



佛說 阿彌陀經

● 孙果森 整理 ●

THE AMITABHA SUTRA

THE
SMALLER
SUKHAVATI-VYUHA

● Compiled By : SOON GUO SEN ●



西方極樂世界：

淨土

念佛法門釋迦宣：
阿彌陀佛法中王！

一句佛號念到死，
彌陀接我到西方！

THE PURE LAND OF ULTIMATE BLISS

Regarding the Buddha Recitation Dharma door,
Shakyamuni Buddha declared:

"AMITABHA BUDDHA is
The **KING OF THE DHARMA** !"

When I recite **AMITABHA BUDDHA's Name** until death,
AMITABHA BUDDHA will lead me
to the **Pure Land Of Ultimate Bliss!**

● THE AMITABHA SUTRA ● 佛说阿弥陀经 ●





一声佛号不离口， 阿弥陀佛常随身。

诸位同修：

「阿弥陀佛」！

恳请大家慈心诚念：

「南无阿弥陀佛」

由一声，乃至：百声、千万、万声……

愿以此念佛功德，

作为阅读本书之开场白。

**MAY I ALWAYS CALL UPON
THE NAME OF AMITABHA BUDDHA,
AND MAY AMITABHA BUDDHA ALWAYS BE WITH ME**

Dear Cultivators Of The Way,
AMITABHA BUDDHA,
Bring Forth The Mind Of Kindness,
Be Sincerely Mindful Of The Buddha,
NAMO AMITABHA BUDDHA,
Say The Name Amitabha Buddha For Once,
Until Hundreds, Thousands and Millions Of Times

May The Merits And Virtues Accrued
From The Mindfulness Of Amitabha Buddha,
Be The Opening Verse For The Reading Of This Book



AMITABHA BUDDHA

Of the **48 GREAT VOWS**
of **AMITABHA BUDDHA**,
the **18TH GREAT VOW** says:

“When I become a Buddha, the living beings in the ten directions, on hearing my name, will sincerely and happily have faiths in it, and desire to be born in my Land.

Even if they have only ten thoughts of my name but are not reborn in my land, I will not attain the Proper Enlightenment Life”.

Since **AMITABHA BUDDHA** attained Buddhahood until now, ten great kalpas have passed. (1 great kalpa equals 1,343,840,000 years.)

Therefore, in this Dharma ending age, using our own power and the help of **AMITABHA BUDDHA’s vow-power, if we sincerely recite “NA-MO-E-MI-TWO-FWO”** until the time we die, we will surely be reborn in the **Western Pure Land of Ultimate Bliss.**



“阿弥陀佛”

阿弥陀佛发四十八个大愿之第十八个大愿云：

“我作佛时，十方众生，至心信乐，欲生我国，乃至十念，若不生者，不取正觉……。”

现在阿弥陀佛成佛至今已十个大劫（一个大劫 = 1,343,840,000 年）因此，在末法时代，以我们的“自力”修行加仗阿弥陀佛的“大愿力”加彼，诚心至死念一句：“南无阿弥陀佛”肯定往生西方极乐净土！



AMITABHA BUDDHA IS A GREAT NAME !

Most people misunderstand that the recitation of **AMITABHA BUDDHA** is only meant to help the dead to seek rebirth in the world of Ultimate Bliss. Seldom do they know that the name **AMITABHA BUDDHA** or **THE THUS COME ONE** of **INNUMERABLE LIFESPAN** embodies immeasurable merits and virtues. It is indeed a Great Name !

The recitation of **AMITABHA BUDDHA** reveals the arising of conditions in the Dharma Realm, the proper cause for the Pure Karma, the Bodhi seed, the good medicine for the liberation from birth and death, the swiftest way to transcend the Triple Realm and the Buddha's teaching on the Dharani Dharma Door !

To recite **AMITABHA** sincerely for once, can eradicate eighty hundred million kalpas of heavy offences of birth and death. Among the eighty-four thousand Dharma Doors, the recitation of **AMITABHA** is the foremost !

The Name of **AMITABHA BUDDHA** embodies thousands of millions of Indescribable merits and virtues. It is the same as reciting all the **BUDDHAS** in the ten direction within the three periods of time. So those who cultivate the Pure Land Dharma Door are only mindful of **AMITABHA BUDDHA** wholeheartedly as their main practice !

To recite **AMITABHA** sincerely for once, is the same as cultivating the immeasurable and indescribable Dharma Doors as many as the sand in eighty-four thousand Ganges River.

The word **AMITABHA BUDDHA** is the embodiment of a single-mindedness. The mind contains the various virtues such as permanence, bliss, true-self and purity, the Innate Enlightenment, the awakening to the Innate Mind Ground, the Genuine and unmoving Buddha Nature, the Bodhi Mind and Nirvana and many others. All these Merits and Virtue are gathered in and fully accomplished just by reciting the Name of **AMITABHA BUDDHA** !

So those who cultivate the Buddha Recitation Dharma Door are only mindful of **AMITABHA BUDDHA** because it is the most convenient, the swiftest, the most effective way to accomplish the ultimate adornment of Buddha Nature. If tens of thousands of people were to cultivate this Dharma Door, they would all arrive at the Pure Land. **NOT A SINGLE ONE WILL BE LEFT OUT !**

「阿弥陀佛」 是伟大称号！

世人误解，以为念「南无阿弥陀佛」佛号，只能为一个已死去的人求生极乐世界，殊不知「阿弥陀佛」既是「无量寿如来」，包含着无量无边的功德利益，可说是一个伟大的称号！

念一句「阿弥陀佛」是法界缘起，是净业正因，是菩提种子，是解脱生死之良药，是超出三界之径路，是佛教总持法门！

诚念一句「阿弥陀佛」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！

这一句「阿弥陀佛」称号，包含着无穷无尽的万德，等于念十方三世一切诸佛。因此，修净土念佛法门者，就是一心一意执持佛号作为正行！

念一句「阿弥陀佛」佛号，包括八万四千恒河沙数，千千万万无量的修行法门！

「阿弥陀佛」四字的全体是一心。心包含着众德，如：常、乐、我、净、本觉、始觉、真如佛性，菩提涅槃等等，都为这一名号所摄，包括在这一佛号之中！

所以，修持净土法门之净业者，只一心专念「阿弥陀佛」四字，因这是最方便、最简捷、最有效之方法，以达致究竟庄严之佛性。正所谓：「万修万人去」决不会遗漏一个！



THE AMITABHA SUTRA

The **AMITABHA SUTRA**, the **SUTRA OF VISUALIZING IMMEASURABLE LIFESPAN**, the **SUTRA OF IMMEASURABLE LIFESPAN** and the **Rebirth Sastra** are the most important literature within the Pure Land School of Mahayana Buddhism. They are called the Pure Land School's "Three Sutras and One Sastra;" and teach the faith in the adorned state of the Pure Land of **Amitabha Buddha**, the Western Land of Ultimate Bliss.

The **AMITABHA SUTRA** was spoken by **SHAKYAMUNI BUDDHA** and is a wonderful sutra that was spoken without being requested by anyone. This Sutra is very important in **Buddhism**.

