish to escape from suffering in the future to think of the Land. Any person who thinks of the Pure Land will be exempted from rebirth for eight million kalpas of time, and will undoubtedly be reborn into the Pure Land at his next birth.

“To visualize the Most Happy World as stated above is right, it is wrong to do so otherwise.”

The Buddha told the Venerable Ananda, “Next to the Thinking of the Land is to visualize the Jewel-trees. That is to visualize the trees that are in seven rows. They are eight thousand yojanas in height and each of them has flowers and leaves made completely of the seven jewels.

金来铺地；都用七种宝物来镶嵌分隔，因此整整齐齐，井然有序。每一种宝中，都放射出五百种色彩的光芒，这光芒如似鲜花，又像如星月，悬挂在虚空之中，合成一座光明的楼台。有百宝合成的千万座楼阁在此楼台之上，楼台的两边，各有百亿个花幢和无数的乐器作为装饰。八种清风从光明楼台中拂出，吹鼓演奏那无数的乐器，演奏出的音乐，是在宣说苦、空、无常、无我的佛法，这就是水想，我们也称之为第二观。

水想修行成就时，一一地去观想上述景物，都能清晰明白，不管是闭着眼还是睁着眼；都能以定聚之力不让这些形象散失，除了睡觉之外，其他时间都忆念于此，如此的观想叫做粗见极乐园地。如果在入定的状态中看到西方极乐世界的国土历历分明，庄严得很，说也说不完。这种状态便就是地想，在观想法门中称之为第三观。

世尊提示阿难说：你要好好地受持记熟我说的法，要为未来世的一切大众，为一切想脱离苦海的人们，说此观地法。如果修行到能观想到上述地的境界，可得免除八十亿劫的生死之罪，离开人世之后，必还得往生到佛国净土，得到无碍自在的大智慧。依照我教授的方法修行这一观的，是正确的观想法，若不依此观想者，便

“Every flower and every leaf of those trees has a brilliant hue. A golden ray comes out from the agate colour; a crimson ray comes out from the crystal colour; a beryl ray comes out from the lapis lazuli colour; a green-pearl ray comes out from the beryl colour; and there are rays of coral and amber colour shining beautifully. There are nets made of strings of pearls covering those trees. Seven of these nets cover each of those trees. Between the nets, there are fifty million luxurious palaces, the same as those in the Brahmin heaven.”

“There are heavenly youths in those palaces; each of them wears fifty million Muni-gems as ornaments. The rays of these gems shine for a distance of one thousand yojanas, like a hundred thousand suns shining together (as though their rays were, interwoven. All the rays are of the finest colour. The jewel-trees are set in rows opposite rows. There are wonderful flowers and fruits made of the seven jewels between the leaves. Each of the branches of the trees is twenty-five yojanas in length. The leaves have a thousand various colours, like heavenly pictures. There are many flourishing blossoms, golden in colour, like turning fire-wheels rolling between the leaves and producing heavenly fruits.”

“There is also a great light, which becomes many draperies and canopies. All the affairs of the Buddhas, and all the Buddhas’ countries in the ten quarters, appear in these canopies. When you have

是不正确的邪观。

佛告诉阿难以及韦提希：地想修行成就后，接下来应修行观想宝树，为何叫做观宝树，就是观想那里每一个地方，都有七重行树，这七重行树每棵高达八千由旬，多宝树之上的七宝合成的花和叶，无不具足圆满。每一朵花和每一片叶，都呈现出异宝之色。琉璃色中显出金色的光，玻瓈色中显出红色的光，玛瑙色中显出砗磲光，砗磲色中显出绿真珠光。其它珊瑚、琥珀以及一切的宝物之光色，交相辉映，美妙无比。在这些宝树之上，弥漫覆盖着奇妙的真珠网，每一棵树上罩着七重这种宝网，每一网间有五百亿妙花的宫殿，如同大梵天王的王宫。诸天的童子，逍遥自在地居住在里面。每一个童子，有五百亿释迦毗楞伽如意宝来作冠冕璎珞，其宝的光芒照耀一百由旬。犹如百亿颗太阳和月亮的光芒混合在一起，根本就无法说出这种光芒叫什么名。只知道多种宝光交相错杂，是多种色彩中最美妙的。这些宝树行距间隔排列整齐，叶片间距也有秩序。在树叶之间，生长着许多美妙的花，花上自然而生有七宝果实。每一片树叶的大小正好为二十五由旬，上面有千种颜色、百种图案，如同天的冠冕璎珞一样奇妙。有许多美妙的





visualized these trees, look at them one by one: the stems, the branches, the leaves, the flowers and the fruits, should all be very clearly visualized.”

“This is the Meditation on Trees, and it is the Fourth Visualization.”

“The next is to think of water. That is, to think of the Water of the Eight Virtues in the Most Happy World.”

“This water is composed of the seven jewels, which are limpid and soft. The water flows out from the Muni-gems and distributes itself into fourteen tributaries. Each of the tributaries has varied colours corresponding to the seven jewels, and has yellow gold as its channel. There are diamonds of different colours at the bottoms of these channels. In each of the water pools, there are sixty million lotus flowers, round in shape and twelve yojanas in diameter. That Muni-water flows upwards and downwards along the trees to sprinkle the flowers.”

“The babbling sound of the water is wonderful. It preaches the Laws of Sorrow, of Transitoriness and of Unreality, and praises the virtue of the Buddhas. The Muni-gem emits a golden ray, which transforms itself into many birds of a hundred colours, chattering delicately, praising the Buddha, the Dharma and the Sangha.”

“This is the Meditation on the Water of the Eight Virtues, and it is the Fifth Visualization.”

“There are fifty million Gem-pavilions on each

花，呈现为阎浮檀金色，好似旋转的火轮，宛转在叶间。涌生的多种果实，像似帝释天的宝瓶，有大光明化成幢幡的宝盖，这些数不清的宝盖中，映现三千大千世界的一切佛事。十方世界的佛国净土，也全都在宝盖中显现。修行到观想见这些宝树后，还应当按顺序一一观想树的茎、叶、花、果，都能观想得见分明了，便是树想，也称之为第四观。

接下来应当观想七宝池中的八功德水。为何叫观想七宝池八功德水？

极乐世界上有八池水，每一池水都用七宝合成。其质地柔软，从如意珠王而生成。其水分作十四支流，每一支流都呈现出七宝颜色，溪流以黄金来作渠道，渠道下用五彩金刚沙铺底。每一支流的水中，有六十亿朵七宝莲花。每一朵莲花不大不小正好十二由旬，有摩尼宝水流注在花间，也浇灌于宝树上下。流水之声细微神妙，均在演说苦、空、无常、无我的多种波罗密法。继而又赞叹诸佛的容颜瑞祥，身相巍岸。流注花间树下的宝水如同如意珠王，闪耀着金色的微妙之光，其光化为百宝斑斓的鸟，鸟儿一齐优雅地鸣啼，其声似在赞叹念佛、念法、念僧。这便是八功德水想，在观想法门中排名第五观。

section of the Land of Jewels. In these pavilions, there are numerous heavenly inhabitants playing music; and there are musical instruments hanging in the air like tapestries, sounding without being beaten or performed upon. All the sounds are praising the Buddha, the Dharma and the Sangha.

“Once having attained this Visualization, one sees the Most Happy World in outline: the Jewel trees, the Jewel-lands and the Jewel-lakes.”

“This is the Main Visualization, and it is the Sixth One.”

“If a person has seen this Visualization, his enormous crimes of countless kalpas are annulled; and he will certainly be reborn in the Pure Land after his passing away. One who visualizes in this way does right, otherwise one does wrong.”

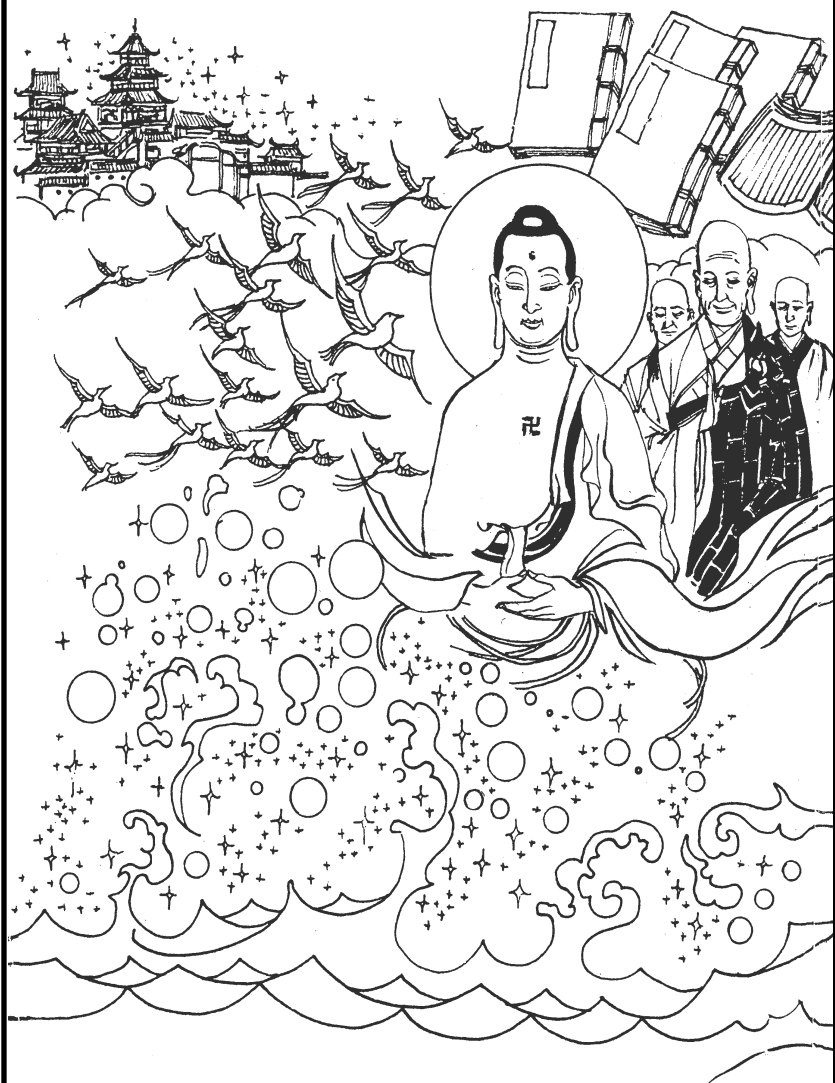
The Buddha told the Venerable Ananda and Vaidehi, “Listen! Listen! And ponder it over. I shall tell you of the ways to get rid of suffering one by one. You should remember and practise them well and spread them for the many.”

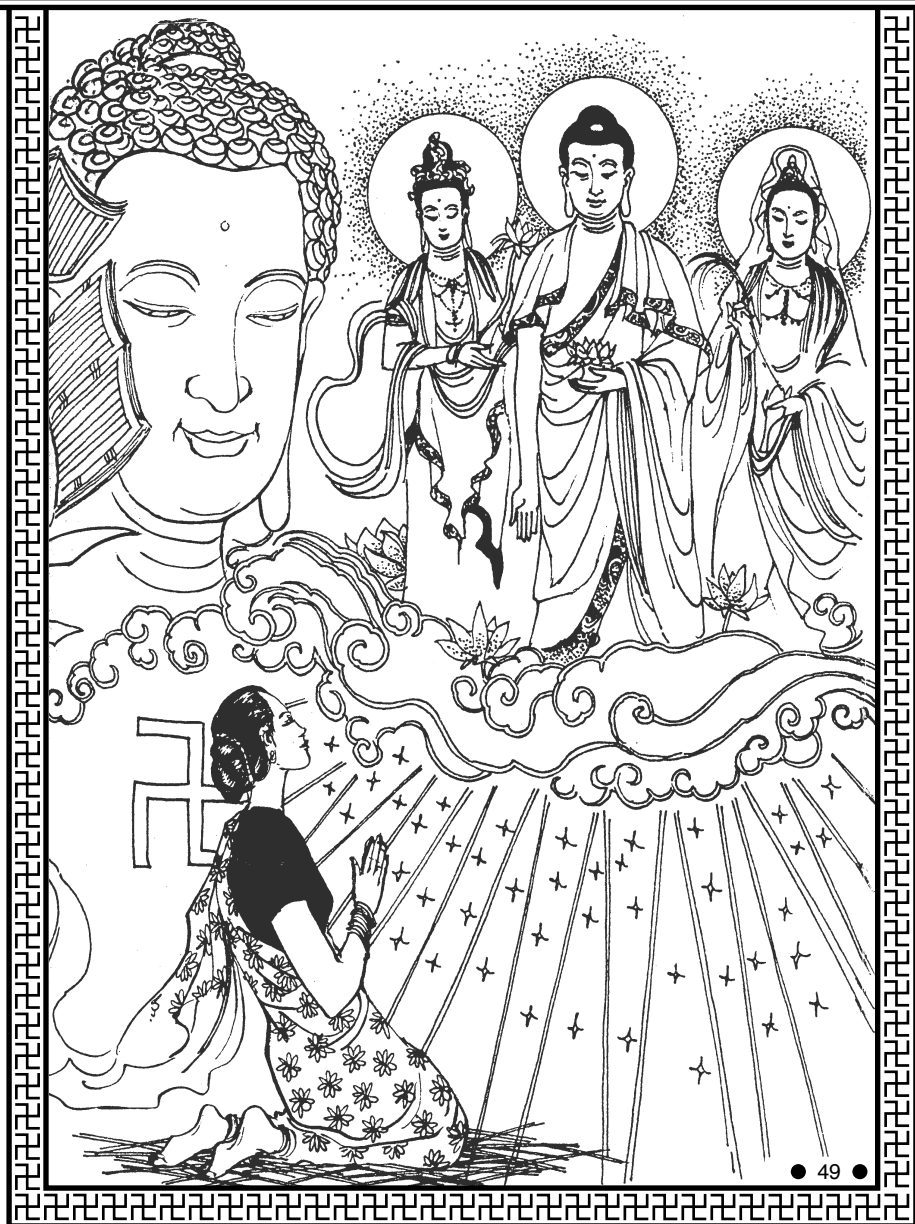
While saying this, the Buddha of Immeasurable Length of Life appeared in the air. Bodhisattva Avalokitesvara was standing on his right and Bodhisattva Mahasthamaprabhata on his left. Their bodily rays were so brilliant that one could not see them wholly.

Then, after having seen the Buddha of Immeasurable Length of Life, Vaidehi did obeisance at the feet of the Buddha (Sakyamuni) and said to him, “Blessed One, now I am able to see the Buddha of Immeasurable Length of Life and these two

西方极乐世界由多种宝物合成的国土，在此土每一地界上，都有五百亿幢宝楼，其楼阁之中，又有无数的天界诸神在演奏伎乐。又有此乐器悬挂在虚空之中，如同天宝幢，不用人去弹奏而自然鸣响。这多种的音乐，都在演说念佛、念法、念比丘僧。修行此观想成就后，就叫做粗见极乐世界宝树、宝地、宝池，这是总的观想，称为第六观。若修行达到此观想者，可免除无数亿时劫极重的恶行，命终之后，还将得以往生西方极乐世界。依照我的教授而修行此观想的，是为正确的观想法，若不依此观想者，便是不正确的邪观。

世尊告诫阿难和韦提希：你们仔细听着，仔仔细细听好，并且用心思考，我将为你们分别解说去除苦恼的方法。你们好好地受持、熟记，以便到大众中去传播。佛说这话的时候，无量寿佛伫立在空中，观世音、大势至这两位大士侍立在他左右。无量寿佛的光明强烈炽盛，眼睛已不能全部领纳。百千的阎浮檀金色也难与之相比。这时韦提希夫人看了无量寿佛，翻掌叩首如按其足而行礼：对释迦牟尼佛说：世尊，我现在因有您的佛力加持的缘故，得见到无量寿佛以及两位大菩萨，但未来的众生将怎样才能观想见到无量寿佛和两位大菩萨呢？





Bodhisattvas by the Buddha's help. But how will all the beings in the future be able to visualize this Buddha and these two Bodhisattvasi?"

The Buddha told Vaidehi, "Anyone who wishes to visualize this Buddha, should think that in the Land of the Seven Jewels, there are lotus flowers.

"Think that each of the lotus flowers has a hundred kinds of gem-colour and eighty-four thousand veins in the petals, resembling heavenly pictures. These veins have eighty-four thousand rays, all of which are clearly visible. The smaller petals are two hundred and fifty yojanas in length and the same in width. Each of these lotus flowers has eighty-four thousand petals. Between each of them, there are millions and millions of Muni-gems as ornaments. Each of the Muni-gems emits a thousand rays, which are like the canopies, being composed of the seven jewels, covering the whole Land.

"The Land has the Sakrabhilagna-gem as its pedestal. This pedestal is decorated with eighty-four thousand diamonds, Kimsuka-gems, Muni-gems and the nets of pearls.