When the Buddha Dharma is about to become extinct in the world, the first Sutra to be gone will be the **SHURANGAMA SUTRA**. After the extinction of the **SHURANGAMA SUTRA**, all the other Sutras will become extinct successively. In the end, only the **AMITABHA SUTRA** will remain in the world for one hundred years and it will cross over countless members of living beings.

After that, the **AMITABHA SUTRA** will be gone too, and what is left will be the six syllable **Buddha's Name**, "**NA-MO-E-MI-TWO-FWO**," which will exist for another one hundred years in the world. This six syllable **Buddha's Name** will also cross over innumerable living beings.

Subsequently, out of the six syllables, the two syllables "**NA-MO**" will be gone, leaving behind only "**E-MI-TWO-FWO**." After another one hundred years, the Buddha Dharma will be extinct.

Thus, this Sutra, the "**AMITABHA SUTRA**" will be the last Sutra to become extinct. Therefore, it is a very important sutra.

佛说 阿弥陀经

阿弥陀经、无量寿经、观无量寿经、往生论，是大乘佛教净土宗的重要经典，称为净土“三经一论”；是西方极乐世界教主阿弥陀佛净土庄严境界的信仰。

“**阿**弥陀经”是释迦牟尼佛金口所讲，不问自说的妙经。这部经在佛教里非常重要。

佛法将灭时，最先灭的是楞严经。楞严经灭后，接着其他经典亦相继消灭了。最后只剩“阿弥陀经”在世上多停留一百年，度了无量无边的众生。然后“阿弥陀经”亦灭了，只剩“南无阿弥陀佛”六字洪名；在这个世界上多待一百年。以此六字洪名也度了无量无边那边多的众生。以后六字洪名中“南无”两字又没有了，只剩“阿弥陀佛”……再续下去一百年，佛法就没有了。故此，这部“阿弥陀经”是最后才灭的。因此，这部经是非常重要的。

THE AMITABHA SUTRA

● THE SMALLER SUKHAVATI-VYUHA ●

ADORATION TO THE OMNISCIENT

Thus it was heard by me: At one time the Blessed (*Bhagavat*, i.e. Buddha) dwelt at Sravasti, in the *Jeta*-grove, in the garden of *Anathapindaka*, together with a large company of *Bhiksus* (mendicant friars), viz. with twelve hundred and fifty *Bhiksus*, all of them acquainted with the five kinds of knowledge, elders, great disciples, and *Arhats*, such as *Sariputra*, the elder, *Mahamaudgalyayana*, *Mahakasyapa*, *Mahakasyapa*, *Mahakatyayana*, *Mahakausthila*, *Revata*, *Suddhipanthaka*, *Nanda*, *Ananda*, *Rahula*, *Gavampati*, *Bharadvaja kalodayin*, *Vakkula*, and *Aniruddha*. He dwelt together with these and many other great disciples, and together with many noble-minded *Bodhisattvas*, such as *Manjusri*, the prince, the *Bodhisattva Ajita*, the *Bodhisattva Gandhahastin*, the *Bodhisattva Nityodyukta*, the *Bodhisattva Aniksiptadhura*. He dwelt together with them and many other noble-minded *Bodhisattvas*, and with *Sakra*, the *Indra* or King of the *Devas*, and with *Brahman Sahampati*. With these and many other hundred thousand *nayutas* of sons of the gods,



● 佛说 ● 阿弥陀经

● 姚秦三藏法师鸠摩罗什译 ●

如是我闻③：一时，佛在舍卫国，祇树给孤独园④，与大比丘僧，千二百五十人俱⑤。

皆是大阿罗汉⑥，众所知识⑦。

⑧ 长 老舍利弗、摩诃目犍连、摩诃迦叶、摩诃迦旃延、摩诃俱絺罗、离婆多、周利盘陀伽、难陀、阿难陀、罗睺罗、憍梵波提、宾头卢颇罗堕、迦留陀夷、摩诃劫宾那、薄拘罗、阿菴楼駄⑨，如是等诸大弟子。

● THE AMITABHA SUTRA ● 佛说阿弥陀经 ●



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Bhagavat dwelt at *Sravasti*.

The *Bhagavat* addressed the honoured *Sariputra* and said, "O *Sariputra*, after you have passed from here over a hundred thousand kotis of Buddha countries there is in the Western part a Buddha country, a world called *Sukhavati* (the happy country). And there a *Tathagata*, called *Amitayus*, an *Arhat*, fully enlightened, dwells now, and remains, and supports himself, and teaches the Law.

"Now what do you think, *Sariputra*, for what reason is that world called *Sukhavati* (the happy)? In that world *Sukhavati*, O *Sariputra*, there is neither bodily nor mental pain for living beings. The sources of happiness are innumerable there. For that reason is that world called *Sukhavati* (the happy).

"And again, O *Sariputra*, that world *Sukhavati* is adorned with seven terraces, with seven rows of palm-trees, and with strings of bells. It is enclosed on every side, beautiful, brilliant with the four gems, viz. gold, silver, beryl, and crystal. With such arrays of excellences peculiar to a Buddha country is that Buddha country adorned.

"And again, O *Sariputra*, in that world *Sukhavati* there are lotus-lakes, adorned with the seven gems, viz. gold, silver, beryl, crystal, red pearls diamonds, and corals as the seventh. They are full of water which possesses the eight good qualities, their waters rise as high as the fords

⑩并诸菩萨摩诃萨：

文殊师利法王子⑪、阿逸多菩萨、乾陀诃提菩萨、常精进菩萨⑫、与如是等，诸大菩萨。

及释提桓因等⑬，无量诸天大众俱

⑭。

尔时，佛告长老舍利弗：

“⑮从是西方，过十万亿佛土⑯，有世界名曰‘极乐’。其土有佛，号‘阿弥陀’，今现在说法。”

“舍利弗，彼土何故名为‘极乐’？”

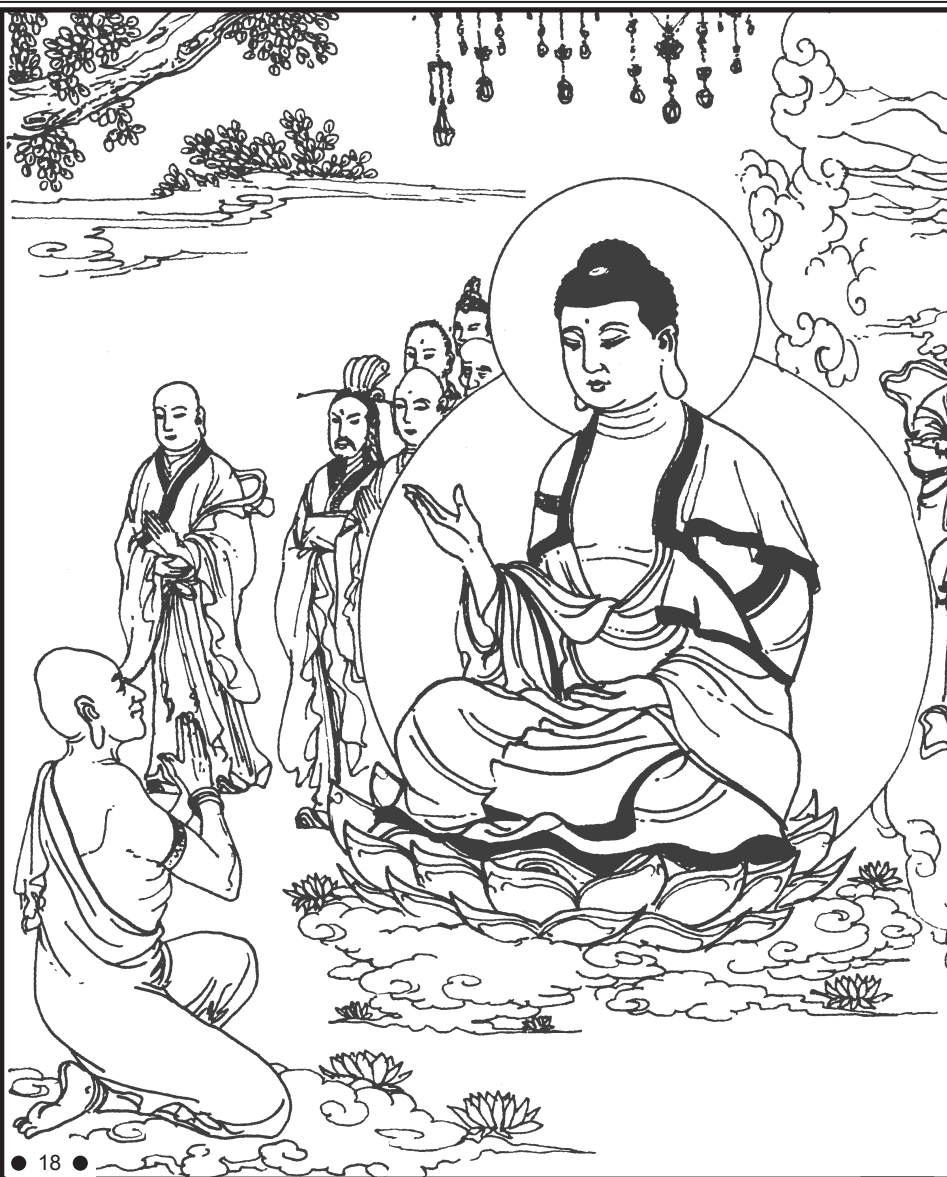
“其国众生，无有众苦⑰，但受诸乐，故名极乐。”

“又、舍利弗，极乐国土，七重栏楯⑱，七重罗网，七重行树，皆是四宝⑲，周币围绕。”

“是故彼国，名为极乐。”

“又、舍利弗，极乐国土，有七宝池⑳，㉑八功德水，充满其中，池底纯以金沙布地。”

● THE AMITABHA SUTRA ● 佛说阿弥陀经 ●



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and bathing-places, so that even crows may drink there; they are strewn with golden sand. And in these lotus-lakes there are all around on the four sides four stairs, beautiful and brilliant with the four gems, viz. gold, silver, beryl, crystal. And on every side of these lotus-lakes gem-trees are growing, beautiful and brilliant with the seven gems, viz. gold, silver, beryl, crystal, red pearls, diamonds, and corals as the seventh. And in those lotus-lakes lotus-flowers are growing, blue, blue-coloured, of blue splendour, blue to behold; yellow, yellow-coloured, of yellow splendour, yellow to behold; red, red-coloured, of red splendour, red to behold; white, white-coloured, of white splendour, white to behold; beautiful, beautifully-coloured, of beautiful splendour, beautiful to behold, and in circumference as large as the wheel of a chariot.

"And again, O *Sariputra*, in that Buddha country there are heavenly musical instruments always played on, and the earth is lovely and of golden colour. And in that Buddha country a flower-rain of heavenly *Mandarava* blossoms pours down three times every day, and three times every night. And the beings who are born there worship before their morning meal and a hundred thousand *kotis* of Buddhas by going to other worlds; and having showered a hundred thousand *kotis* of flowers upon each *Tathagata*, they return to their own world in time for the afternoon rest. With such arrays of excellences peculiar to a Buddha country is that Buddha country adorned.



“^{②②}四边阶道，金、银、琉璃、玻璃、合成。上有楼阁，亦以金、银、琉璃、玻璃、砗磲、赤珠、玛瑙，而严饰之。”

“^{②③}池中莲华，大如车轮，青色青光，黄色黄光，赤色赤光，白色白光，微妙香洁。”

“舍利弗，极乐国土，成就如是，功德庄严！”

“又、舍利弗，彼佛国土，常作天乐。黄金为地。晝夜六时^{②④}，雨天曼陀罗华。”

● THE AMITABHA SUTRA ● 佛说阿弥陀经 ●



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"And again, O *Sariputra*, there are in that Buddha country swans, curlews, and peacocks. Three times every night, and three times every day, they come together and perform a concert, each uttering his own note. And from them thus uttering proceeds a sound proclaiming the five virtues, the five powers, and the seven steps leading towards the highest knowledge. When the men there hear that sound, remembrance of Buddha, remembrance of the Law, remembrance of the Church, rises in their mind.

"Now, do you think, O *Sariputra*, that there are beings who have entered into the nature of animals (birds, &c.)? This is not to be thought of. The very name of hells is unknown in that Buddha country, and likewise that of (descent into) animal bodies and of the realm of *Yama* (the four apayas). No, these tribes of birds have been made on purpose by the *Tathagata Amitayus*, and they utter the sound of the Law. With such arrays of excellences, &c.

"And again, O *Sariputra*, when those rows of palm-trees and strings of bells in that Buddha country are moved by the wind, a sweet and enrapturing sound proceeds from them. Yes, O *Sariputra*, as from a heavenly musical instrument consisting of a hundred thousand kotis of sounds, when played by *Aryas*, a sweet and enrapturing sound proceeds, a sweet and enrapturing sound proceeds from those rows of palm-trees and strings

“**其**土众生，常以清旦，各以衣祴，盛众妙华^{②⑤}，供养他方^{②⑥}，十万亿佛，即以食时，还到本国^{②⑦}，饭食、经行^{②⑧}。”

“**舍**利弗，极乐国土，成就如是，功德庄严！”

“**复**次，舍利弗，彼国常有，种种奇妙，杂色之鸟：白鹤、孔雀、鹦鹉、舍利·迦陵频伽、共命之鸟^{②⑨}。是诸众鸟，昼夜六时，出和雅音。其音演畅：五根、五力、七菩提分、八圣道分^{③⑩}，如是等法。其土众生，闻是音已，皆悉念佛、念法、念僧^{③①}。”

“**舍**利弗，汝勿谓此鸟，实是罪报所生^{③②}。所以者何？彼佛国土，无三恶道^{③③}。舍利弗，其佛国土，尚无恶道之名，何况有实？是诸众鸟，皆是阿弥陀佛，欲令法音宣流，变化所作。”

“**舍**利弗，彼佛国土，微风吹动，诸宝行树，及宝罗网，出微妙音，譬如百千种乐，同时俱作；闻是音者，自然皆生念佛、念法、念僧、之心。”

● THE AMITABHA SUTRA ● 佛说阿弥陀经 ●



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of bells moved by the wind. And when the men hear that sound, reflection on Buddha arises in them, reflection the Law, reflection on the Church. With such arrays of excellences, &c.