"On that pedestal, there are four columns, each of which is as high as hundred and thousands of Sumerus. The curtains that hang on those columns are like those in the Yemo Heaven. Again, there are fifty million fine gems embedded on those columns as ornamentals. Each of these gems has eighty-four thousand rays. Each of the rays effuses eighty-four thousand different golden colours. Each of the



释迦牟尼告诉韦提希：欲见阿弥陀佛者，应当生发观想的意念，在七宝地上观想莲花，观想到莲花在每一片莲叶衬托下显现百宝颜色。每一叶上有八万四千种脉络，犹如天然的图画。每一根脉络上放八万四千种光，了了分明，都能观想见得清清楚楚，小的花叶有二百五十由旬大，一朵莲花有八万四千片莲叶，每一片莲叶上有百亿颗摩尼珠王作为装映。每一颗摩尼珠放射千种光明，其光如同一个巨大的七宝合成的盖子，笼罩在整个地上。花台是释迦毗楞伽如意宝（华言能胜宝）来做的，这个莲花台有八万金刚甄叔迦宝（华言赤色宝）、梵摩

golden colours extends throughout the whole Jewel-land, and takes different shapes in different places: some are like diamond-terraces, others like pearl-nets and multi-coloured clouds. They change their forms variously in the ten quarters and perform the affairs of the Buddhas.

“This is the Visualization of the Lotus Petals, and it is the Seventh One.”

The Buddha told the Venerable Ananda, “This kind of wonderful lotus flower is formed by the power of Bhikshu Dharmakara’s will. One who wishes to be reborn in the Pure Land, should think of those lotus petals. When one is thinking of them, one should have no other thoughts in the mind, and should visualize one article after the other: Each leaf, each pearl, each ray, each terrace, and each column, are all as clear as when one sees one’s own figure in a mirror. When one has completed this Visualization, one is released from rebirth for fifty thousand million kalpas, and will undoubtedly be reborn into the Most Happy World.

“To visualize them in this way is right; it is wrong otherwise.”

The Buddha told the Venerable Ananda and Vaidehi, “When you have seen what I have just stated, you should next think of that Buddha (the Buddha of Immeasurable Length of Life). Why? Because the body of the Buddha is the Body of the Universe, and it is within the mind of all beings.

尼宝（华言白色如意宝）、妙真珠网作为装饰。在这花台之上，自然而有四柱的宝幢，每一宝幢都好像百千亿座须弥山。宝幢上的宝幔如夜摩天宫，又有五百亿微妙的宝珠作为装饰。每一颗宝珠有八万四千种光，每一缕光放射八万四千种不同的金色，每一种金色遍照极乐国土每一角落，随处变幻不定，现出种种的异相。有的变为金刚台，有的变为真珠网，有的变为五彩云……。这些金色随顺多处变化显现，所变现之相物皆都用于佛事。这叫做花座想，观想法门中称为第七观。佛告阿难：如此神奇的莲花，本是由于法藏比丘行愿之力所以成就，若是想观见阿弥陀佛，应当先修行此花座想。修行花座想时，不得有杂念干扰，每一片叶、每一颗珠、每一缕光、每一座台、每一个幢，皆应依次一一观想到。能观想到如同在镜中自己看自己的容颜一样清晰时，便修成功。修行此想成就者，可以减除五万亿时劫的生死之罪，必将得以在未来之世往生极乐世界。依照我的教导而修行此观的，是正确的观想法，若不依此观想者，便是不正确的邪观。

佛告诉阿难和韦提希：修行得见此观后，接下来便应当观想佛。为什么呢？因为诸佛如来是法界法身，存在于一利众生的思想意念中。因此，你们的心观想佛





“Therefore, when you think of that Buddha, your mind is the One who has the thirty-two Magnificent Figures and the eighty Virtues. It is the mind that is to become a Buddha; and it is the mind that is a Buddha. The Ocean of the Omniscient Wisdom of all Buddhas grows up from the mind. Hence you should visualize absorbedly that Buddha, the Exalted One, the Fully Enlightened One.

“One who visualizes that Buddha, should think of His figure first. Whether one’s eyes are open or shut, one sees a magnificent figure of a yellowish golden colour, sitting on a Lotus-seat. Having seen the figure of that Buddha thus seated, one’s mental vision is opened and one can see the Most Happy World clearly: the Jewel-lands, Jewel-lakes, Jewel-trees in rows, over which there are heavenly curtains, and Jewel-nets in the air. All of these are decorated with the seven kinds of gems. These things can be seen as clearly as one sees one’s own palm.

“After you have seen the things mentioned above, then visualize a large lotus flower, similar to the previous one, golden in colour, on the left of that Buddha. And think of another one on the right of Him. Then think of Bodhisattva Avaloketesvara sitting on the left one and Bodhisattva Mahasthamaprapta on the right one.

“When this Visualization is accomplished, the Buddha and the two Bodhisattvas will be seen emitting golden rays falling on the Jewel-trees. Under

时，你们的心即是佛的三十二大小相和八十种随形好。由心观想佛，到心便是佛，诸佛正遍知深广如海，都是由心想生起。

大此，应当执持于一心，系念于一意，仔细地观想阿弥陀佛如来，应供、正通知。观想阿弥陀佛者，首先应当观想阿弥陀佛的形象。观想到闭上眼睛睁开眼都见到一尊阎浮檀金色的佛坐在莲花座上。见此形象后，心眼便得开。看极乐世界的七宝庄严之相，看它的宝地、宝池、看它的行行宝树，便都了了分明。诸多天然宝幔笼罩着极乐国土，百宝罗网遍布于虚空之中，以心眼看这此事相，便会一目了然，如观看掌中之物一样清楚。能观想到这些事相后，又应当观想出一朵大莲花在佛的左边，该莲花要与前述的莲花一模一样。又应当观想出一朵莲花在佛的右边。还应当观想出一尊观世音菩萨像坐在左边的花座上，也一样是金色与前述无异；观想出一尊大势至菩萨像坐在右边花座上。此观想成功后，阿弥陀佛像和二菩萨像会大放光明。其光呈现为金色，照耀在诸宝树上。每一株树下，也有三朵莲花，诸莲花上各有一尊佛像和两尊菩萨像。如是莲花、佛、菩萨像遍布整个极乐国土。这一观想又成功后，修行者将听到水流、光明，以及诸宝树、鳧鴈鸳鸯都在演说妙佛法，不

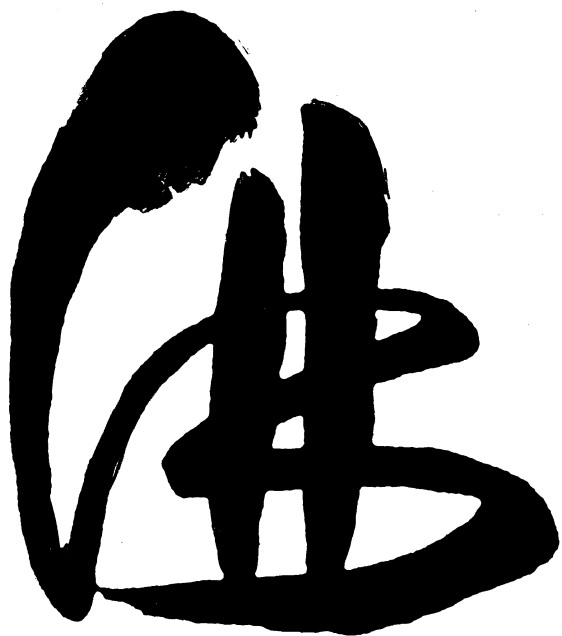
each of them there are also three lotus flowers on which a Buddha and two Bodhisattvas are sitting respectively. Such are seen at everywhere of the Pure Land.

“When one has achieved this Visualization, one can hear the murmuring sound of the streams and see the rays, jewel-trees and sheldrakes and mandarin ducks, whose voices praise the Wonderful Law. Whether one’s mind is concentrated or not, one can constantly hear that Wonderful Law. Whatever one hears should be compatible with the Sutras, otherwise it is composed of vain thoughts. If it is compatible with the Sutras, it is indeed seeing the Most Happy World.

“This is the Visualization of the figure (of that Buddha), and it is the Eighth One.

“One who practises this Visualization, is exempted from rebirth for innumerable kalpas of time and will attain to the Samadhi of Visualization in his present life.”

The Buddha told the Venerable Ananda and Vaidehi, “When you have completed the thinking described above, then think of the body of the Buddha of Immeasurable Length of Life, which is very bright. Ananda, you should know that Buddha’s body is as bright as hundreds and thousands of golden rays in the Yemo Heaven. It is sixty million Ganges Rivers Sands yojanas high. His eyebrows twine rightwards, (to the length of) five Sumerus. His eyes are as brilliant as the water of the four seas, and the pupils and white of his eyes are distinguish-



论是还在观想的入定状态中，还是已出了禅定状态，都能时时听到这不可思议的佛法。修行者在观想的入定状态中听闻听到这不可思议的佛法，出定以后仍然记忆受持不捨，使之与入定状态时的佛法一样，若是出定、入定听闻的佛法不同，证明该修行者的观想是虚妄的；若出定、入定听闻的佛法相同，便叫做粗想见极乐世界。这便是像想，在观想法门中称为第八观。修行得此观想的人，可以消除无量无数亿时劫的生死之罪，不用等到来生，在现在世中即可获得入定见法身实相的念佛三昧。





able. There are rays coming out from the pores of his body. The halo of that Buddha is as large as millions of the Great (Groups of) Thousands of Worlds. And in the halo, there are hundreds and thousands of Reflections of the Buddha. Each of the Reflections has countless Bodhisattvas as his attendants.

“The Buddha of Immeasurable Length of Life has eighty-four thousand Appearances. Each of the Appearances has eighty-four thousand (materialized) Virtues. Each of the (materialized) Virtues has eighty-four thousand beams of light, each of them shines upon all the beings of the ten quarters who visualize that Buddha completely.

“The beams of light, the Appearances of that Buddha and the Reflection-Buddhas are all so excellent that they are beyond description. But one can see them by mental vision in the Visualizations. One who sees these things, sees all the Buddhas of the ten quarters. The sight of the Buddhas is called the Samadhi of Visualization.

“Seeing this Visualization is seeing the bodies of all the Buddhas, and thus one sees the Mind of the Buddha. The Mind of a Buddha is the Great Compassion, out of which Buddhas help all beings.

“One who practises this Visualization, will be reborn in the presence of all the Buddhas, and gain the State of Quietude, when he quits his present body. Therefore the wise person should try to visualize the Buddha of Immeasurable Length of Life.

世尊告诉阿难和韦提希：修行成就这一观想后，接下来应与观想无量寿佛身相的光明。阿难，你应当知道，无量寿佛身如百千万亿夜摩天阎浮檀金色，佛身达六十万亿那由他如恒河之沙一样数不清由旬，双眉中间的白毫光，向右宛然转旋，如同五座须弥山高大。佛眼如同四大海的海水一样深广，青是青、白是白分分明明。身上的毛孔都放射出光明，如须弥山的光芒一样，阿弥陀佛顶上的圆光，如百亿三千大千世界那样大，在圆光之中，有百万亿那由他如恒河之沙一样数不清的化身佛。每一尊化身佛，同样也有众多无数的化身菩萨作为他们的侍者。无量寿佛有八万四千种相貌特征上的大优点。每一种大优点中又各有八万四千种小优点。每一种小优点中又有八万四千种光明，每一种光明都遍照十方世界念佛的众生，以摄取他们往生于极乐世界。阿弥陀佛的光明以及形象特征，及他的化身佛的光明和形象特征，都无法详尽地加以描述。但当修行者忆持观想之时，可以由心眼全部见到。能见到这一事相的人，便能见到十方一切世界的诸佛。因能见到诸佛的缘故，所以叫念佛三昧。

修行得到此观想的，叫做观一切佛身想，因观想佛身的缘故，也可见到

“One who visualizes the Buddha of Immeasurable Length of Life should commence with the First Appearance. That is to visualize that Buddha’s White Eyebrows clearly. When one has seen this Appearance of White Eyebrows, the eighty-four thousand Virtues will manifest themselves subsequently. One who sees the Buddha of Immeasurable Length of Life, sees all the Buddhas of the Ten Quarters, by whom one is promised (that one will become a Buddha in the future).

“This is the Visualization of Seeing all the Buddhas, and it is the Nineth One.

“To visualize it in this way is right, it is wrong otherwise.”

The Buddha told the Venerable Ananda and Vaidehi, “After you have seen the Buddha of Immeasurable Length of Life distinctly, you should then visualize Bodhisattva Avalokitesvara, whose body is eighty million yojanas in height and golden-purple in colour. There is a natural Small Hump in the middle of Her head, and near Her neck is a halo, which is a hundred thousand yojanas in diameter. There are five hundred Reflection-Buddhas, all like Sakyamuni Buddha, in that halo. Each of them has five hundred Bodhisattvas and many gods as attendants. The five kinds of beings are reflected in the rays emitted from Her body.

“She is crowned with a corona made of Bhilagne-Muni gems. On the corona, there stands a Reflection-Buddha, who is twenty-five yojanas high.

佛心，佛心是什么？佛心便是大慈悲。佛心便是以无差别平等的慈悲去济渡于众生。

修行得到此观想的人，在寿报尽后，得往生到阿弥陀佛座前。证无生无减之理体，获见中道实相。因此，聪明人都应当专心致志，仔细地观想无量寿佛。观想无量寿佛的方法是从佛的一个形象特征入手。如只观想眉间的白毫光，把它观想明了，再观想其他部位。能够观想得见眉间白毫的修行者，八万四千种佛的相貌特征也自然能全部观想到。能观想到无量寿佛的修行者，自然也能观想到十方无数的诸佛。因能观想到无数诸佛的缘故，诸佛都将现身于其人面前，替他授记为未来佛，这便是遍观一切色身相想，在观想法门中列为第九观。依照我教授之法修行此观想的，是为正确的观想法，若不依此观者，便是不正确的邪观。

佛对阿难和韦提希说：修行观想到无量寿佛了了分明后，接下来应观想观世音菩萨。此菩萨身高八十万亿那由他由旬，身呈紫金颜色。头顶上有肉髻，脖项上有圆光，面宽百千由旬。其圆光之中，有五百尊化身佛，都像释迦牟尼佛一样。每一尊化身佛有五百个化身菩萨和无数的诸天神人作为侍者，举身于圆光之中。六道众生的一切色相，也皆全从圆光中显现。该菩





Bodhisattva Avalokitesvara's countenance is of a yellowish golden colour. Her eyebrows are of the colour of the seven jewels, and they emit eighty-four thousand kinds of rays. There are countless Reflection-Bodhisattvas as Her attendants. They appear in the worlds of the ten quarters.

"The colour of Her arms is of that of a red lotus flower, and they are ornamented with eight million refulgent rays, in which all magnificent things appear. Her palms are colour of variegated lotus flowers. She has ten slender fingers. At the top of each finger, there are eighty-four thousand pictures. Each of these pictures has eighty-four thousand colours; each of these colours has eighty-four thousand beams of light, which are very soft, and light up the whole world. It is with these hands that the Bodhisattva receives all beings.

"When She lifts one of Her feet, one sees the Figure of One Thousand Wheels on the sole, which spontaneously becomes fifty million Light-Terraces. There are Diamond-Muni flowers scattered on the place where She puts Her foot down.

"The other Appearances of Hers are as good and perfect as those of a Buddha. Expect that the Small Hump in the middle of Her head and the Figure of the Invisible Cranium are slightly different from those of a Buddha.

"This is the Visualization of Seeing the Real Body of Bodhisattva Avalokitesvara, and it is the Tenth One."



萨头顶上有毗楞伽摩尼实做成的天冠，其天冠之中，有一尊伫立的化身佛，高二十五由旬。观世音菩萨脸色如阎浮檀金色，眉间的白毫相，具备七宝的颜色，流现出八万四千种光明。每一种光明中有无量无数的百千化身佛，每一尊化身佛有无数的化身菩萨作为侍者。这些光明之中的化身佛和化身菩萨自由自在地变幻隐现，遍满于十方诸佛世界。观世音菩萨的手臂为红莲花色，有八十亿微妙的光明作为冠冕璎珞，其璎珞中，显现一切各种的庄严佛事。观世音菩萨的手掌如同五百亿彩色的莲花，十个指端有八万四千

The Buddha told the Venerable Ananda, "One who wishes to visualize Bodhisattva Avalokitesvara, should do so as stated above. Any person who visualizes Her in this way will not encounter any calamities; he can avoid all the results of evil karma and is exempted from rebirth for numberless kalpas. Anyone who has heard the name of such a Bodhisattva gains much felicity; it is far better, if one visualizes Her.

"One who wishes to visualize Bodhisattva Avalokitesvara should first visualize the Small Hump on Her head clearly, next the Corona and so forth gradually. One should see them all as clearly as one sees one's own palm. To visualize them in this way is right, otherwise it is wrong.

"The next step is to visualize Bodhisattva Mahasthamaprabhita, whose body is the same in size as that of Bodhisattva Avalokitesvara. Her halo is twenty-five yojanas in diameter and it shines to the distance of two hundred and fifty yojanas. The light of Her whole body, which is golden purple in colour, lights up all the countries of the ten quarters. One can see this, if one has such an opportunity. Whoever sees the light coming out of one pore of this Bodhisattva, sees all the Buddhas of the ten quarters, all of whom are pure and brilliant. Hence this Bodhisattva is also called the Bodhisattva of Limitless Light.