"Now what do you think, O *Sariputra*, for what reason is that *Tathagata* called *Amitayus*? The length of life (*ayus*), O *Sariputra*, of that *Tathagata* and those men there is immeasurable (*amita*). Therefore is that *Tathagata* called *Amitayus*. And ten kalpas have passed, O *Sariputra*, since that *Tathagata* awoke to perfect knowledge.

"And what do you think, O *Sariputra*, for what reason is that *Tathagata* called *Amitabha*? The splendour (*abha*), O *Sariputra*, of that *Tathagata* is unimpeded over all Buddha countries. Therefore is that *Tathagata* called *Amitabha*.

"And there is, O *Sariputra*, an innumerable assembly of disciples with that *Tathagata*, purified and venerable persons, whose number it is not easy to count. With such arrays of excellences, &c.

"And again, O *Sariputra*, of those beings also who are born in the Buddha country of the *Tathagata Amitayus* as purified *Bodhisattvas*, never to return again and bound by one birth only, of the *Bodhisattvas* also, O *Sariputra*, the number is not easy to count, except they are reckoned as infinite in number.

"Then again all beings, O *Sariputra*, ought to



“**舍**利弗，其佛国土，成就如是，功德庄严！”

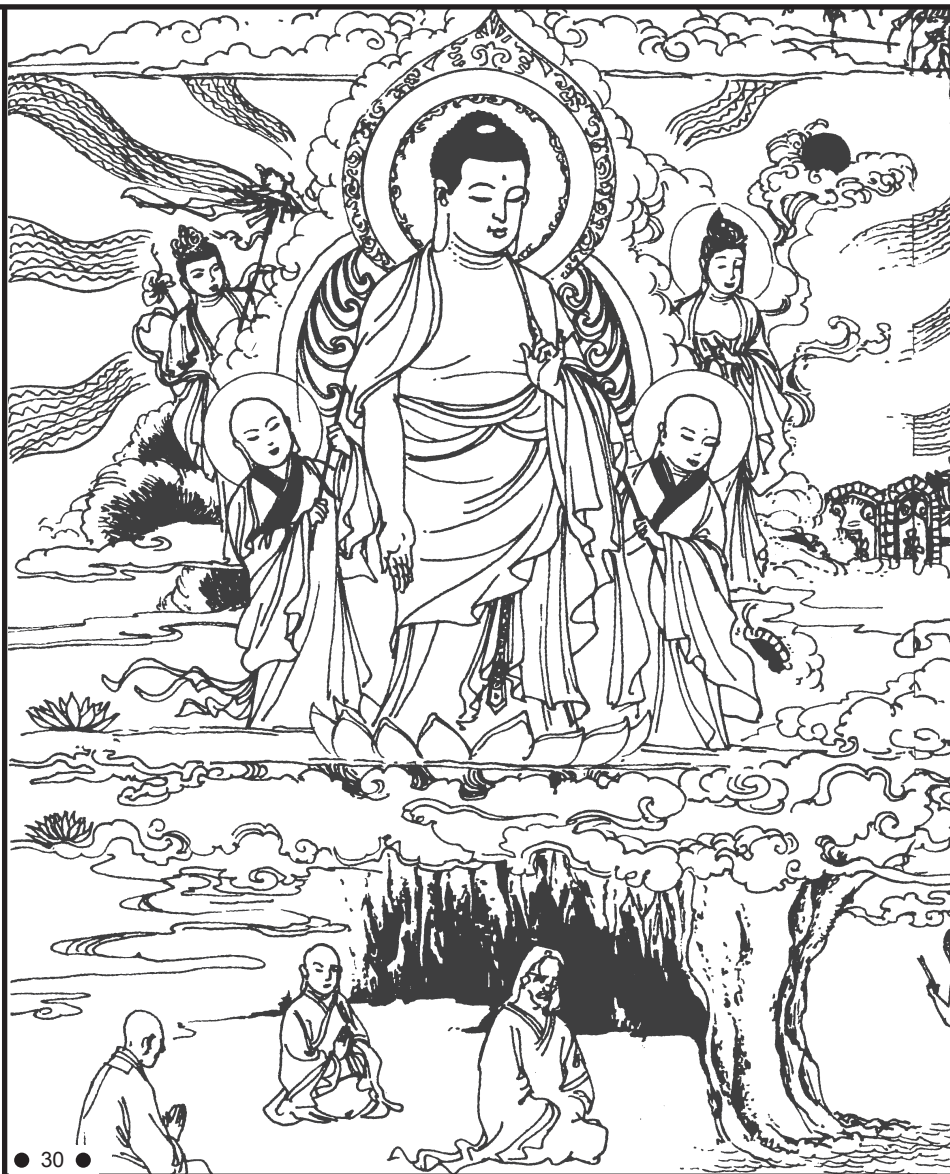
“**舍**利弗，于汝意云何？彼佛何故，号‘阿弥陀’？”

“**舍**利弗，彼佛光明无量，照十方国，无所障碍，是故号为阿弥陀^{③④}。”

“**又**、舍利弗，彼佛寿命，及其人民，无量无边，阿僧祇劫^{③⑤}，故名阿弥陀^{③⑥}。”

“**舍**利弗，阿弥陀佛，成佛以来，于今十劫。”

● THE AMITABHA SUTRA ● 佛说阿弥陀经 ●



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make fervent prayer for that Buddha country. And why? Because they come together there with such excellent men. Beings are not born in that Buddha country of the *Tathagata Amitayus* as a reward and result of good works performed in this present life. No, whatever son or daughter of a family shall hear the name of the blessed *Amitayus*, the *Tathagata*, and having heard it, shall keep it in mind, and with thoughts undisturbed shall keep it in mind for one, two, three, four, five, six or seven nights, -when that son or daughter of a family comes to die, then that *Amitayus*, the *Tathagata*, surrounded by an assembly of disciples and followed by a host of *Bodhisattvas*, will stand before them at their hour of death, and they will depart this life with tranquil minds. After their death they will be born in the world *Surhavati*, in the Buddha country of the same *Amitayus*, the *Tathagata*. Therefore, then, O *Sariputra*, having perceived this cause and effect, I with reverence say thus. Every son and every daughter of a family ought with their whole mind to make fervent prayer for that Buddha country.