"She shines with the Light of Wisdom upon all, enabling them to get rid of the Three Evil Ways, and attain the Supreme Power of Bodhi. Therefore

种图画，犹如指纹印记。每一幅指画有八万四千种颜色，每一种颜色含八万四千缕光。其光柔软，普照一切，观世音菩萨使用此宝手接引众生。菩萨举足行走时，足下有千辐轮相，自然化成五百亿光明台，落下足时，有金刚摩尼花散布，其花弥满一切世间。观世音菩萨其余的身相，也都具足各种相好，与佛是一样的。唯有头顶上的肉髻相不及佛。这便是观想观世音菩萨真实色身相。是观想法门中的第十观。释迦牟尼继续对阿难说：若想观想得见观世音菩萨者，都应当修行此观。修行成就此观的人，可得不遇诸灾祸，消除业障，除去无数时劫生死之罪的福德。像观世音这样的大菩萨，只听闻其名号便可获得无量的福德，何况认真地去观想于他。若有想修观想观世音菩萨的人，应先观想他顶上的肉髻，接着观想天冠，其余的各相，也应顺秩序一一观想到。系到全都明了，如同在看手掌中物一样清楚。依照此方法修行此观的，是正确的观想法，若用其他方法观想的，便是不正确的邪观。

接下来观想大势至菩萨。大势至菩萨身量的大小，也同观世音菩萨一样。圆光和脸面各一百二十五由旬，照二百五十由旬。通体上下光明无量，照耀十方世界都成为紫金色。有缘份的众生都能得





She is called Mahasthamaprapta (the Powerfull One).

“There are five hundred jewel-flowers on the Corona of this Bodhisattva; each of these jewel-flowers has five hundred jewel-terraces, on which all grand things of the ten quarters appear. The Small Hump on Her head is like a Padma-flower, on which there is a jewel-bottle, full of light that shows all the affairs of the Buddhas.

“The other Appearances of this Bodhisattva are the same as those of Bodhisattva Avalokitesvara.

“When this Bodhisattva is walking, the earth of the ten quarters trembles. Where the earth shakes, there are fifty million gem-flowers. Each of these flowers is as rare and excellent as those in the Most Happy World. The earth formed of the seven jewels trembles too, when She sits down.

“The Reflection-Bodies of the Buddha of Immeasurable Length of Life and the Reflection-Bodies of Avalokitesvara and Mahasthamaprapta Bodhisattvas, which pass down to the country of the Buddha of Golden Rays and up to the land of the Buddha named the King of Light, are gathered together in the Most Happy World, sitting on lotus seats in the air, preaching the Wonderful Law to all suffering beings.

“This is the Visualization of Seeing Mahasthamaprapta Bodhisattva, whose corporal form is as stated above, and it is the Eleventh One.

“One who performs this Visualization is ex-

见到。只见此菩萨一毛孔放射的光，即得见十方无量诸佛的净妙光明，所以，称此菩萨为无边光菩萨。此菩萨还用智慧之光普照一切世间，让有缘众生得离三途恶道，得无上法力。所以，又称此菩萨为大势至菩萨。此菩萨的天冠，有五百朵宝花，每一朵宝花，有五百座宝台，每一座宝台中，十方诸佛国净妙国土宽广的形状都于其中显现。大势至菩萨头顶上的肉髻如同钵头摩花。在肉髻上有一个宝瓶，宝瓶中装著着诸种光明，光明中普现各种佛事。大势至菩萨其余的身相与观世音菩萨一样，没有什么差别。此菩萨走动时，十方世界一切的山水大地发生震动，在地动之处有五百亿朵宝花出现。每一朵宝花的庄严之相，高洁显赫如同极乐世界上的花。此菩萨坐下来时，极乐世界的七宝国土因此而动摇。从下方世界的金光佛国到上方世界的光明王佛国，在此上下之间，如灰尘一样多的诸佛世界里分身的无量寿佛、分身的观世音、分身的大势至，都云集于极乐世界，走来塞满虚空，坐在莲花座上，演说奇妙佛法，济度苦海之中的众生。修行得此观想的，叫做观见大势至菩萨想，也就是观大势至菩萨色身相想。在观想法门中为第十观。修行得观见大势至菩萨的人，可免除无数时劫无央数生死之罪。修行此观想者，

empted from rebirth for numerous kalpas, and will never be reborn from the womb, but in those Buddhas' Pure Lands.

"When this Visualization is completed, it is the Completion of Seeing Avalokitesvara Bodhisattva and Mahasthamaprapta Bodhisattva.

"When one has seen all the things stated above, one should think that one is being born in the Most Happy World, sitting cross-legged in a lotus flower; and imagine that the lotus is closing and opening its petals.

"One should then think that when the lotus opens, there are rays of five hundred colours shining upon oneself, and when one's eyes are open one sees that there are Buddhas and Bodhisattvas in the air. The sounds of flowing water, of birds and of trees, and the voices of the Buddhas, all preach the Wonderful Law, in accordance with the twelve divisions of the Dharma.

"Even when one is not visualizing these things, one can remember them all without forgetting them. Seeing these things is seeing the Most Happy World of the Buddha of Immeasurable Length of Life.

"This is the General Visualization, and it is the Twelfth One.

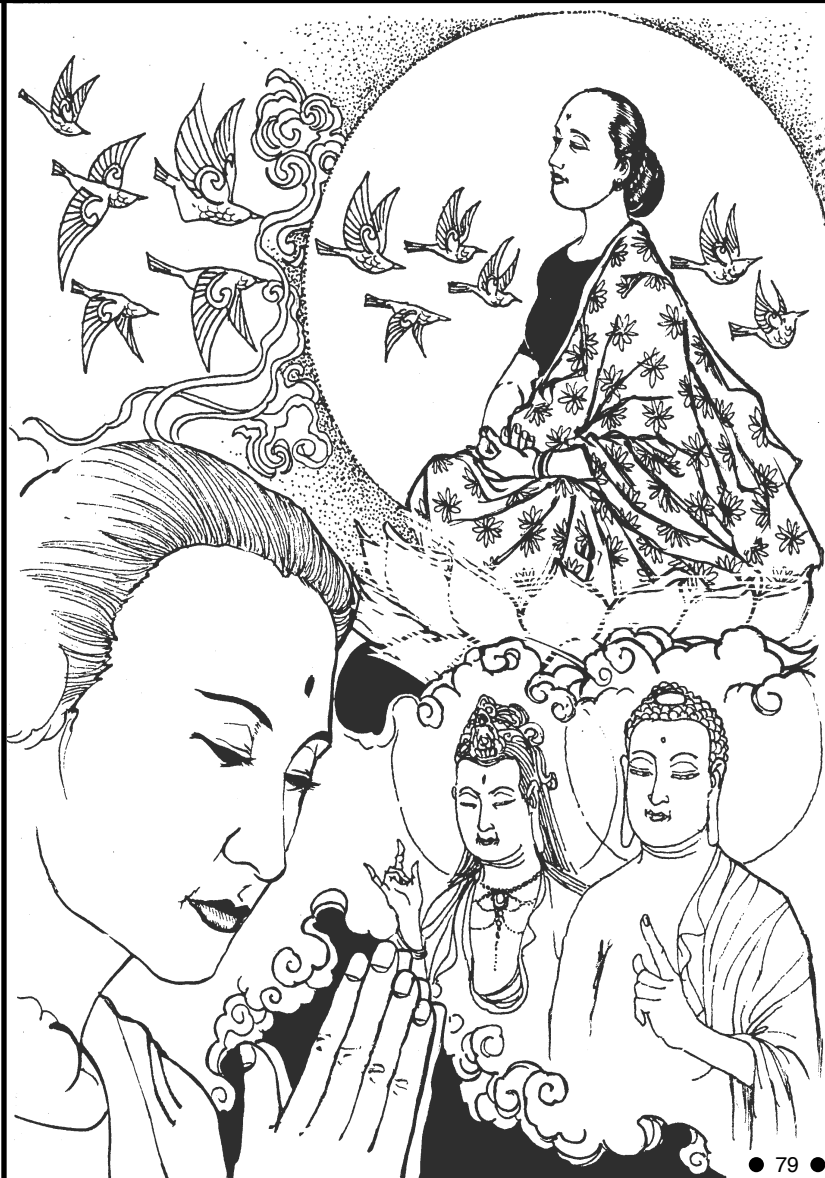
"The Buddha of Immeasurable Length of Life has numerous Reflection Figures. They come frequently with Avalokitesvara and Mahasthamaprapta Bodhisattvas to the person who visualizes Him."



得不投生于胞胎，得常游走于十方世界的诸佛国土。此观想成功后，就叫做具足观想世音、大势至。

修行得观想到此事相后，当观想自心生于西方极乐世界，在莲花中结跏趺坐，作莲花合想，作莲花开想。莲花开时，有五百种色和五百种光来照此观想者的身想，该观想者顿得眼目开想，见到佛与菩萨布满在虚空之中，水、鸟、树、林以及诸





The Buddha told the Venerable Ananda and Vaidehi, "One who sincerely wishes to be reborn to the Western Land, should first visualize the sixteen-foot-high figure of the Buddha of Immeasurable Length of Life, standing above the water of a pool, as described before. The body of that Buddha is inconceivable; the mental power of a worldly person could not imagine it. But He performed an act of will in the past that, should any person visualize Him, he (the person) would succeed. One who visualizes only His Visage gets boundless felicity; it is still more so, if one visualizes His Complete Figure.

"Amita Buddha's supernatural power is limitless; He can appear, in the countries of the ten quarters, as big as the Universe itself, or as small as only eight or sixteen feet high. All these appearances are golden in colour and have haloes, Reflection-Buddhas and Lotus-seats, as stated already.

"The figure of Avalokitesvara Bodhisattva and that of Mahasthamaprapta Bodhisattva are at everywhere like that of ordinary people. One knows which is Avalokitesvara Bodhisattva and which is Mahasthamaprapta Bodhisattva by looking at the special figures on their heads. These two Bodhisattvas assist Amita Buddha in edifying all beings.

"This is the Mixed Visualization, and it is the Thirteenth One."

The Buddha told the Venerable Ananda and Vaidehi, "The first division of the highest class of

佛所发生的声音，都在演说佛法。其所演之法与大乘方广部经一样。若观想者出了禅定状态，对所见之相仍能记忆受持而不散失，此种观想就叫，见无量寿佛极乐世界想。这一观想与前面所述的只观想个别事相的别观想不同，是一种总观全景的普观想。在观想法门中，称为第十二观。无量寿佛以及无量寿佛的无数化身佛，还有观世音菩萨和大势至菩萨，经常来此修行人的住所慰问他。

世尊告诉阿难和韦提希：有一心一意想往生西方极乐世界的修行者，应当首先观想一丈六高的阿弥陀佛像在七宝池水上。如观想像先前所说的无量寿佛那样身量无边高大，这不是凡夫俗子的心力所能达到的。然而因为阿弥陀佛过去行下大愿的愿力帮助，有此忆想的修行者，早晚都能得到成就。只观想佛像就可得到无量的福德，何况观想于佛的具足色身相。阿弥陀佛神通广大，随心所欲，于十方佛国世界里变幻显隐，自由自在。有时变现为大身，其小仅有一丈六尺八。他所变现的形象都呈真金颜色，其圆光之中的化身佛以及宝莲花等，都像前面介绍的那样。观世音菩萨和大势至菩萨变现于一切地方，其变现之身与普通众生一样。但只要看他们的面貌，可以知道是观世音和大势至。为什么变现与普通众生一

rebirth is this: Any person who wishes to be reborn in the Pure Land can be so if he has the Three Minds. What are they? They are: firstly, the Mind of Sincerity; secondly, the Mind of Faith; and thirdly, the Mind of Vows. One who possesses these three Minds will certainly be reborn in that Land.

“Again, there are three kinds of beings who can be reborn in that Land. Who are they? They are: firstly, those who, having a compassionate mind, do not kill living beings and who observe the Precepts; secondly, those who read and study the Mahayana Sutras; and thirdly, those who practise the Six Thoughts. Those who have these virtues and are willing to be reborn in the Pure Land can be so, within one to seven days.

“When a person is born in that Land, on account of his diligent practice of the Dharma, he sees Amita Buddha, Avalokitesvara Bodhisattva, Mahasthamaprapta Bodhisattva, many Reflection-Buddhas, hundreds and thousands of Bhikshus and Sravakas, and numerous gods and palaces made of the seven jewels, appearing before him; while Avalokitesvara Bodhisattva holds a Golden Terrace and comes with Mahasthamaprapta Bodhisattva into his presence. Amita Buddha effuses refulgent rays upon him; and holds out a hand to receive him with the Bodhisattvas, while Avalokitesvara and Mahasthamaprapta and innumerable other Bodhisattvas praise and encourage him.



样，因为这两位菩萨要帮助阿弥陀佛度化普天之下的一切众生。以上这一观是为杂想观，是观想法门中的第十三观。

佛告诉阿难和韦提希：上品上生者的情况是：若有众生发愿求生西方极乐世界，生发并保有三种心态，即可得以往生。哪三种心态呢？第一种是至诚之心。第二种是深信之心，第三种是迴向发愿心。具备了这三种心态的人，必将得以往生极乐世界。又，有三种众生可以得往生极乐世界。





"When he has seen that, he is very happy and sees that he himself is riding on the Golden Terrace, following that Buddha. In the flash of a moment, he is born in the Pure Land.

"After having been born in that Land, he sees that Buddha's figure, the appearances of the Bodhisattvas, the rays and the jewel-trees completely; and he hears the Wonderful Law. When he has heard the Law, he attains the Bodhisattvaship of Quietude. In a moment, he visits all the Buddhas in the ten quarters; and he is promised in the presence of each of them that he will soon become a Buddha. When he returns to his own Land (the Pure Land), he obtains hundreds and thousands of Dharanis.

"This is the first division of the highest class of rebirth.

"The second division of the highest class of rebirth is this: One need not recite the Sutras, but should understand their meaning well and should not be astonished on hearing the Supreme Doctrine; and one should believe the Law of Cause and Effect and not calumniate the teachings of the Great Vehicle. By virtue of all these, one can be reborn in the Most Happy World.

"When a person who does according to what is said above is about to pass away, Amita Buddha together with Avalokitesvara and Mahasthamaprabhata Bodhisattvas, surrounded by a great number of followers, holds a Purple-Golden-Terrace, and comes and praises him, saying, 'Son of the

是哪三种众生呢？第一种是慈悲不杀生，严守多项戒律的人；第二种是诵读大乘经典的人，第三种是修行佛、法、僧、施、戒、天六事安心不动，以修持功德迴向发愿，愿求往生极乐世界者。具备上述功德的三种人，修行一天到七天，即可得以往生。往生极乐世界时，阿弥陀佛与观世音菩萨，大势至菩萨以及无数的化身佛，百千个比丘，所有的声闻弟子，无量诸天神人接引其于七宝宫殿，观世音菩萨手执金刚台，与大势至菩萨一起走到该往生者面前。阿弥陀佛放射出巨大的光明，照耀在修行者的身上，他与诸菩萨也走上来，牵着往生者之手表示迎接。观世音、大势至与无数的菩萨称赞该往生者，鼓励他继续修行增进其心。该往生者见此状后，欢喜得手舞足蹈，回头再看自己，坐在金刚台上，跟在佛的后边，只如禅指一挥之间，便到了西方极乐世界。到了极乐世界后，见到阿弥陀佛庄严而肃穆，诸菩萨众也都庄严而肃穆，在光明宝林中演说美妙的佛法。听闻此法后即可觉悟得到无生无灭的真法实相。又经一瞬间，便遍游了十方世界，供养侍奉了十方诸佛，在诸佛面前，一一得成未来佛的受记。然后回到本国，得无量百千种持善遮恶的总持法门。以上说的，是上品上生者。

Dharma, thou hast been practising the Great Vehicle and hast understood the Supreme Doctrine. So I am coming to receive thee.' Thus, that Buddha and a thousand Reflection-Buddhas give him their hands simultaneously.

"Then he sees himself sitting on that Purple-Golden-Terrace, with hands joined together and praising all the Buddhas. In a moment, he is born in that Country, in the Seven-Jewel Pool. The Purple-Golden-Terrace is as a huge Jewel-flower, and it opens after one night.

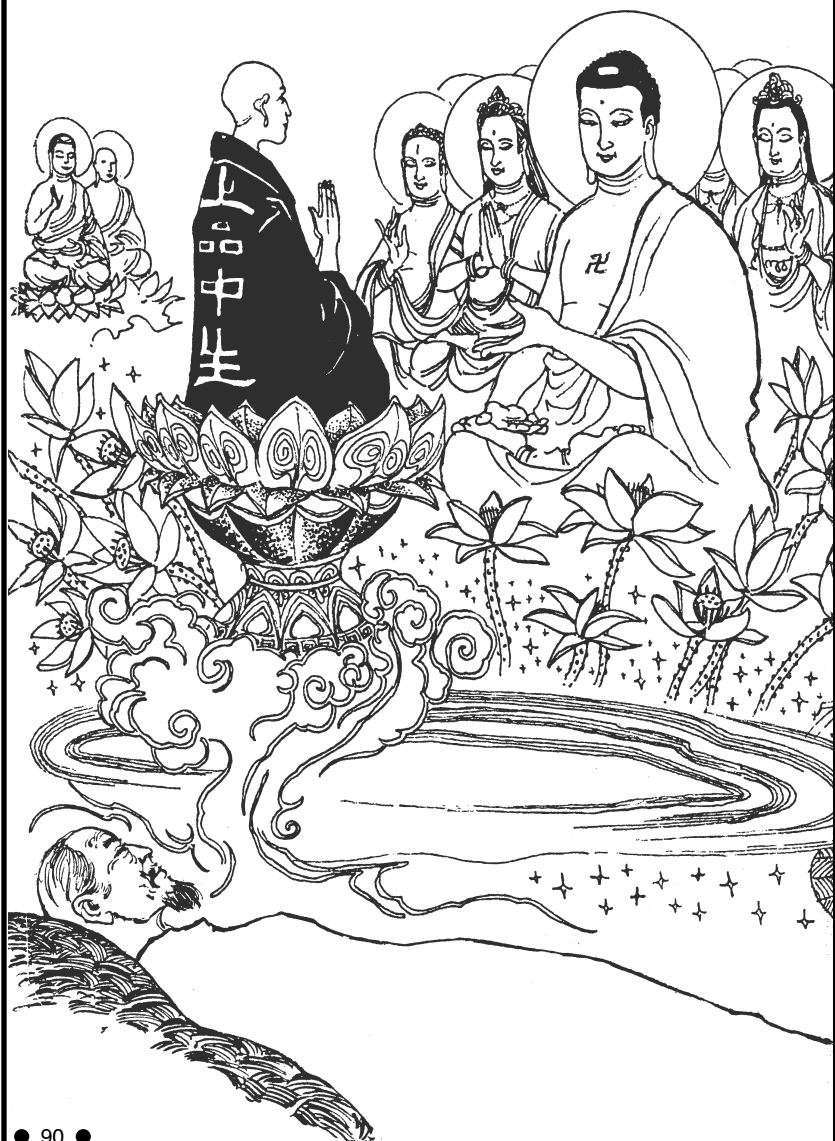
"When the flower opens, such a man's body is of a purplish golden colour; and under his feet there are seven lotus flowers. At the same time, the Buddha and the Bodhisattvas emit rays which light upon him; and his eyes are thus opened. He hears that all the sounds of the Pure Land are saying thing about the profound Supreme Doctrine which he has learned already, Then he walks down from the Purple-Golden-Terrace, saluting and praising the Buddha.

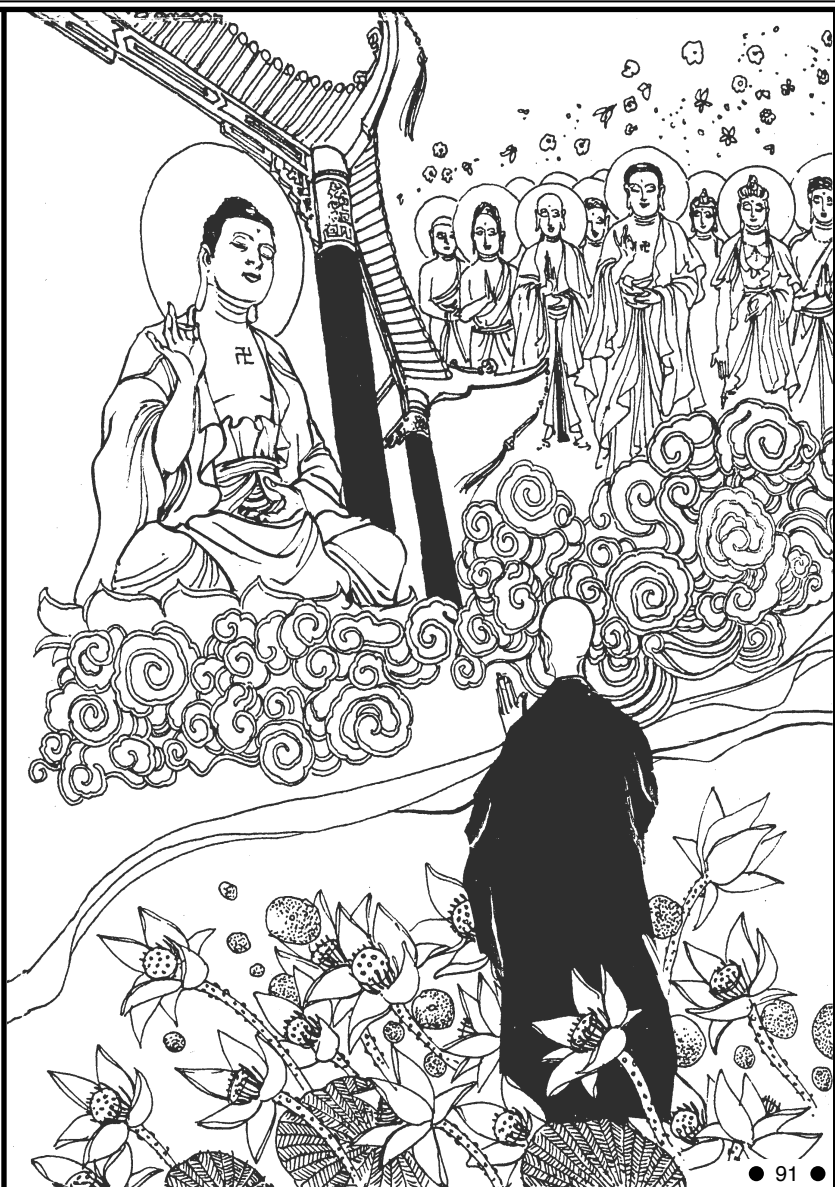
"During the course of seven days, he attains to the State of Samma-Sambodhi and henceforth he will never retrogress again. He is able to fly now, visiting all the Buddhas in the ten quarters and practising all kinds of Samadhi in their presence. After the interval of a small kalpa, he will attain the Bodhisattvaship of Quietude and be promised by all the Buddhas that he will soon become a Buddha.

"This is the second divison of the highest



上品下生者的情况是：不一定受持诵读大乘的经典，但善解佛经的义理和旨趣。听说生死即涅槃，烦恼即菩提，其心坦然，不惧不惊。深信世出生间苦乐因果，对大乘教义不生疑谤之心。以此所修的功德迴向，发愿求生西方极乐世界。依此修行的人，到了阳寿终了将要离开人世之时，阿弥陀佛与观世音菩萨、大势至菩萨以及诸眷属菩萨关怀地围绕在他身旁，他们手持紫





class of rebirth.

“The third division of the highest class of rebirth is this: One should also believe the Law of Causality and have the mind to pursue the Supreme Doctrine, and should not slander the teachings of the Great Vehicle. By virtue of these, one can be reborn in the Most Happy World.

“When such a person is about to pass away, Amita Buddha, holding a Golden-Lotus-Flower, with Avalokitesvara and Mahasthamaprapta Bodhaisattvas and five hundred Reflection Buddhas, come to welcome him. These Reflection-Buddhas give him their hands simultaneously and praise him, saying, ‘Son of the Dharma, thou art now pure and hast the Mind of the Supreme Dharma. We are coming to receive thee.’

“Having seen these things, he finds himself sitting on the Golden-Lotus-Flower that shuts its petals when he has seated himself within. And then he follows the Blessed One (Amita Buddha) to be reborn in the Seven Jewel Pool. After one day and one night, he sees the Buddha. But he cannot see His whole figure and the Virtues distinctly until after three times seven days. Then he sees them clearly and hears that all the scunds are saying things about the Wonderful Law. He will go to visit all the Buddhas in the ten quarters to make offerings to them and will hear the Profound Law in their presence. After three small kalpas, he will attain the Door of Widdom of the Hundred Laws, and stay in

金台走到该修行者面前，称赞道：法子，你修行大乘法门，悟解佛教根本教义，因此，我们现在来迎接你。阿弥陀佛与成千的化身佛，一时授手接引。修行者回顾自身，见已坐在紫金台上，双手合十，在赞叹诸佛。好像一闪念的刹那，即得往生到西方极乐世界的七宝池中。这紫金台如同一朵大宝莲花，过了一夜便开放，往生者从花中出来，浑身上下皆是紫磨金色，脚下也有七宝莲花。阿弥陀佛和诸位菩萨，俱应时而放大光明，这光明一照到往生者身上，往生者的眼睛便即时睁开。因前世修行积累的功德，听了极乐世界上的种种声音。这些极乐世界所有的声音，全部宣说深奥不可思议的佛法第一义。这时，往生者走下金台，向佛合掌行礼，赞叹佛的功德。经过七天后，应时即在修行无上正等正觉佛智路上得不退转的阿鞞跋致果位。应时即能飞行遍到十方世界去供养诸佛，在诸佛之处，修行各种禅定之学。再经过一小劫的时间，便可获证无生无灭的诸法实相，得佛现前授记为未来佛。以上说的，是上品中生者。

上品下生者的情况是：也相信世出世间苦乐因果相互转换，不疑谤大乘教义，但仍发下求无上菩提之心。用此功

the mental state of happiness.

"This is the third division of the highest class of rebirth. The foregoing three are the Visualization of the Highest Class (Rebirth), and it is the Fourteenth One."

The Buddha told the Venerable Ananda and Vaidehi, "The first division of the medium class of rebirth is this: Any person who observes the Five Precepts, the Eight Precepts, or all of the Rules; and does not do the Five Enormities and has no evil conduct, he can, by virtue of these, perform an act of will to be reborn in the Most Happy World in the West.

"When he is about to pass away, Amita Buddha with many of His Bhikshus and surrounded by His followers emitting golden rays, comes to him and teaches him the Laws of Sorrow, of Transitoriness and of Unreality; and extols the advantages of renouncing one's home — one can escape from suffering by relinquishing one's home.

"When he sees these, he is highly exhilarated; and he sees himself sitting on a lotus flower. He kneels down paying homage to the Buddha. In a very short moment, before his head has risen up from salutation, he is born in the Most Happy World.

"The lotus flower opens immediately; and he hears that all the sounds are commending the Four Noble Truths. At this time, he attains to the Arahatsip, and achieves the Three Wisdoms, the Six Supernatural Powers and the Eight



德迴向，愿求往生极乐世界。该修行者阳寿将尽之时，阿弥陀佛和观世音菩萨、大势至菩萨以及诸极乐世界的菩萨，手持金莲花，化身为五百尊佛，来迎接此人。五百化身佛一时授手接引，称赞说：法子，你发了无上菩提心，现今已得清净，我等特来迎接你。修行者能观想见到此事相时，回头一看，即自见己身已坐在金莲花上，坐上去后花即自





Emancipations.

“This is the first division of the medium class of rebirth.

“The second division of the medium class of rebirth is this: Any person who observes the Eight Precepts, or keeps the Ten Rules of Sramaneras, or lives under the Perfect Rules, for even one day and one night, can, by virtue of any of these, perform an act of will to be reborn in the Most Happy World.

“He who practises the observance of the Rules in this way, when passing away, sees Amita Buddha holding a seven jewels lotus flower, with many of His followers, appear in front of him. He hears that there is a sound in the air, saying, ‘Good Man, thou hast conducted thyself in accordance with the teaching of the Buddhas of the three periods. I am coming to receive thee.’ Then he sees himself sitting in the lotus flower, which shuts itself when he has taken his seat within. And he is reborn in the Seven-Jewel-Pond of the Most Happy World.

“After seven days, when the flower opens, his eyes are also opened. He joins his hands palm to palm to praise the Blessed One. He attains to the Sainthood of Sotapanna after having heard the Dharma. When half a kalpa has elapsed, he will attain to the Arahatsip.

“This is the second division of the medium class of rebirth.

“The third division of the medium class of

动闭合，随在佛的后面，即得往生西方极乐世界的七宝池中。经过一天一夜，莲花才开放。七天之中，才得去见佛。虽得见了阿弥陀佛的身像，但是对佛身的诸多相好，还是不明。又经过三个七天后，才看清佛身诸多相好的奥妙。此时听闻到多种多样的声音，都在演说佛教妙法。然后也得游历于十方世界，供养诸佛。在诸佛面前，得听闻最为奥秘的佛法。再经过三个小劫时间，得到菩萨于初地所得的智慧法门，心中顿生大欢喜。上述情况，是说的上品下生者。以上说了上等往生者的情况，称为上辈生想，在观想法门中为第十四观。

世尊继续对阿难和韦提希说法：中品上生者的情况是：如果有的众生受持五戒、八戒，专修行戒学。不造作感无间地狱苦果的五逆恶业，不犯多种过失祸患。用此持戒的善根迴向，愿求往生西方极乐世界，其人临到阳寿终时，阿弥陀佛在诸比丘菩萨的簇拥围绕下，放射金色的佛光，来到其人的住所，为他演说苦、空、无常、无我的佛法，赞叹出家得脱离种种的苦。该修行者见此状后，心中生起闻法后的大欢喜，不知不觉，自见己身已坐在莲花台上，长跪合掌在向佛行礼。其人行礼还未抬头，即得往生到极乐世界。莲花不一会儿便开放，当花

rebirth is this: When a good man or good woman who supports his (or her) parents and whose conduct is kind towards the world, is about to pass away, he (or she) will meet a benefactor, who will tell him (or her) about all the magnificent things in the Most Happy World of Amita Buddha, and who will also relate for him (or her) the Forty-eight Vows of the Bhikshu Dharmakara.

“He passes away amid these good words, and is reborn in the Most Happy World in the West, as quickly as a strong man stretches his arm out and folds it again.

“After seven days, he meets Avaokitesvara and Mahasthamaprapta Bodhisattvas and he becomes happy and gains the Sainthood of Sotapanna after having heard the Dharma. He will become an Arahat in a small kalpa.

“This is the third division of the medium class of rebirth. The foregoing three are the Visualization of the Medium Class (Rebirth), and it is the Fifteenth One.”

The Buddha told the Venerable Ananda and Vaidehi, “The first division of the inferior class of rebirth is this: A person who, although he does not slander the Sutras of the Great Vehicle, yet performs all evil deeds is such an unwise person that he does evil things without knowing that they are evils. Should such a man, when he is about to pass away, meet a beneficial person, who tells him the names of the Sutras in the twelve divisions of the Great Vehicle; he could by virtue of hearing the names of



开时，听到多种声音都在赞叹四圣谛法。应时即得到阿罗汉的果位。能知自身和他身过去世、现在世、未来世的生死相，有天眼、天耳、他心、宿命、漏尽，身得如意的六种神通。具足八种解脱的方法。以上说的，是中品上生者。

中品中生者的情况是这样，如果有的众生守持一天一夜的八戒斋；守持一天一夜的沙弥戒；守持一天一夜的具足戒，不失威仪，以此持戒的功德迴向，愿求





the Sutras, be exempted from the results of the atrocious sins committed during the time of one thousand kalpas. The wise one will tell him also to join his hands together and repeat the name of Amita Buddha. By repeating the name of this Buddha, he is exempted from rebirth for five million kalpas.

"Then Amita Buddha sends a Reflection-Buddha, a Reflection Avalokitesvars Bodhisattva and a Reflection Mahasthamaprapta Bodhisattva to come to him and praise him, saying, 'Good Man, thou, having repeated the Buddha's name, art purified from all sins. We are coming to receive thee.' Having heard these words, he sees that the Reflection-Buddha's light pervades his room. On seeing that, he is very happy and expires at once. He follows the Reflection-Buddha, sitting in a jewel lotus, to be reborn in the Jewel-Pool. After seven times seven days the flower opens.

When the flower opens, Avalokitesvara Bodhisattva, the Great Compassionate One, and Mahasthamaprapta Bodhisattva, effusing great light, come to him to teach him the Very Profound Dharma, which is in the twelve divisions. He comprehends and believes the Dharma after having heard it; and he cultivates the Mind of the Supreme Dharma. He will achieve the Door of Wisdom of the Hundred Laws in ten small kalpas, and will attain to the First State of Happiness.

"This is the first division of the inferior class of rebirth."

往生极乐世界。由于戒香的熏修，这样的修行者阳寿终了之时，见阿弥陀佛与佛身边的菩萨、比丘放射着金色的光芒，手持七宝莲花来到该修行者面前。该修行者听到空中自然发声赞颂说：善男子，像你这样的善人，因随顺过去世庄严劫现在世贤劫和未来世星宿劫诸佛教化的缘故，我等特来接引你。不知不觉，该修行者便自见己身坐在莲花上，莲花随即闭合，由此便往生于西方极乐世界。在七宝池中度过七天后莲花才开。莲花既开之后，往生者眼得睁开，合掌礼敬并赞叹佛德。之后，得闻佛法并心生欢喜，得初入圣道的须陀洹果位。经过半个时劫的修行后，得成为阿罗汉。以上说的，是中品中生者。

中品下生者的情况是这样：若有善男信女，孝顺地供养父母，处世为人仁慈友爱，此人阳寿将终之时，得遇善知识为其详细地宣说阿弥陀佛极乐世界的种种乐事，同样也宣说法藏比丘如何通过修行四十八大宏深誓愿而成就极乐世界。听说了这些法后，该修行者寻即逝世。犹如伸屈臂膀的一片刻，便得往生西方极乐世界。经过七天后，得遇观世音菩萨和大势至菩萨。听闻二菩萨说法，心生欢喜，得初入圣道的须

The Budha told the Venerable Ananda and Vaidehi, "The second division of the inferior class of rebirth is this: Supposing there were a person who violated the Five Precepts, the Eight Precepts, or the Perfect Rules and there were a person so unwise as to steal the property of the Sangha, or the belongings of a monk, and claim for himself a position in the Dharma pretentiously and without shame, or cover himself with the evil of such deeds; on account of his evil karma, he would be born in hell. Flames from hell would come to him instantly, when he were about to pass away.