"And now, O *Sariputra*, as I here at present glorify that world, thus in the East, O *Sariputra*, other blessed Buddhas, led by the *Tathagata Arsobhya*, the *Tathagata Merudhvaja*, the *Tathagata Mahameru*, the *Tathagata Meruprabhasa*, and the *Tathagata Manjudhvaja*, equal in number to the sand of the river *Ganga*, comprehend their own Buddha countries in their speech, and then

“又、舍利弗，彼佛有无量无边，声闻弟子^{③⑦}，皆阿罗汉，非是算数，之所能知。诸菩萨众，亦复如是。”

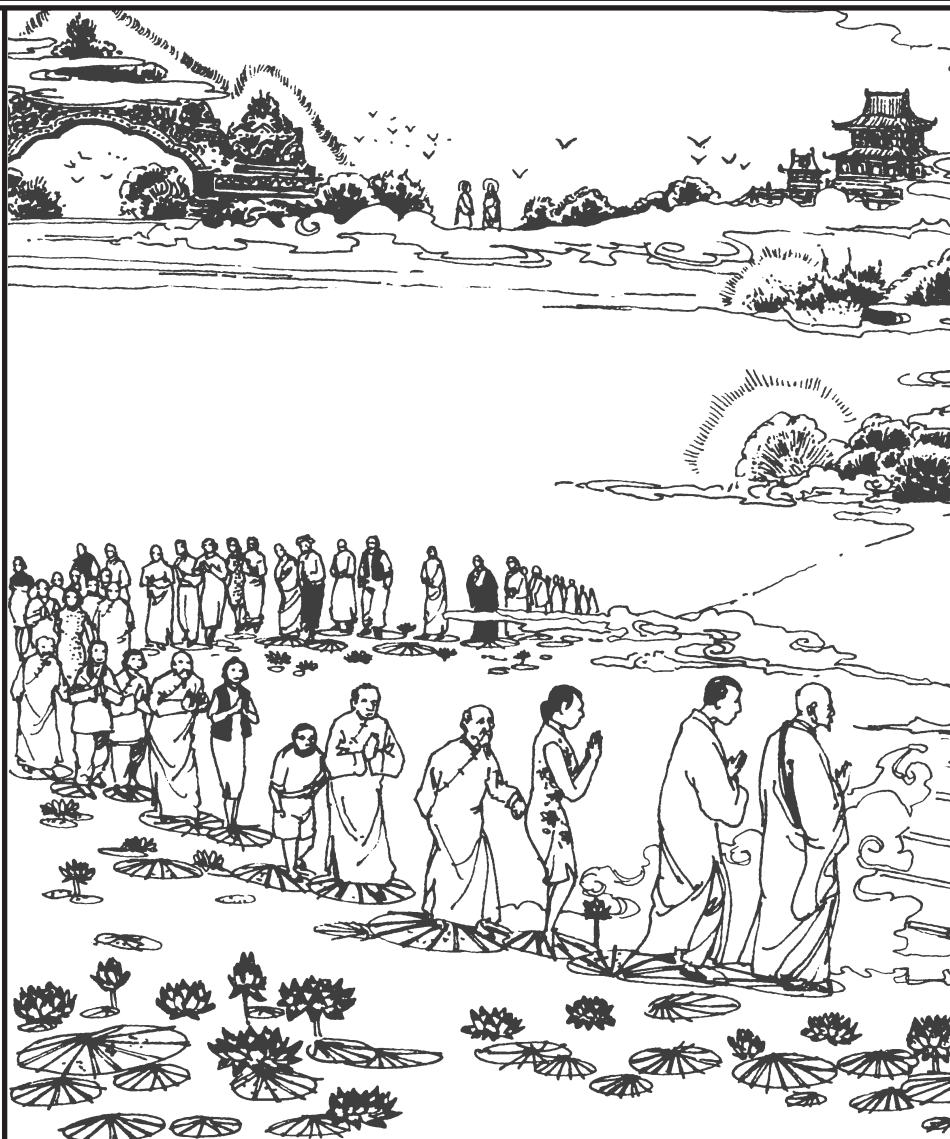
“舍利弗，彼佛国土，成就如是，功德庄严！”

“又、舍利弗，极乐国土，众生生者，皆是阿鞞跋致^{③⑧}。其中多有一生补处^{③⑨}，其数甚多，非是算数，所能知之，但可以无量无边，阿僧祇说。”

“舍利弗，众生闻者，应当发愿：‘愿生彼国’。所以者何？得与如是诸上善人，俱会一处。舍利弗，不可以少善根、福德、因缘^{④①}，得生彼国。舍利弗，若有善男子、善女人，闻说阿弥陀佛，执持名号：若一日，若二日，若三日，若四日，若五日，若六日，若七日，一心不乱^{④①}。其人临命终时，阿弥陀佛，与诸圣众，现在其前。是人终时，心不颠倒，即得往生，阿弥陀佛极乐国土。舍利弗，我见是利，故说此言：‘若有众生，闻是说者，应当发愿，生彼国土’。”

“舍利弗！如我今者，赞叹阿弥陀

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reveal them. Accept this repetition of the Law, called the "Favour of all Buddhas," which magnifies their inconceivable excellences.

"Thus also in the South do other blessed Buddhas, led by the *Tathagata Kandrasuryapradipa*, the *Tathagata Yasahprabha*, the *Tathagata Maharkiskandha*, the *Tathagata Merupradipa*, the *Tathagata Anantavirya*, equal in number to the sand on the river Ganga, comprehend their own Buddha countries in their speech, and then reveal them. Accept, &c.

"Thus also in the West do other blessed Buddhas, led by the *Tathagata Amitayus*, the *Tathagata Amitaskandha*, the *Tathagata Amitahvaja*, the *Tathagata Mahaprabha*, the *Tathagata Maharatnaketu*, the *Tathagata Suddharasmiprabha*, equal in number to the sand of the river Ganga, comprehend, &c,

"Thus also in the North do other blessed Buddhas, led by the *Tathagata Maharkiskandha*, the *Tathagata Vaisvanaranirghosa*, the *Tathagata Dundubhirsvaranirghosa*, the *Tathagata Duspradharsa*, the *Tathagata Adityasambhava*, the *Tathagata Jaleniprabha* (*Jvalanaprabha?*), the *Tathagata Prabhakara*, equal in number to the sand, &c.

"Thus also in the Nadir do other blessed Buddhas, led by the *Tathagata Simha*, the *Tathagata Yasas*, the *Tathagata Yasahprabhava*, the *Tathagata Dharma*, the *Tathagata Dharmadhara*, the *Tathagata Dharmadhvaga*, equal in

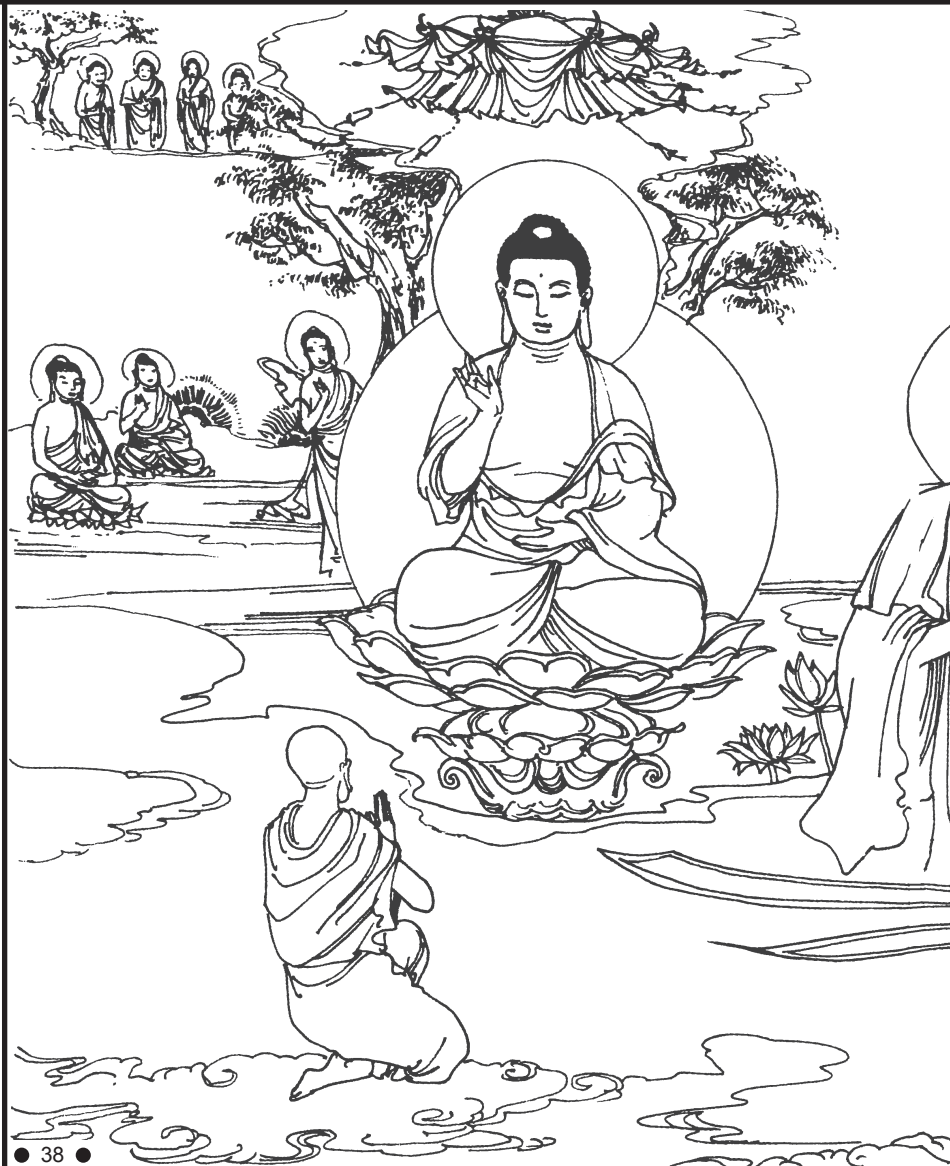
佛，不可思议功德之利。东方亦有阿閼鞞佛，须弥相佛、大须弥佛、须弥光佛、妙音佛、如是等，恒河沙数诸佛^{④₂}。各于其国，出广长舌相^{④₃}，偏覆三千大千世界，说诚实言：‘汝等众生！当信是称赞，不可思议功德，一切诸佛，所护念经’^{④₄}。

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

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

“舍利弗！北方世界，有焰肩佛、最胜音佛、难沮佛、日生佛、网明佛、如是等，恒河沙数诸佛。各于其国，出广长

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number to the sand, &c.

"Thus also in the *Zenith* do other blessed Buddhas, led by the *Tathagata Brahmaghosa*, the *Tathagata Naksatraraja*, the *Tatghataga Indraketudhvajaraga*, the *Tathagata Gandhottama*, the *Tathagata Gandhaprabhasa*, the *Tathagata Maharkiskandha*, the *Tathagata Ratnakusumasam-pushpitagatra*, the *Tathagata Salendraraja*, the *Tathagata Ratnotpalasri*, the *Tathagata Sarvarthadarsa*, the *Tathagata Sumerukalpa*, equal in number to the sand, &c.

"Now what do you think, O *Sariputra*, for what reason is that repetition (treatise) of the Law called the Favour of all Buddhas? Every son or daughter of a family who shall hear the name of that repetition of the Law and retain in their memory the names of those blessed Buddhas, will be favoured by the Buddhas, and will never return again, being once in possession of the transcendent true knowledge. Therefore then, O *Sariputra*, believe, accept, and do not doubt of me and those blessed Buddhas!

"Whatever sons or daughters of a family shall make mental prayer for the Buddha country of that blessed *Amitayus*, the *Tathagata*, or are making it now or have made it formerly, all these will never return again, being once in possession of the transcendent true knowledge. They will be born in that Buddha country, have been born, or are being born now. Therefore, then, O *Sariputra*, mental prayer is to be made for that Buddha country by faithful sons and daughters of a family.

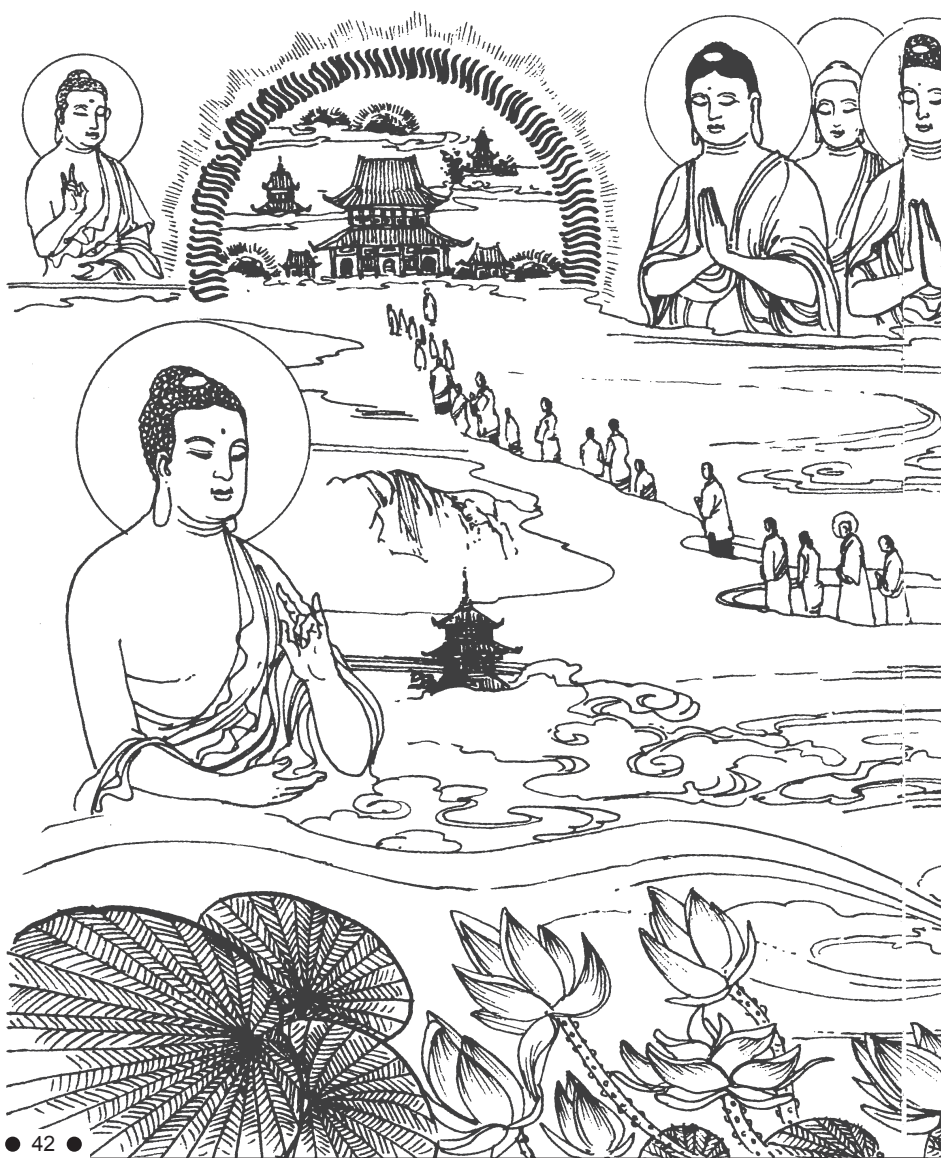
舌相，偏覆三千大千世界，说诚实言：‘汝等众生，当信是称赞不可思议功德，一切诸佛所护念经’。”

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

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

“舍利弗，于汝意云何？何故名为‘一切诸佛，所护念经’？舍利弗，若有善男子、善女人，闻是经、受持者，及闻诸佛名者，是诸善男子、善女人，皆为一切实诸佛之所护念，皆得不退转于阿耨多罗三藐三菩提^④。”

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"And as I at present magnify here the inconceivable excellences of those blessed Buddhas, thus, O Sariputra, do those blessed Buddhas, magnify my own inconceivable excellences.