"Should he meet a benefactor who, out of compassion, tells him things about Amita Buddha and the virtue of His Ten Powers, also commending the Emancipation of Rules, of Meditation and of Wisdom, and the knowledge of deliverance; the person having heard these words, would be exempted from rebirth for eight million kalpas and the flames would become a pleasant and soothing breeze, wafting heavenly flowers on which there are Reflection Buddhas and Bodhisattvas who come to receive him.

"In a moment, he could be reborn in the Seven-Jewel-Pool from a lotus flower, which would open in a period of six kalpas. At this time, Avalokitesvara and Mahasthamaprapta Bodhisattvas would console him with soft voices by telling him of those profound Sutras of the Great Vehicle. He would at once cultivate the Mind of the Supreme Dharma, after



陀洹果位。又经过一小时劫的修行，得成阿罗汉。以上说的，是中品下生者。以上是中等往生者的情况，称为中辈生想，是观想法门中的第十五观。

世尊继续对阿难和韦提希说法：下品上生者的情况是这样，或有的众生，作了各种恶事造成恶业，但不诽谤大乘经典。如此的愚人，造作了大量的恶而没有





having heard the Law.

“This is the second division of the inferior class of rebirth.”

The Buddha told the Venerable Ananda and Vaidehi, “The third division of the inferior class of rebirth is this: Supposing there were a person who did evil deeds such as the Five Enormities, the Ten Evil Deeds and all kinds of evils, such a wicked person owing to his evil deeds would fall into the Evil States and suffer heavily during many kalpas.

“Should such an unwise person, at the moment of his passing away, meet a benefactor who consoled and told him of the Wonderful Law, and who taught him how to repeat the name of Amita Buddha, he would be saved. But he would now be in such harrowing pain that he would not be able to do so. The benefactor would advise him, saying, ‘If you cannot repeat the Buddha’s name, you should then think of the Buddha of Immeasurable Length of Life.’ Then he would sincerely say in his heart: ‘Namo Amita Buddha’ for ten moments without interlude. By virtue of his thinking of that Buddha, at each moment, he would be exempted from rebirth for eight million kalpas.

“When he expired, he would see a golden lotus flower, as brilliant as the sun, staying in front of him. And he would be reborn in the Most Happy World immediately.

“He would stay in the lotus flower for twelve big kalpas before it opened. When the flower

丝毫惭愧忏悔的意思。其人阳寿将终之时，得遇善知识为他讲说大乘方广部经的经名。其人因听闻了这些经典标题名字的原因，可消除千劫极重的恶果。这善知识又教他合掌行礼，称念南无阿弥陀佛。因称念佛名的缘故，可消除五十亿时劫的生死之罪。这时，阿弥陀佛即派遣化身佛、化身观世音菩萨、化身大势至菩萨来到其人面前，称赞说：善男子，因你称念佛名的缘故，你所有的罪都已消灭，我等来迎接你。说完此话后，该修行者即见化身佛的光明遍满房屋见此异像后，该修行者心生欢喜，随即命终。便乘了七宝莲花，随在化身佛身后，往生到了极乐世界的七宝池中。经过七七四十九天，莲花才开。当花开时，大慈大悲的观世音菩萨和大势至菩萨放出大光明，停在其人面前，为他宣说深奥的大乘经教。听闻此经后，该往生者因信生解，愿求无上菩提之心。经过十小劫，得初地菩萨的智慧，这是下品上生者。

佛告诉阿难和韦提希：下品中生者的情况是这样：或有的众生不遵守五戒、八戒和具足戒。如此的愚人，偷窃僧伽寺庙的东西，偷窃现前僧物，不净心而以妄语说法，全不知一点惭愧。自作了这些恶果，不觉羞耻反以为荣。如此的恶人，因

opened, Avalokitesvara and Mahasthamaprapta Bodhisattvas would approach and tell him in kind voices the real nature of all things and the way of purgation of sins. On hearing these words he would be delighted and would, at the same time, cultivate the Mind of the Supreme Dharma.

“This is the third division of the inferior class of rebirth. And the foregoing three are the Visualization of the Inferior Class (Rebirth), and it is the Sixteenth One.”

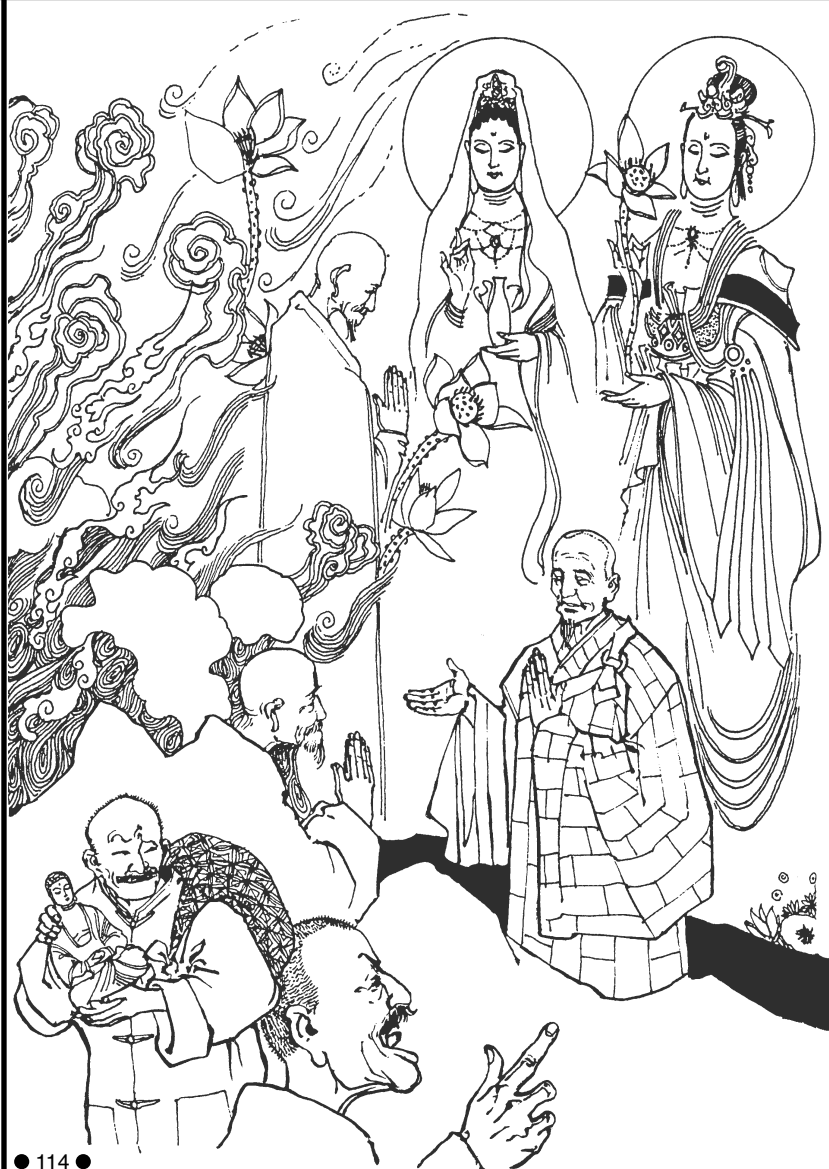
While hearing these words from the Buddha, Queen Vaidehi and her five hundred maids of honour saw the Most Happy World completely: the Buddha (Amita) and the two Bodhisattvas. They were highly delighted on seeing these and acknowledged that they had never seen such things before. They realized the Truth and attained to the State of Quietude at once. At the same time, the five hundred maids of honour cherished the Mind of Anuttara-samyak-sambodhi and had the wish to be reborn in the Pure Land. The Buddha promised them that it would be so and that after having been born in that Country, they would obtain the Samadhi of the Buddhas.

There were many heavenly beings who at the moment cultivated the Mind of the Supreme Dharma.

At that time, the Venerable Ananda rose up from his seat and inquired of the Buddha, saying, “Blessed One, what will be the name of the present Sutra, and how should one realize this Dharma?” To this



造恶果的缘故，本应堕入地狱，其人阳寿将尽之时，地狱内的各种烈火一时燃烧现前。正此时，得遇善知识，以大慈悲心，即时为他赞说阿弥陀佛十种智慧能力的威德，为他广赞阿弥陀佛的光明神力，也赞说戒、定、慧、解脱以及解脱知见五分法身，此人听说法后，消除了八十亿时劫的生死之罪。地狱的烈火也即时化为清凉的风，轻轻吹拂天花飘动。天花上皆有化身佛和化身菩萨来迎接此人。只在一闪念的须臾间，即得往生极乐世界七宝池中的莲花之内。经过六个时劫莲花才开。观世音菩萨、大势至菩萨用梵语安慰其人，为他宣说大乘甚深经典。其人听闻了经法后，应时即发无上菩提心。这是下品





the Buddha answered, "This Sutra shall be called 'The Sutra of Visualizing the Buddha of Immeasurable Length of Life, Avalokitesvara Bodhisattva and Mahasthamaprapta Bodhisattva of the Most Happy World.' And it may also be entitled as 'The Sutra of Purifying Evil Deeds and Being born in the Presence of the Buddhas.' You should realize it constantly and not let it be forgotten.

"One who realizes this Samadhi will see the Buddha of Immeasurable Length of Life and the two Bodhisattvas in one's present life. Any good man or good woman who has heard the name of that Buddha and those of the two Bodhisattvas, will be exempted from the result of evil karmas of rebirth of countless kalpas. It is needless to say what the advantages of visualizing and thinking of them will be, if one does so.

"One who repeats that Buddha's name, is a Pundarika flower among mankind, and has Avalokitesvara Bodhisattva and Mahasthamaprapta Bodhisattva as his benefactor. He will sit under a Bo-tree and will achieve Enlightenment."

The Buddha told the Venerable Ananda, "You should remember well what I have expounded. Remembering those words has the same merit as repeating the name of that Buddha."

When the Buddha had delivered this sermon, the Venerable Mahamaudgalyayana, the Venerable Ananda. Queen Vaidehi and all who were present were very much pleased on hearing His words.

中生者佛继续对阿难和韦提希说法：下品下生者的情况是这样，或有的众生造作恶业，五逆具全，十恶不赦。如此的愚人，因其恶业太多的缘故，本应堕入畜生，饿鬼、地狱三恶道中，经历很多的时劫，受到无穷尽的苦恼。如此的愚人在临到阳寿将尽之时，得愚善知识，说种种安慰之话，为其宣说美妙佛法，教他念佛法门。其人被苦煎逼太甚，没有时间来念佛，这知识指导他，你若不能念佛的话，应当称念无量寿佛。就这样专心专意地称念，让念佛之声不要中断，反覆称南无阿弥陀佛满十遍。因称念佛名的缘故，在刹那间，便可消除八十亿劫生死之罪。阳寿终了之时，得见一朵金色的莲花，犹如太阳圆轮的形状，停在其人面前。像是一闪念间，便得往生到了西方极乐世界。在七宝池莲花中停留，等满了十二大劫莲花才开。观世音菩萨和大势至菩萨用大悲音声，为其人广说诸法实相和除减罪孽的修行法。其人听闻教法后心生欢喜，应时即发菩提之心。这便是下品下生者。以上说了下等往生者的情况，称为下辈生想，是观想法门中的第十六观。

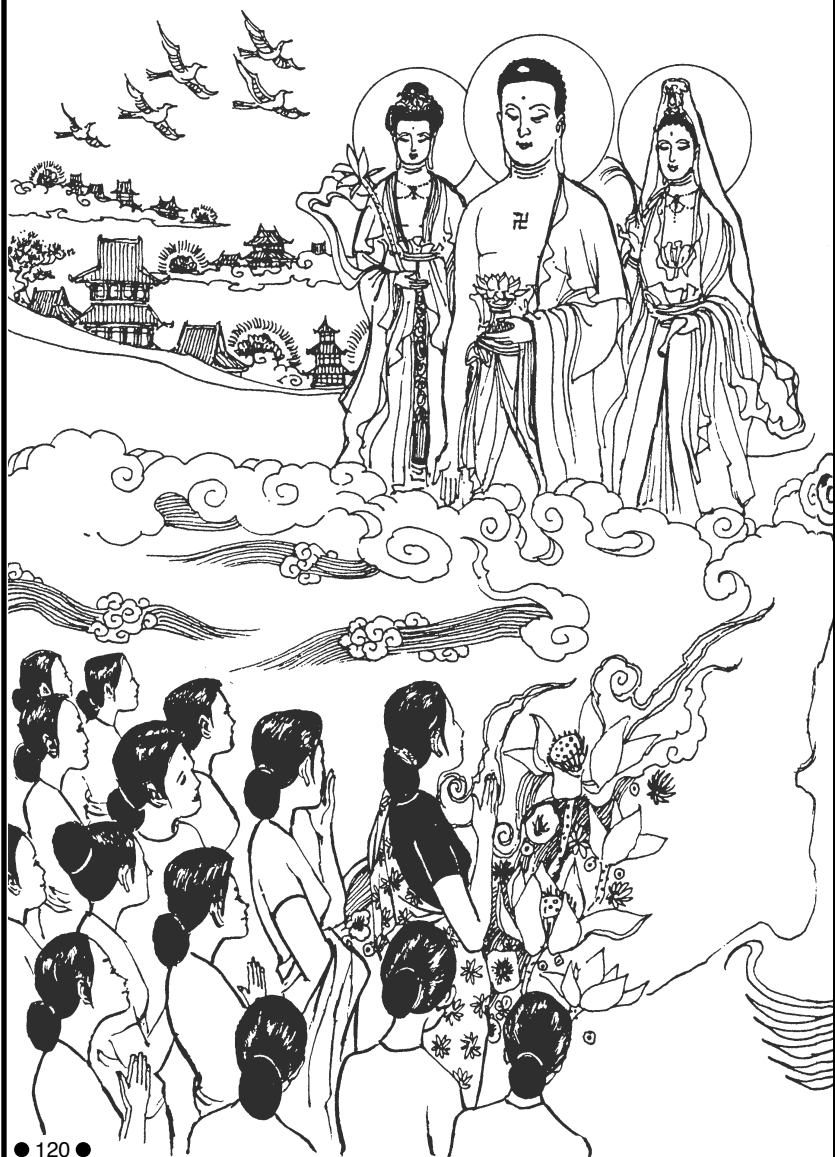
世尊佛说此经法的时候，韦提希夫人与五百名侍女因听闻佛法的缘故，应时即看见极乐世界宽广的形状，得见到阿