"A Very difficult work has been done by Sakyamuni. the sovereign true knowledge in this Saha world, he taught the Law which all the world is reluctant to accept, during this corruption of the present Kalpa, during this corruption of mankind, during this corruption of belief, during this corruption of life, during this corruption of passions.

"This is even for me, O Sariputra, an extremely difficult work that, having obtained the transcendent true knowledge in this Sahalworld, I taught the Law which all the world is reluctant to accept, during this corruption of mankind, of belief, of passion, of life, and of this present kalpa."

Thus spoke Bhagavat joyful in this mind. And the honourable Sariputra, and the Bhiksus and Bodhisattvas, and the whole world with the gods, men, evil spirits and genii, applauded the speech of Bhagavat.

“**是**故舍利弗，汝等皆当信受我语，及诸佛所说。舍利弗，若有人，已发愿，今发愿，当发愿：‘欲生阿弥陀佛国’者，是诸人等，皆得不退转于阿耨多罗三藐三菩提。于彼国土，若已生，若今生，若^{④⑥}当生。是故舍利弗，诸善男子、善女人，若有信者，应当发愿：‘生彼国土’。”

“**舍**利弗，如我今者，称赞诸佛，不可思议功德。彼诸佛等，亦称赞我，不可思议功德，而作是言： ”

“**释**迦牟尼佛，能为甚难，希有之事^{④⑦}，能于娑婆国土，五浊恶世，劫浊，见浊，烦恼浊，众生浊，命浊中，得阿耨多罗三藐三菩提。为诸众生，说是一切世间，难信之法’。”

“**舍**利弗，当知我于五浊恶世，行此难事，得阿耨多罗三藐三菩提。为一切世间，说此难信之法，是为甚难” ！

佛说此佛已，舍利弗、及诸比丘，一切世间，天、人、阿修罗等^{④⑧}，闻佛所说，欢喜信受，作礼而去。

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● THE AMITABHA SUTRA ● 佛說阿彌陀經 ●

● 阿彌陀三世本事表 ●

● 現 在 世 本 事 ●

名號	阿彌陀	異名	無量壽、無量光		
密號	清淨金剛	梵名	amita-buddha	現在成就	佛
特德	光壽無量。所建淨土圓滿莊嚴，接引法門殊勝方便				
現居國土	西方極樂世界	三昧耶形	八葉紅蓮花	種子字	卍
真言					

功德事業：

教化地點：普遍教化 法界一切處 特殊教化：極樂世界，娑婆世界。

接引方便：

1. 法門簡便易學，剋期念佛相應即得生。
2. 接引之眾生範圍廣大。
3. 命終時彌陀來迎等等說之無盡。

事業法具：

1. 蓮花
2. 接引印
3. 定印

菩薩眷屬：

1. 觀世音菩薩、大勢至菩薩。
2. 二十五菩薩。
3. 金剛法、金剛利、金剛因、金剛語菩薩。
4. 地藏菩薩、龍樹菩薩。

化身：

1. 觀世音菩薩等等不可思議無窮無盡身。

● 過 去 世 本 生 ●

之一	名號或身份：本為國王，後棄國捐王行作沙門，號法藏。 時地：世自在王如來之時。 教授老師：世自在王佛。 學佛因緣：發願修行攝取佛國清淨莊嚴無量妙土，拔諸生死勤苦之本。 修証之行：具足五劫，思惟攝取莊嚴佛國清淨之行。 悲願內容：具發四十八願。
之二	名號或身份：轉輪聖王無諍念。 時地：寶藏如來 刪提嵐國無諍念王。 教授老師：寶藏如來。 學佛因緣：因大巨寶海梵志的惡夢而動請無諍念王發菩提心。 以上只為略舉，阿彌陀佛已於過去無量佛所久發大悲堅固誓願。

● THE AMITABHA SUTRA ● 佛說阿彌陀經 ●

● 極樂淨土一覽表 ●

淨 土	極樂（安養）世界		
法 王	阿彌陀佛	菩薩脅侍	觀世音菩薩、大勢至菩薩
成立時期	已成立十劫	法界方位	從此西方過十萬億佛土
眾生種類	人、天（分為聲聞、菩薩）	淨土依報	七寶所成
往生品位	三輩九品		
往生法門	一心念佛，志心願往。		
未來法王	一切功德山王如來（觀世音菩薩未來所成）		

● 往生者正報 ●

出生：蓮花化生
 相貌：皆同具三十二相
 福德力：皆識宿命、具天眼、天耳、見他心智、神足，不貪計身、住正定聚、無聞不善名。
 壽命：無能限量
 成就：住不退轉位終至一生補處。
 眾生數量：聲聞菩薩數目不可稱計
 身光：聲聞眾照一尋，菩薩眾照百由旬以上
 菩薩特具：金剛那羅延身演說一切智。
 眾生種類：人、天（聲聞、菩薩）無有女人。

● 淨土依報 ●

七寶金、銀、琉璃、玻璃、瑪瑙、硃磲、琥珀。
 七寶所成樓閣、宮殿、寶樹、寶池、寶網、大地、館舍、蓮華、衣服、幢幡、寶蓋
 等等一切萬物。
 地形：一切平坦舒適，無諸山大海。但欲見則現。
 四時：無春夏秋冬，一切常和調適，不寒不熱。
 眾生：無三惡道，有人、天道。
 寶樹林立，寶網柔覆，香華依時落下布地，寶池或大或小，蓮華充滿其國。