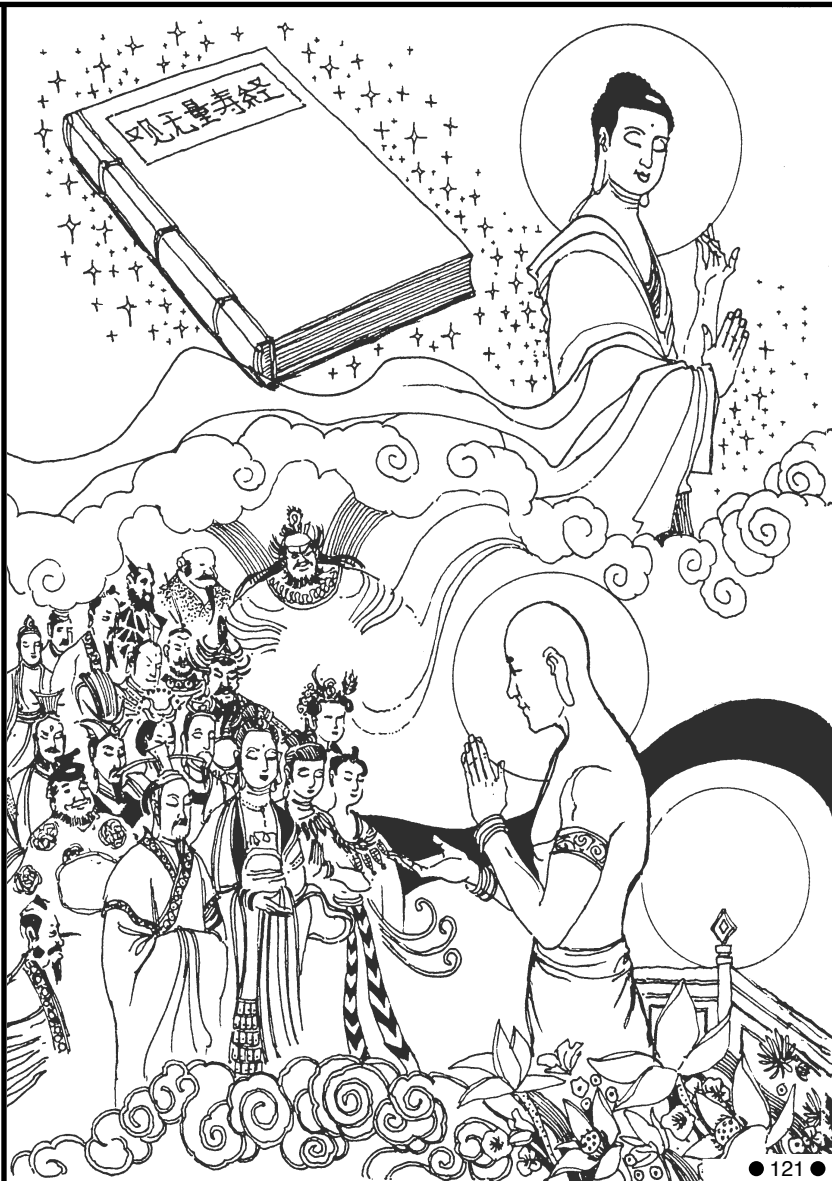


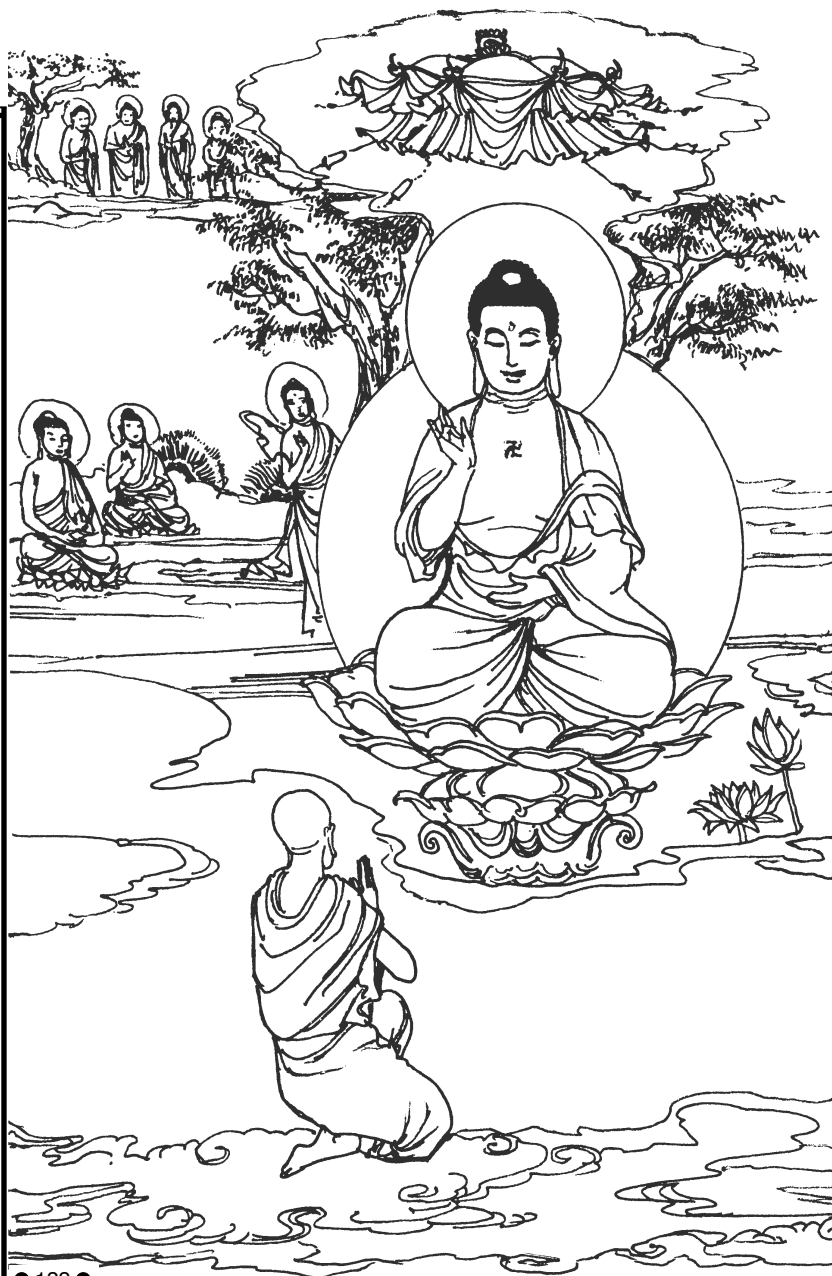
Then the Blessed One, walking in the air, returned to the Gridhrakuta Mountain. The Venerable Ananda (when he had returned to the Mountain with the Buddha), reiterated the foregoing Dharma for all the Bhikshus, and many gods, dragons and Raksassas. They were all very happy on hearing what the Buddha had said (through the Venerable Ananda), and retired with pleasure after having paid homage to the Buddha.



弥陀佛的真身和观世音、大势至菩萨。为此，她们的心中生起欢喜。赞叹这未听说过的奇迹。一时间豁然大悟，证得无生无灭的诸法实相。五百名侍女发心求取无上正等正觉的佛智慧，发愿求生西方极乐世界。世尊全部为她们授记，她们将全都得以往生。往生到西方极乐世界后，获得诸佛现前正定。







听闻此法的无量诸天神人，也因此发无上菩提心。

这时，阿难从座位上站起来，禀告佛说：世尊，应当怎样来称呼这部经？此观想法门的精要核心，应当怎样来把握受持？世尊回答说：此经名为观极乐国土、无量寿佛、观世音菩萨、大势至菩萨经，也叫净土法门除减业，往生诸佛前经。你应当好好地记忆受持，不要忘记了。修行此观想法门的人，现生之身便得见到无量寿佛和观世音、大势至菩萨。善男子、善女人只要听闻了阿弥陀佛和二菩萨的名号，便可除却无量劫生死之罪，又何况忆念观想呢！若有人修持佛法门，当知此是人人类中希有的善士，是世间不可见的百宝莲花。连观世音菩萨和大势至菩萨都是他的好朋友。其人必将转生于诸佛的人家，得为法师演说佛法。世尊告诫阿难道，你定要好好地记住这些话，记住受持这些话，即是持无量寿佛之名。佛说这些话时，目犍连长老、阿难长老、韦提希夫人等听闻佛说，皆大欢喜！这时，世尊脚踏虚空，行走如飞，回到了耆闍崛山。阿难长老则再向大众转说上述佛所说的经法。无量的诸天神人、龙、夜叉等，听闻了佛所说的经法，皆大欢喜，向佛行礼而离去。





赞颂
阿弥陀佛
The Verses Of Praise To
AMITABHA BUDDHA



■ Worshipping The Buddhist Five Great Mountains ■

Worshipping the Putuo Mountain —
We bring forth our wholesome thought!

Worshipping the Jiuhua Mountain —
We manifest our vow power !

Worshipping the Emei Mountain —
We deliver our action !

Worshipping the Wutai Mountain —
We develop our wisdom !

Worshipping the Xuedou Mountain —
We manifest our kindness and compassion !



＊ 拜佛教五大名山 ＊

拜普陀山——
萌动出我们的善念！

拜九华山——
显现出我们的愿力！

拜峨眉山——
付诸出我们的行动！

拜五台山——
开发出我们的智慧！

拜雪窦山——
发露出我们的慈悲！

● Ah Buddha ! We Praise Your Greatness ●

Ah Buddha!

You illuminate and see the worlds of the
ten directions!

The lakes' water of Putuo Mountain
— flows down with your merits and
virtues!

The lotus peaks of Jiuhua Mountain —
surround your name!

The accumulated snow of Wutai
Mountain — tells about your story!

The moon at the Emei Mountain —
shines upon your world!

The adornment of the Xuedou Monastery
— vastly spreads your kindness and
compassion!

Ah Buddha!

You are so pure and sagely, without
even one dust of defilement!

Filth and turbidity already recede in
front of you.

Noise and hustle already stop in front of
you.

Afflictions already melt in front of you.

Deviant views already are defeated in
front of you.

Ah Buddha!

I praise your Great Vows!

I praise your Greatness!

@ 佛啊！ 赞您伟大 @

佛啊！

您照见十方世界

普陀山的湖水——

流淌着您的功德！

九华山的莲蓬——

回荡着您的名字！

五台山的积雪——

诉说着您的故事！

峨嵋山的山月——

映照着您的世界！

雪窦寺的庄严——

广扬着您的慈悲！

佛啊！

您圣洁得一尘不染！

秽浊在您面前退潮了。

喧闹在您面前息鼓了。

烦恼在您面前融化了。

佛啊！

我赞美您的大愿！

我赞美您的伟大！

❧ Love Amitabha Buddha ❧

I love "Amitabha Buddha"!

More than loving my own parents.

I love "Guan Shi Yin Bodhisattva"!

More than loving my own wife.

I love "Great strength Bodhisattva"!

More than loving my own children.

I love "all the superior people of the Western Pure Land"!

More than my own relatives and family members.

I love "the lotus flowers of the Pure land"!

More than my own properties.

I love "Amitabha Buddha's name"!

More than my own fame.

I love "The Pure Land"!

More than my own occupation.

I love "the Merit and Virtue Water"!

More than my own food and drinks.

I love "the Buddha's light"!

More than my own clothes.

● 爱阿弥陀佛 ●

- 我爱“阿弥陀佛”！
过于爱自己的父母。
- 我爱“观世音菩萨”！
过于爱自己的妻子。
- 我爱“大势至菩萨”！
过于爱自己的儿女。
- 我爱“西方诸上人”！
过于爱自己的亲戚眷属。
- 我爱“净土之楼阁”！
过于爱自己的房子。
- 我爱“净土之莲花”！
过于爱自己的财产。
- 我爱“阿弥陀佛号”！
过于爱自己的名誉。
- 我爱“净业”！
过于爱自己的职业。
- 我爱“功德水”！
过于爱自己的饮食。
- 我爱“光明”！
过于爱自己的衣服。

■ Ah You! Amitabha Buddha ■

Ah Amitabha Buddha!

The most popular word in the world is:

Amitabha Buddha!

The most auspicious word in the world is :

Amitabha Buddha!

The most sincere word in the world is :

Amitabha Buddha!

The most blessed word in the world is :

Amitabha Buddha!

The most comforting word in the world is :

Amitabha Buddha!

The most living word in the world is :

Amitabha Buddha!

The most liked word by all people in the world is :

Amitabha Buddha!

The most touching word that can move people to tears is :

Amitabha Buddha!

Ah! "Amitabha Buddha" is the word that can save limitless and boundless living beings!

∞ 您啊！ 阿弥陀佛 ∞

阿弥陀佛啊！

世界上最流行的话是：

阿弥陀佛！

世界上最吉祥的话是：

阿弥陀佛！

世界上最真诚的话是：

阿弥陀佛！

世界上最祝福的话是：

阿弥陀佛！

世界上最安慰的话是：

阿弥陀佛！

世界上最最有生命的话是：

阿弥陀佛！

世界上最满人喜欢的的话是：

阿弥陀佛！

世界上最感动的话是：

阿弥陀佛！

& Ah, Buddha! I Recite One 'Sound' Of The Buddha's Name &

Ah, Amitabha Buddha!

**What I want is one sound of:
Amitabha Buddha!**

**What I recite is one sound of:
Amitabha Buddha!**

**What I think of is one sound of:
Amitabha Buddha!**

**What I dream about is one sound of:
Amitabha Buddha!**

**What I depend on is one sound of:
Amitabha Buddha!**

Ah, Buddha!

**I listen to the sound of mind and rain as
—the sound of Amitabha Buddha!**

**I listen to the sound of cicadas and frogs
as — the sound of Amitabha Buddha!**

Ah, Buddha!

**Please use your golden colored arms to
receive me into the Way!**

**Please use your vows' power which
pervades the whole universe, to help
me get enlightened.**

佛啊！我念一声佛号

阿弥陀佛啊！

我要的就是一声：
阿弥陀佛！

我念的就是一声：
阿弥陀佛！

我想的就是一声：
阿弥陀佛！

我梦的就是一声：
阿弥陀佛！

我靠的就是一声：
阿弥陀佛！

佛啊！

我把风声雨声听成——
阿弥陀佛之声！

我把蝉声蛙声听成——
阿弥陀佛之声！

佛啊！

您用金色的手臂接引我
入道吧！

您用遍虚空的愿力助我
开悟吧！

● Every Sound Of The Buddha's Name That I Chant ●

Ah, Amitabha Buddha!

I want to go to your land —

**Because from the time I begin to chant the
Buddha's name:**

Ah Amitabha Buddha!

**Every sound of the Buddha's name that I chant —
Is a respectful sound from my heart!**

Ah, Amitabha Buddha!

**Every sound of the Buddha's name that I chant —
Is the revelation of my true mind!**

Ah, Amitabha Buddha!

**Every sound of the buddha's name that I chant —
Is my bringing forth of the great Bodhi Mind!**

Ah Amitabha Buddha!

**Every sound of the Buddha's name that I
chant —**

Is my frequent practice of the bodhisattva Way!

Ah, Amitabha Buddha!

**Every sound of the Buddha's name that I chant —
Is my boundless making of vows!**

♪ 我每一声佛号 ♪

阿弥陀佛啊！

我要去您的国度——
因为从我念佛开始：

阿弥陀佛啊！

我每念一声佛号——
是我恭敬的心声！

阿弥陀佛啊！

我每念一声佛号——
是我真心的流露！

阿弥陀佛啊！

我每念一声佛号——
是我发大菩提心！

阿弥陀佛啊！

我每念一声佛号——
是我常行菩萨道！

阿弥陀佛啊！

我每念一声佛号——
是我无量的发愿！



■ Ah, Buddha! Your Name ■

Ah, Buddha!

Please let us use your name —

To smash the confused and dim stupidity!

To open up the truth of the universe!

Ah, Buddha!

Please let us use your name —

To dispel the world's darkness!

To explore the truth of human life!

Ah, Buddha!

Please let us use your name —

So that the world's human beings can be saved!

So that the heavenly beings can be saved!

So that the asuras can be saved!

So that the hell beings can be saved!

So that the hungry ghosts can be saved!

So that the ammals can be saved!

◎ 佛啊！您的佛号 ◎

佛啊！

让我们用您的佛号——

粉碎昏暗浑沌吧！

开启宇宙真理吧！

佛啊！

让我们用您的佛号——

去劈开世间的黑暗吧！

去探索人生的真谛吧！

佛啊！

让我们用您的佛号——

使世界人类得救吧！

使天上仙人得救吧！

使阿修罗界得救吧！

使地狱道界得救吧！

使饿鬼道界得救吧！

使畜生道界得救吧！



☞ Ah Buddha! Receive And Welcome Me ☞

Ah, Amitabha Buddha!

**I pray that you receive and welcome me
away from the world of suffering!**

Ah, Amitabha Buddha!

**I pray that you receive and welcome me
away from the rotten form-body!**

Ah, Amitabha Buddha!

**I pray that you receive and welcome me
away from my boundless sea of karma!**

Ah, Amitabha Buddha!

**I pray that you receive and welcome me
away from the intensely burning house!**

Ah, Amitabha Buddha!

**Your name is the life-saving drift-wood!
Your name is the life-saving spring
water!**

Ah, Amitabha Buddha!

**I want to go to the Ultimate Bliss while
alive!**

I want to go to the Pure Land while alive!

Ah, Buddha!

**I still want to return to this world in the
Evil Time of the Five Turbidities to save
living beings!**



& 佛啊！您接引我 &

阿弥陀佛啊！

我祈求您把我从苦难的地球
上接引出去吧！

阿弥陀佛啊！

我祈求您把我从腐烂的色身
中接引出去吧！

阿弥陀佛啊！

我祈求您把我从无边的业海
中接引出去吧！

阿弥陀佛啊！

我祈求您把我从熊熊的火宅
中接引出去吧！

阿弥陀佛啊！

您的佛号是救生的浮木！
您的佛号是救命的泉水！

阿弥陀佛啊！

我要活着去极乐！
我要活着去净土！

佛啊！

我还要回到这五浊恶世的
娑婆世界度众生啊！

● Ah, Buddha! I Want To Depend On Your Help ●

Ah, Amitabha Buddha!

I

**Do not know how many of hundred
years, thousand years and ten thousand
years, have passed.....**

Ah, Amitabha Buddha!

Now, my life —

**Has not yet jumped out of the sphere of
greed, anger and stupidity!**

**Has not yet jumped out of the pull of the
karmic force of millions of kalpas!**

I cannot hear the voice of my inner heart!

Ah, Amitabha Buddha!

**Now, I want to depend on your great
vows!**

Ah, Amitabha Buddha!

**Now, I want to rely on your —
power of merits and virtues!**

Ah, Amitabha Buddha!

**Now, I want to seek refuge in your —
power of kindness and compassion!**

☞ 佛啊！我借助您 ☞

阿弥陀佛啊！

我——

不知经历了多少个百年、千年、万年……。

阿弥陀佛啊！

如今，我的生命——

跳不出贪嗔痴的范围啊！

逃不出万劫业力的牵引啊！

我听不到内心的呼声啊！

阿弥陀佛啊！

我现在要借助于您的——
大愿力！

阿弥陀佛啊！

我现在要仰仗于您的——
功德力！

阿弥陀佛啊！

我现在要投靠于您的——
慈悲力！

★ Ah, Buddha! You Give Me Happiness ★

Ah, Buddha!

What is oppressing my spirit?

What is twisting and bending my spirit?

What is agonising my spirit?

Ah, Buddha!

How many people have ever struggled with birth and death?

How many people have ever undergone rebirth in the Six Realms?

Ah, Buddha!

Your Pure Land is the happiness of leaving suffering and happiness!

Your Pure Land is the happiness of leaving the happiness of desire!

Ah, Buddha!

You give me the happiness of the Emptiness of the Four Elements and the No-Self of the Five Aggregates!

You give me the happiness of the pure Six Roots which do not enter the Six Dusts.

Ah, Buddha!

You give me the happiness of the thought of feeling happy yet not feeling happy!

You give me the happiness of the Prajna of the true Dharma Nature!

★ 佛啊！您赐给我快乐 ★

佛啊！

是什么压抑了我的心灵？

是什么扭曲了我的心灵？

是什么痛苦了我的心灵？

佛啊！

有多少人为生死挣扎过？

有多少人在六道轮迴过？

佛啊！

您的净土是脱离苦乐的快乐！

您的世界是脱离欲乐的快乐！

佛啊！

您赐给我四大皆空五蕴无我的快乐！

您赐给我六根清净不入六尘的快乐！

佛啊！

您赐给我受乐而无受乐之想的快乐！

您赐给我是真实法性的般若的快乐！

★ You Have Been Fondly Remembered By Me ★

Ah, The Great Amitabha Buddha!

**You have been fondly remembered by
how many people?**

**You have been gazed at by how many
people?**

**You have been worshipped by how many
people?**

Ah, Buddha!

**You have already helped saved how
many people?**

**You have already crossed over how many
people?**

Ah, Buddha!

**In times of disasters, the one that living
beings think of is you!**

**In times of dying, the one that living
beings think of is you too!**

Ah, living beings!

When can you introspect yourselves?

Ah, living beings!

When can you enlighten yourselves?

Please wake up! Please wake up!

ㄅ 您被我思念过 ㄅ

伟大的阿弥陀佛啊！

您已被多少人思念过？

您已被多少人注视过？

您已被多少人跪拜过？

佛啊！

您已助救过多少的人？

您已超度过多少的人？

佛啊！

危难的时候，众生想的是您啊！

命终的时候，众生念的又是您啊！

众生啊！

您何时才能反省自己呢？

众生啊！

您何时才能觉悟自己呢？

众生啊！

您醒醒吧！你醒醒醒醒吧！

■ I Am A Karmic Offender ■

Ah Amitabha Buddha!

I am a karmic offender; in the measureless and countless kalpas, I have harmed and killed measureless and countless lives!

Ah Amitabha Buddha!

I am a poisoned person; in the measureless and countless kalpas, I have been poisoned by greed, hatred, ignorance, arrogance and doubt.

Now:

I am already defiled by the evil world of the five turbidities.....

Now:

I am already harmed by the present days' culture.....

Ah Amitabha Buddha!

In your land, my wholly bruised body will recover!

I implore you to purify me!

May you banish all my stubborn heavy karmic offences of millions of Kalpas!

我是一个罪人

阿弥陀佛啊！

我是一个罪人，在无量数劫以来，我伤害和杀害无量数的生命！

阿弥陀佛啊！

我是一个毒人，在无量数劫以来，我被贪、嗔、痴、慢、疑五毒所毒害！

如今：

我已经被五浊的恶世所污染了……。

如今：

我已经被现代的文明所陷害了……。

阿弥陀佛啊！

在您的世界里，我遍体鳞伤的生命将会得到康复！

阿弥陀佛啊！

您净化我吧！我万劫不复的深重罪业将被您放逐！

*** Ah, Buddha! Your Merits And Virtues ***

Ah, Amitabha Buddha!

My mind cannot contain myself

Alas, Because I do not have wisdom!

Ah, Amitabha Buddha!

My mind cannot contain others

Alas, Because I do not have kindness and compassion!

Ah, Amitabha Buddha!

My mind cannot contain the Pure Land

Alas, Because I do not have the blessings!

Ah, Amitabha Buddha!

Your great name of six words is the life saving sanctuary!

Your great name of six words is the boat of Prajna!/Prajna boat!

Ah, Amitabha Buddha!

I utilize the rivers to broadcast your merits and virtues!

I make use of the sun and moon to broadcast your merits and virtues!

I make use of the ten directions to broadcast your merits and virtues

Ah, Amitabha Buddha!

Please let the living beings in the worlds of the ten directions know

That there is no suffering in the World of Ultimate Bliss!

That there is no deficiency in the world of Ultimate Bless!

▣ 佛啊！您的功德 ▣

阿弥陀佛啊！

我 心中装不下自己——
因 为我没有智慧呀！

阿弥陀佛啊！

我 心中装不下别人——
因 为我没有慈悲呀！

阿弥陀佛啊！

我 心中装不下净土——
因 为我没有福报呀！

阿弥陀佛啊！

您 六字洪名是救生圈！
您 六字洪名是般若船！

阿弥陀佛啊！

我 借江河播您的功德！
我 借日月播您的功德！
我 借十方播您的功德！

阿弥陀佛啊！

让 十方世界众生知道！
极 乐世界没有众苦啊！
极 乐世界没有恶缘啊！

B I Will Make Great Vows Life After Life &

Ah, Buddha!

I am a very self-pitying person.

I have this charater because of my
ugliness and defilements.

Ah, Buddha!

I am a very jealous person.

I have this depraved mind because of my
ugliness and defilements.

Ah, Buddha!

Let me vow to begin to recite the
Buddha's name: and

Every sound of the Buddha's name that
is recited —

Is the revelation of my sincere mind!

Every sound of the Buddha's name that
is recited —

Is the solidification of my kind and
compassionate mind!

Every sound of the Buddha's name that
is recited —

Is the flourishing of my true goodness!

Every sound of the buddha's name that
is recited —

Is my great vow life after life!

@ 我生生世世发大愿 @

佛啊！

我是个很自卑的人！
因为我的丑陋和污秽塑造了我的性格！

佛啊！

我是个很妒嫉的人！
因为我的丑陋和污秽腐蚀了我的心灵！

佛啊！

让我现在念佛开始：
每念一声佛号——
是我真诚心的流露！

每念一声佛号——
是我慈悲心的凝固！

每念一声佛号——
是我真善美的升华！

每念一声佛号——
是我生生世世的大愿！

● Ah, Buddha You Illuminate Brightly On Me ●

Ah, Amitabha Buddha!

Please help me to eradicate the stingy mind!

Please help me to eradicate the greedy mind!

Ah, Amitabha Buddha!

Please help me to eradicate the hateful mind!

Please help me to eradicate the evil action mind!

Ah, Amitabha Buddha!

Please illuminate brightly my pure mind!

Please illuminate brightly my altruistic mind!

Ah, Amitabha Buddha!

**Please illuminate brightly my kind and
compassionate mind!**

Please illuminate my bodhi mind!

Ah, Amitabha Buddha!

**Please let me — Go to the Land/World of
Ultimate Bliss to certify to Bodhisattvahood
and in that very life attain Buddhahood.**

Ah, Amitabha Buddha!

**Please let me — See the Buddha as the lotus
flower blooms and then return to the Saha
World to cross over living beings!**

◎ 佛啊！您照亮我 ◎

阿弥陀佛啊！

您帮我铲除吝啬心吧！

您帮我铲除贪婪心吧！

阿弥陀佛啊！

您帮我铲除嗔恨心吧！

您帮我铲除恶行心吧！

阿弥陀佛啊！

您照亮我的清净心吧！

您照亮我的利他心吧！

阿弥陀佛啊！

您照亮我的慈悲心吧！

您照亮我的菩提心吧！

阿弥陀佛啊！

您让我——

到极乐世界去证菩萨一生辅出吧！

阿弥陀佛啊！

您让我——

花开见佛再返回娑婆世界度
众生吧！

★ Please Strike the Sound Of My Heart ★

Ah, Buddha!

Please strike the bell of my mind!

Please light up the lamp of my mind!

Please deliver the words of my mind!

Please awaken the wisdom of my mind!

Ah, Buddha!

Your purity is spread to the Four Directions!

Your blessings and wisdom are spread to the
Four Directions!

Your name is spread to the Four Directions!

Ah, Buddha!

When I recite the Buddha's name each time, I
see the Pure Land each time!

Ah, Buddha!

When I recite the Buddha's name time after time,
I see the Pure Land time and time!

Ah, That is Amitabha Pure Land!

Ah, That is the Land of Ultimate Bliss!

Ah, Amitabha Buddha!

I want to go to the Ultimate Bliss while alive!

I want to go to the Pure Land while alive!

Ah, Buddha!

I still want to return to this world in the Evil
Time of the Five Turbidities to save / cross
over living beings!

＊ 敲响我心吧 ＊

佛啊！

您敲响我心的钟吧！

您点燃我心的灯吧！

您传递我心的话吧！

您启开我心智慧吧！

佛啊！

您的清凉传达四方！

您的福慧传达四方！

您的大愿传达四方！

您的佛号传达四方！

佛啊！

我一念念佛时，

一念见净土！

佛啊！

我念念念佛时，

念念见净土！

这是弥陀的净土啊！

■ I Repent ■

Ah, Amitabha Buddha!

I repent for the uneasiness in my mind.

I repent for the guilt in my mind.

I repent for the regret in my mind.

I repent for betraying my own spirit when I am in difficulties.

Ah, Amitabha Buddha!

I repent for not offering my kindness and compassion when I meet the beggars.

I repent for my jealous heart which causes me to lose many friends and their understanding.

I repent for my lust which is like a huge hand that tears me to pieces.

Ah, Amitabha Buddha!

I want to rely on the assistance of your great kindness and compassion and great vows!

May you cause me to bring forth the Bodhi Mind.

Ah, Buddha!

Your Dharma Body, Reward Body and Transformation Body have awakened my Self-nature!

■ 我忏悔 ■

阿弥陀佛啊！

我忏悔心中的不安！

我忏悔心中的内疚！

我忏悔心中的后悔！

我忏悔我困境时出卖自己的
灵魂！

阿弥陀佛啊！

我忏悔我面对乞丐时，没有
献出我的慈悲心！

我忏悔我的妒嫉心，使我失
去很多朋友和谅解！

我忏悔我的欲望，像一只大
手撕碎了我自己！

阿弥陀佛啊！

我要仗助您的大慈悲大愿力！

让我发出无上的菩提心吧！

■ Let Me Know The Cause And Effect Of The Periods Of Time ■

Ah, Buddha!

I repent for my disquiet mind!

I repent for my inner suffering mind!

I repent for my remorseful mind!

Ah, Buddha!

In how many lifetimes have I been ignorant!

In how many lifetimes have I been confused!

In how many lifetimes have I lost my way!

Ah, Buddha!

I am grateful to you!

**Please let me cultivate until I go to the
Pure Land of Ultimate Bliss!**

**Please let me understand my future
journey and past events!**

**Please let me know clearly the cause and
effect of the three periods of time!**

**Please let me know that evil can guard
against evil!**

**Please let me know that kindness must
be repaid!**

▣ 让我知道三世因果 ▣

佛啊！

我忏悔不安的心！

我忏悔内疚的心！

我忏悔后悔的心！

佛啊！

多少生我迷茫！

多少生我迷惑！

多少生我迷途！

佛啊！

我感恩您！

您让我修到极乐净土吧！

您让我明白前程往事吧！

您让我明知三世因果吧！

您让我知道恶可防恶吧！

您让我知道恩要报恩吧！

● I Bow In Worship To All Living Beings ●

Ah, The Great Amitabha Buddha!

I bow in worship to all the people who have shown kindness to me, and may we have mutual affinity.

I bow in worship to all the people who have enmity toward me, and may we mutually look at each other smilingly.

I bow in worship to all the people who have been jealous of me, and may our past misunderstanding vanish like melted ice.

I bow in worship to every person who has seen or met me before.

I bow in worship to every person whom I know or do not know.

I bow in worship to the ants under my feet, and may they cause me to tread carefully.

I bow in worship to the birds above my head, and may they cause me to be full of gratitude.

Ah, Buddha!

I bow in worship to all the living beings in the Six Realms.

● 我顶礼一切众生 ●

伟大的阿弥陀佛啊！

我顶礼有恩于我的人！
让我们心心相印。

我顶礼有仇于我的人！
让我们相视一笑。

我顶礼妒嫉过我的人！
让我们冰释前嫌。

我顶礼陷害过我的人！
让我们云开见日。

我顶礼见过我或曾遇
到的每一个人！

我顶礼脚下的蚂蚁，
它们让我小心翼翼！

我顶礼头上的飞鸟，
它们让我充满感激！

佛啊！

我顶礼六道中所有的一切众生
啊……！

ॐ May You Transform The Saha World Into Pure Land ॐ

Ah, Amitabha Buddha!

I have obtained this body which is difficult to obtain!

I have faith in the Pure Land which is difficult to believe in!

Ah, Amitabha Buddha!

I vow that all my friends be transformed into "lotus friends".

I vow that all calamities be transformed into peace!

Ah, Amitabha Buddha!

I vow that all crimes be transformed into goodness!

I vow that all hunger be transformed into adequate feeding!

Ah, Amitabha Buddha!

I vow that all pestilence be transformed into good health!

I vow that all suffering be transformed into happiness.

Ah, Amitabha Buddha!

I vow that all enmity be transformed into good friendship!

I vow that all ugliness be transformed into beauty!

Ah, Amitabha Buddha!

I vow that all happiness be transformed into ultimate bliss!

I vow that all living beings be certified to Bodhi!

□ 您化娑婆为净土 □

阿弥陀佛啊！

我难得的人身今已得了！

我难信的净土今已信了！

阿弥陀佛啊！

愿朋友都化为莲友吧！

愿灾难都化为和平吧！

阿弥陀佛啊！

愿罪恶都化为善良吧！

愿饥饿都化为足食吧！

阿弥陀佛啊！

愿瘟疫都化为健康吧！

愿痛苦都化为快乐吧！

阿弥陀佛啊！

愿仇恨都化为好友吧！

愿丑陋都化为美丽吧！

阿弥陀佛啊！

愿快乐都化为极乐吧！

愿众生都证菩提果吧！



★ Ah, Buddha! You Have Helped Me ★

Ah, Buddha!

When my body is racked by illnesses,
it is Amitabha Buddha's light that
softens my hardened body and mind!

Ah, Buddha!

When I am sorrowful and in pain, it is
Amitabha Buddha's light that expels
my darkness, afflictions and delusion!

Ah, Buddha!

When I hesitate and stop stepping
forward it is Amitabha Buddha's light
that eliminates my laziness and laxity.

Ah, Buddha!

When I am upside down, it is Amitabha
Buddha's light that helps me to firmly
enter the non-dualistic mind-nature!

★ 佛啊！您帮了我 ★

佛啊！

在我疾病缠身的时候，是弥陀的光明柔软了我僵硬的身心！

佛啊！

在我悲哀痛苦的时候，是弥陀的光明驱走了我的黑暗烦惑！

佛啊！

在我犹豫不前的时候，是弥陀的光明消除了我的懈怠放逸！

佛啊！

在我颠三倒四的时候，是弥陀的光明帮我契入不二的心性！

● I Agree To Repay Your Kindness ●

Ah, Buddha!

My angry mind has opened the door of the hells.

My greedy mind has pushed open the door
of the hungry ghosts' realm.

My stupid mind has knocked open the door
of the animals' realm.

I am sent by the three evil paths into the
dark sea of suffering.

Ah, Buddha!

Only the living beings of Ultimate Bliss do
not have the angry mind.

Only the living beings of Ultimate Bliss do
not have the greedy mind.

Ah, Buddha!

Ah, this is all due to your compassionate vows!

Ah, Buddha!

Please help me to transform and liberate my evil mind!

Ah, Buddha!

Please help me to break and eliminate my ignorance!

Ah, Buddha!

I agree to repay your kindness!

I vow to cross over (save) boundless living beings!

● 我答应您的恩情 ●

佛啊！

我 慎恨的心打开了地狱的门！

我 贪婪的心推开了饿鬼的门！

我 愚痴的心撞开了畜生的门！

我 被三种恶道送入了黑暗的苦海！

佛啊！

只有极乐的众生没有嗔恨心！

只有极乐的众生没有贪婪心！

佛啊！

这都是您的悲愿啊！

佛啊！

您 帮我化解恶心吧！

佛啊！

您 帮我开如来藏吧！

佛啊！

我 答应报答您的恩情！

我 愿度无际无边众生！

* Ah Buddha! I Make Great Vows *

Ah, Buddha!

**The days of my intoxication and
dreaming are over!**

**The days of my sense organs' pleasures
and indulgences are over!**

**The days of my heart's stimulation are
over!**

Ah, Buddha!

**The three messengers in the human
world: Old age, Sickness, and Death!**

Ah, they

Push me forward!

Remind me!

Whip me!

Ah, Buddha!

They want me to do great virtuous deeds!

**They want me to bring forth great
aspirations!**

They want me to save living beings!

Ah, Buddha!

**I want to eliminate their suffering life
after life!**

I want to give them everlasting happiness!

＊ 佛啊！ 我发大愿 ＊

佛啊！

我醉生梦死的日子已经过去了！

我感官上享乐的日子已过去了！

我心灵上刺激的日子已过去了！

佛啊！

在人间的三位使者：

老者、病者、死者！

他们啊！

督促我！

提醒我！

鞭打我！

佛啊！

他们要我行大善！

他们要我发大愿！

他们要我度众生啊！

佛啊！

我要拔除他们生生世世的痛苦！

我要给予他们永恒的快快乐乐！



● Ah, Buddha! You Are The Greatest ●

Ah, Amitabha Buddha!

Of Your Forty Eight Great Vows:

Every Vow is —

A bright lamp in the dark night!

Every Vow is —

A good medicine to end birth and death!

Every Vow is —

A boat to leave the sea of suffering!

Ah, Amitabha Buddha!

In the ten directions of the world.....

Ah, you are the most kind-hearted!

Ah, you are the most compassionate!

Ah, you are the brightest!

Ah, you are the greatest!

* 佛啊！您最伟大 *

阿弥陀佛啊！

您发的四十八大愿：

愿愿都是——

黑夜里的明灯！

愿愿都是——

了生死的良药！

愿愿都是——

脱苦海的舟船！

阿弥陀佛啊！

在十方世界里……。

只有您是永恒的！

您啊，最善良！

您啊，最慈悲！

您啊，最光明！

您啊，最伟大！

✠ The Buddha's Greatly Kind Vow Power ✠

Ah, Buddha!

**Please use your greatly kind vow power
to set free the living beings in the
animal realm! let them stop their cries
for help!**

Because — Alas,

They are my own brothers!

Because — Alas,

They are my own sisters!

Because — Alas,

They are my past friends!

Because — Alas,

They are my relatives!

Because — Alas,

They are my fathers!

Because — Alas,

They are my mothers!

Ah, Amitabha Buddha! Ah,

**You are the Buddha King, the Great
Doctor King, the Great Dharma King,
the Great Vow King and the Great King
of Merits and Virtues!**

□ 佛的大慈愿力 □

佛啊！

您以大慈愿力——

释放畜生道的众生吧！

让它们停止哀求呼救！

因为——

它们是我的亲兄弟啊！

因为——

它们是我的亲姐妹啊！

因为——

它们是我宿世朋友啊！

因为——

它们是我的好亲戚啊！

因为——

它们都是我的父亲啊！

因为——

它们都是我的母亲啊！

阿弥陀佛啊！

您是佛王、大医王、大法王、大愿王、功德王啊！



ॐ Ah, Buddha! I Am Unborn And Undestroyed ॐ

Ah, Great

Amitabha Buddha!

**You have caused the blind to see the
adorned Buddha Image!**

Ah, Amitabha Buddha!

**You have caused the deaf to hear the
subtle Dharma Sound!**

Ah, Amitabha Buddha!

**You have caused the dumb to say out the
Unsurpassed Buddha Dharma!**

Ah, Amitabha Buddha!

**You have caused afflictions to become
the Sea of Wisdom!**

Ah, Amitabha Buddha!

**You have transformed greed, desire,
anger and hatred into the mind of
Kindness and compassion!**



佛啊！我不生不灭

伟大的——

阿弥陀佛啊！

您使盲者看到了庄严的佛像！

阿弥陀佛啊！

您使聋者听到了微妙的法音！

阿弥陀佛啊！

您使哑巴说出了无上的佛法！

阿弥陀佛啊！

您使无明烦恼成为智慧之海！

阿弥陀佛啊！

您化贪欲嗔恨成为慈悲之怀！

● Ah, Buddha! I Offer To You ●

Ah, Amitabha Buddha!

I offer to you the most beautiful poem in my heart!

Ah, Amitabha Buddha!

I offer to you every day and every moment!

Amitabha Buddha!

For the sake of my brothers and sisters in the Six Realms.....

Amitabha Buddha!

For the sake of my fellow country folks and elders in the Six Realms.....

Amitabha Buddha!

I offer the Ten Great Vows of Pu Xian to all the Buddhas in the Ten Directions and Three Periods of Time!

I offer the Great Vows of Amitabha to all the Buddhas in the Ten Directions and Three Periods of Time!

Ah, Amitabha Buddha!

May you bestow your boundless blessings and virtues on the boundless living beings!

Ah, Amitabha Buddha!

May you bestow your boundless wisdom on the boundless living beings!

& 佛啊！我献给您 &

阿弥陀佛啊！

我把心中最美丽的诗篇献给您！

阿弥陀佛啊！

我把每一天每一时刻都献给您！

阿弥陀佛啊！

为了六道中的兄弟姐妹们……。

阿弥陀佛啊！

为了六道中的乡亲父老们……。

阿弥陀佛啊！

我以普贤大愿供养十方三世诸佛吧！

我以弥陀大愿供养十方三世诸佛吧！

阿弥陀佛啊！

您把无边的福德赐给无边的众生吧！

您把无边的智慧赐给无边的众生吧！

& Ah, Buddha! I Take The Western Land &

Ah, Buddha!

**I take the Western Pure Land as my spirit's
abode!**

**I take Faith, Vows and Reciting the
Buddha's name as my expedient Dharma
door!**

Ah, Buddha!

**I take the Nine Grades of Lotus Flowers
as my parents!**

**I take Concentration in Sitting Meditation
as my health maintenance medicine!**

Ah, Buddha!

**I take Dharma bliss in Making offerings
as my daily three meals!**

**I take the ending of evil and the practice
of goodness as my daily work!**

Ah, Buddha!

**I take the living beings in the Six Realms
as the target of my service!**

**I take ignorance and hatred as the
starting point of my wisdom!**

**I take darkness and death as the starting
point of my new life!**

& 佛啊！我以西方 &

佛啊！

我以西方净土作为我的精神住宅！

我以信愿念佛作为我的方便法门！

佛啊！

我以九品莲花作为我的亲生父母！

我以打坐禅定作为我的保健用药！

佛啊！

我以布施法喜作为我的一日三餐！

我以断恶行善作为我的日常工作！

佛啊！

我以六道众生作为我的服务对象！

我以苦恼悲哀作为我的快乐起点！

佛啊！

我以愚痴嗔恨作为我的智慧起点！

我以黑暗死亡作为我的新生起点！



● Ah Buddha! The Land/World of Utimate Bliss ●

Ah, Buddha!

We will return from the Land/World of Ultimate Bliss to the Saha World to cross over all living beings!

Ah, Buddha!

Because in the Six Paths of Rebirth there are my brothers and sisters!

Ah, Buddha!

Because in the Three Realms there are my fellow elders and country folks!

Ah, Buddha!

We will bring back the sweet dew to moisten the desert fields!

Ah, Buddha!

We will bring back the bright lamp to light up the vast darkness!

Ah, Buddha!

We will surely fulfil, —
Amitabha, your original vows!

＊ 佛啊！ 极乐世界 ＊

佛啊！

我们会从极乐世界回来娑婆
世界普度众生！

佛啊！

因为六道之中有我们的兄弟
姐妹！

佛啊！

因为三界之中有我们的父老乡
亲！

佛啊！

我们会带回甘露水，
去滋润沙漠的园田。

佛啊！

我们一定会满足——
阿弥陀佛您的本愿！



* Ah Buddha! I Think Of You *

Ah Buddha! Ah, Amitabha Buddha!

Every day I think of you, every moment I call you!

Ah, Buddha!

Make me speak one word less, and chant one word more of the buddha's name!

Ah Buddha!

Make me reduce one portion of laxity and increase one portion of respect!

Ah, Buddha!

Cause the Buddha's name to issue forth from my inner heart all the time!

Ah Buddha!

Cause the Buddha's name to come out from my mouth in all moments!

Ah Buddha!

Cause the Buddha's name to enter my ears in every one of my chants!



☒ 佛啊！我思念您 ☒

佛啊！我日日思念、时时呼唤，阿弥陀佛您啊！

佛啊！让我少说一句话，多念一句佛吧！

佛啊！让我少一份放逸，多一份恭敬吧！

佛啊！让佛号时时从我的内心发出！

佛啊！让佛号念念从我的耳边而入！

■ Ah, Buddha! We Sing and Praise You ■

Ah, Amitabha Buddha!

We have faith in you!

We always remember you!

We follow you!

Ah, Amitabha Buddha!

We are not crazy for money!

We are not crazy for power!

We are not fond of lingering here!

Ah, Amitabha Buddha!

You are the Enlightened One in the Three
Thousand Great thousand Worlds!

You are, in the mind of every living
being, its saviour!

Ah, Amitabha Buddha!

We want to sing praises for your
magnificent Merits and Virtues!

Ah, Amitabha Buddha!

We want to sing praises for your
magnificent Merits and Virtues!

▣ 佛啊！ 为您唱诵 ▣

阿弥陀佛啊！

我们相信您！

我们响往您

我们追随您！

阿弥陀佛啊！

我们不留恋金钱！

我们不留恋权势！

我们不留恋缠绵！

阿弥陀佛啊！

您是三千大千世界的觉悟者！

您是每个众生心中的救度者！

阿弥陀佛啊！

我们要唱诵您的宏伟功德！

阿弥陀佛啊！

我们要为您宏伟功德唱诵！



ॐ Ah, Buddha! I have Faith In You &

Ah, Buddha!

I rely on you, I call out to you, and I follow you!

Ah, Buddha!

I am ready to go to the Pure Land of Ultimate Bliss at any time!

I am ready to go to the World of Ultimate Bliss at any time!

Ah, Buddha!

I am not fond of money, wealth and honor, and a life of pleasure!

These things can bring to me everlasting suffering and downfall!

Ah, Buddha!

Your Dharma Body, Reward Body and Transformation Body have awakened my Self-nature!



卐 佛啊！ 我相信您 卐

佛啊！

我相信您、我响往您、我追随您！

佛啊！

我随时准备去极乐净土！

我随时准备去极乐世界！

佛啊！

我不留恋金钱、富贵、享乐！

这些会带给我永远痛苦、堕落！

佛啊！

您的法身、报身、化身、唤醒了我的自性啊！

佛啊！

您让我出三界、成佛道啊！



■ Ah, Woman! You are Kind-Hearted ■

Ah, Woman!

**Your emotional attachment of many lives
in many kalpas is already eradicated!**

Ah, Woman!

**Your body, which is the obstruction of
turbidity and evil karma is already
changed!**

Ah, Woman!

**You have already purified your narrow
and suspicious feelings!**

Ah, Woman!

**When you do not give rise to a lustful
mind, that is already ultimate attainment.**

Ah, Woman!

**When you practise filiality to your
parents -in-law, that is already pure
land!**

佛



佛

女人啊！ 妳善良

女人啊！

妳多生多劫的情执已破除了！

女人啊！

妳浊恶罪障的身体已转变了！

女人啊！

妳已清静狭窄多疑的心性了！

女人啊！

妳心温顺贤慧善良的女性了！

女人啊！

妳不起淫欲心已就是极乐了！

女人啊！

妳行孝顺公婆已就是净土了！

& Ah, Buddha! We Offer To You &

Ah, Amitabha Buddha!

Let us offer water to you —

**May you let our mind be like water's
purity and stillness!**

Ah, Amitabha Buddha!

Let us offer incense to you —

**May you let our mind be like the body
and mind of the incense of faith, vow
and practice!**

Ah, Amitabha Buddha!

Let us offer flowers to you —

**May you let us cultivate the
Bodhisattvas' myriad practices to
adorn the fruit of Buddhahood!**

Ah, Amitabha Buddha!

Let us offer fruits to you —

**May you bless our practice of wholesome
causes to obtain wholesome fruits!**

Ah, Amitabha Buddha!

Let us offer everything to you —

**May you let the world and us have the
same long lasting and vast blessings
and virtues as yours!**

● 佛啊！ 向您供养 ●

阿弥陀佛啊！

让我们向您供养水——

您让我们的心像水一样清洁平静！

阿弥陀佛啊！

让我们向您供养香——

您让我们的心像信愿行香的身心！

阿弥陀佛啊！

让我们向您供养花——

您让我们修菩萨万行来庄严佛果！

阿弥陀佛啊！

让我们向您供养果——

您让我们修行善因得到善的果报！

阿弥陀佛啊！

让我们向您供养一切——

您让世界和我们同宽福德共长久！

● **Ah, Buddha! You Are Greatly Kind And Compassionate** ●

**Ah, the greatly kind and compassionate
buddha —**

May you change ugliness to beauty!

**Ah, the greatly kind and compassionate
Buddha —**

**May you change the disabled to the
adorned!**

**Ah, the greatly kind and compassionate
Buddha —**

May you change ignorance to wisdom!

**Ah the greatly kind and compassionate
Buddha —**

**May you change the transient to the
everlasting!**

**Ah, the greatly kind and compassionate
buddha —**

We let you transform us too!

Make us become the eyes of the blind!

Make us become the voice of the deaf!

**Make us become the hands and legs of
the disabled!**

**Ah, the greatly kind and compassionate
buddha!**

Let us become like you:

**Life after life vowing to save boundless
number of living beings!**

★ 佛啊！您大慈大悲 ★

大慈大悲的佛啊——

您把丑陋变成美丽吧！

大慈大悲的佛啊——

您把残疾变成庄严吧！

大慈大悲的佛啊——

您把贫贱变成富贵吧！

大慈大悲的佛啊——

您把愚痴变成智慧吧！

大慈大悲的佛啊——

您把短暂变成永恒吧！

大慈大悲的佛啊——

让您也转变我们吧！

让我们去做盲者的眼睛！

让我们去做哑者的声音！

让我们去做残者的手足！

大慈大悲的佛啊——

您让我们也和您一样：

生生世世愿度无边无际
的众生啊！

● Ah, Buddha! Your Great Vows ●

Ah, Buddha!

Your Dharma Vows —

Wipe out our upside-down false views!

Penetrate our greed, hatred and ignorance!

Ah, Buddha!

Your Kind Vows —

Resolve our obstruction of afflictions!

Open up our narrow heart/mind!

Ah, Buddha!

Your Compassionate Vows —

Cause the living beings in the Six Realms
to have no more fright!

Cause all the living beings to have
obtained peace and ease of mind!

Ah, Buddha!

Your Meritorious Vows —

Are greatly bright lamps that illuminate
faraway and vastly!

Are greatly bright lamps that illuminate
vastly and faraway!

● 佛啊！您的大愿 ●

佛啊！

您的法恩——

治愈我们的颠倒妄见！

穿透予我们的贪嗔痴！

佛啊！

您的慈愿——

分解了我们的烦恼障！

宽拓了我们狭窄心脑！

佛啊！

您的悲愿——

六道众生不会恐惧了！

一切众生得到安逸了！

佛啊！

您的功愿——

大光明灯辽远而广阔！

大光明灯广阔而辽远！



⌘ Ah, Buddha! You Are Everlasting ⌘

Ah, Buddha!

All of the world are alarmed —
Only you are serene!

Ah, Buddha!

All of the world are confused —
Only you are clear headed!

Ah, Buddha!

All of the world are incomplete —
Only you are complete!

Ah, Buddha!

All of the world are false —
Only you are real!

Ah, Buddha!

All of the world are short-term and
temporary —
Only you are everlasting!

∞ 佛啊！您是永恒 ∞

佛啊！

世间一切都是惊慌的——
只有您是安祥的！

佛啊！

世间一切都是迷惘的——
只有您是清醒的！

佛啊！

世间一切都是残缺的——
只有您是圆满的！

佛啊！

世间一切都是虚幻的——
只有您是真实的！

佛啊！

世间一切都是短暂的——
只有您是永恒的！



& Ah Buddha! You Are Everlasting &

Ah, Buddha!

Tens of millions of years of history is just
a fleeting moment in front of you!

Great many past events are just passing
mist in front of you!

Ah, Buddha!

You have witnessed everything already!

You have eternal life!

You are everlasting!

You are long-lived!

Ah, Buddha!

I wish to land on your bosom!

I wish to land on your world!

Ah, Buddha!

For the sake of this moment, I have
already made the preparations.....

Please let my life be free from birth and
destruction!

★ 佛啊！您是天长地久 ★

佛啊！

千万年的历史在您面前稍纵即逝！

多少往事在您面前只是过眼云烟！

佛啊！

您见证一切了！

您是永生的啊！

您是天长地久的啊！

您是万寿无疆的啊！

佛啊！

我希望落入您的怀抱！

我希望落入您的世界！

佛啊！

我现在为了这一刻已作好准备了……。

您让我的生命不生不灭啊！

• 迴向 • TRANSFERENCE •





迴向偈

VERSE OF TRANSFERENCE

願以此功德，
May the merit and virtue accrued from this work,

莊嚴佛淨土，
Adorn the Buddhas' Pure Lands,

上報四重恩，
Repaying four kinds of kindness above,

下濟三塗苦。
And aiding those suffering in the paths below.

若有見聞者，
May those who see and hear of this,

悉發菩提心，
All bring forth the resolve for Bodhi,

盡此一報身，
And when this retribution body is over,

同生極樂國。
Be born together in the Land of Ultimate Bliss.



The Dharma Protector:
VAJRAPANI Bodhisattva

● 护法：韦驮菩萨 ●