● THE AMITABHA SUTRA ● 佛說阿彌陀經 ●

● 教 化 ●

主要師資：阿彌陀寶、觀音、勢至兩大菩薩。

教授方便：耳：聲音——1. 阿彌陀佛的宣說妙法。以諸菩薩的演說。

2. 寶池中八功德水聲。

3. 風吹寶樹，風吹寶網，自然德風、風吹散華。

4. 鳥聲鳴叫。

5. 自然萬種伎樂，十方世界最為第一。

眼：光明——1. 阿彌陀佛的無量光明。以及諸菩薩聲聞之妙嚴身光。

2. 珍寶相映之光色。

3. 寶蓮華光明，光中化佛。

4. 寶樹映攝出十方諸佛國土之莊嚴。

鼻——1. 樹、花等無量香氣普薰整個國土。

舌——1. 上妙飲食，隨意化現。

2. 八功德水，味如甘露。

身——1. 阿彌陀佛光明照觸及諸光明照耀。

2. 八功德水隨念上升，下降淋浴其手足、全身。

意——一切五根（眼、耳、鼻、舌、身）所受皆能起發清淨法緣，無諸惱患、自然念佛念法念僧、得功德法益。

道場有主導場、阿彌陀佛說法處，其他無處非道場。他方佛國亦是道場所在。

● 飲 食 ●

可以無食，如欲食時，七寶鉢器，自然在前，隨意而至。

百味飲食，自然盈滿。

見色聞香，意以為食，自然飽足。

身心柔軟，無所味著。

事已化去，時至復現。

● 衣 著 ●

眾寶所成。

又可使眾寶所成妙衣，遍布於地，一切天人，可踐之而行。

● 居 所 ●

七寶殿屋舍

隨著心念可令之變化高低、大小、形色，又可令之來、令之去，自在如意。

風吹散華可布滿佛土，柔軟光澤。花之作用完了，地即開裂，漸漸將花埋入土中，沒有污染垃圾。

● 行路往來 ●

有神足，可隨意往欲往之處。

於一食頃即可往十方無量世界。

香華於地，足履其上，陷下四寸，隨舉足已，還復如故。

● THE AMITABHA SUTRA ● 佛说阿弥陀经 ●





(白话文)

佛说阿弥陀经

我亲自听到佛这样说：那时，佛住在舍卫国的祇树给孤独园，与佛在一起的一千二百五十位大比丘僧，都是赫赫有名的阿罗汉：舍利弗长老、大目犍连长老、大迦叶长老、大迦旃延长老、大俱絺罗长老、离婆多长老、周利盘陀迦长老、难陀长老、阿难陀长老、罗侯罗长老、侨梵波提长老、宾头卢颇罗堕长七、迦留陀夷长老、大劫宾那长老、薄拘罗长老、阿少楼驮长老等等众位大弟子，并有文殊师利法王子、阿逸多菩萨、乾陀诃提菩萨、常精进菩萨以及各位大菩萨，还有帝释等无数的天神。

当时，佛对舍利弗长老说：从这里一直往西，过十万亿三千大千世界，有一个叫极乐世界的地方，那里有一尊佛，名号叫“阿弥陀佛”。现在正在那里演说佛法。

舍利弗，那个世界为什么叫做极乐世界？是因为那世界的众生，不受像折磨我们这个世界人们的种种“苦”的烦恼，只享受各种各样佛国的快乐，所以叫做极乐世界。又，舍利弗，这个西方极乐世界，用七重金银宝物的栏杆，七层金银宝物的网络，七排金银宝物的树木，四面八方围绕起来，美丽无比，所偶叫极乐世界。又，舍利弗，西方极乐世界里有用七种宝贝修砌的池子，里面充满了洁净清凉，甘甜柔软，慈滑平静，随意增益的神妙之水。池底完全是用沙来铺垫，池子边的阶沿道路都是用金、银、琉璃、水晶这些宝贝来建筑的。地上和空中的楼阁也是金、银琉璃、水晶、海贝、赤珠、玛瑙来加以装饰的。池子里的莲花，有车轮那么大。青色的莲花放出青光，黄色的莲花放出白光。高洁美妙，幽香沁心。舍利弗，西方极乐世界成就得如此美好，都是阿弥陀佛修成大愿的功德。



又，舍利弗！阿弥陀佛的西方极乐世界时时刻刻都响彻着美妙的音乐，整个国土都是黄金的，不分白天夜晚，如下雨似地从天上飘落下曼陀罗花。那西方极乐世界的众生，常常在清晨，各人用衣襟兜着各样绚丽的鲜花，去供养其他世界十万亿的佛。虽然远隔千山万水，到了吃早饭的时候，他们已经又回到了自己的西方极乐世界，饭后并经行。舍利弗，西方极乐世界成就得如此美好，都是阿弥陀佛行成大愿的功德。

再次，舍利弗，西方极乐世界时刻都可见到各种各样奇妙无比五彩斑斓的鸟，有白鹤、孔雀、鹦武、鹭鹭、妙音鸟及一身两头的共命鸟。这些鸟不分白天夜晚，时时刻刻地啼唱着和平优雅的声音。

那和平优雅的声音。是在演说五根、五力、七菩提分、八圣道分以及如此等等的佛法。西方极乐世界的人们听完这些演说后，全都发心响往佛宝、法宝、僧宝。舍利弗，你不要以为这些鸟是前世为人时造下罪业，由六道轮回的报应所生成的畜生。为什么这样说呢？阿弥陀佛的西方极乐世界是没有畜生、饿鬼、地狱这三种恶道的，这西方极乐世界连恶道这样的名目都没有，更何况实实在在的恶道。这些各种各样的鸟，全都是阿弥陀佛为了想使佛法广泛传播而变化出来的。舍利弗，阿弥陀佛的西方极乐世界，轻轻吹拂着微风，吹动着名动宝物形成的那一排排的树和宝物形成的层层网络，发出细微玄妙的声音，好像是成百成千种乐器同时演奏。听到这声音的人们，油然而生发出响往佛宝、法宝和僧宝之心来。舍利弗，西方极乐世界成就得如此美好，都是阿弥陀佛行成大愿的功德。

舍利弗，你以为如何？那极乐世界的佛为什么叫无量光佛？舍利弗，那极乐世界的佛有不可等量的光明，照耀十方一切世界没有一点遮挡。所以叫做无量光佛。又，舍利弗，那极乐世界佛的寿命无限长久，不但他自己长寿，还



施及在极乐世界里生活的人民，使他们的寿命都无穷无尽不可计算，所以又叫无量寿佛。舍利弗，阿弥陀佛证登佛果以来，到现在已有十个大劫的时间。又，舍利弗，那阿弥陀佛有无穷无尽的声闻弟子，都是证了阿罗汉果位的。这些弟子人数之多，不是用数字可以计算得清楚的。各菩萨之多也是这样。舍利弗，那西方极乐世界成就得如此美妙，都是阿弥陀佛行成大愿的功德。

还有，舍利弗，能够生活在极乐世界的众生，都修行得到了只进不退的阿鞞跋致果位。在他们当中，还有许多只一生一世便可修成正等正觉佛智慧，候补佛位的大菩萨。这些候补佛表的菩萨人数之多，不是用数字可以统计的，只能用无穷无尽无边无量这样的极数来表

示。舍利弗，大家知道了西方极乐世界这样不可思议的美好，都应当发出愿意生到西方极乐世界去的誓愿。为什么要发到极乐世界去往生的誓愿呢？因为生到西方极乐世界去，就能够和以上所说的那些将登佛位的人们相聚在一起。

舍利弗，往生西方极乐世界，必须有一定的善根福德因缘。这个因缘便是发成佛道心，称念阿弥陀佛名号，施戒参禅。切实如此去做的人，就能够往生到西方极乐世界。舍利弗，如果有善男子、善女人，听说阿弥陀佛名号级，便执持阿弥陀佛名号诵念：或念一天、或念两天、或念三天、或念四天、或念五天、或念六天、或念七天，一直念到心无杂念，全心全意都归皈阿弥陀佛。到了这样一种境界，这个人在他即将逝世之日，阿弥陀佛以及极乐世界的许多菩萨，都会出现在他的面前。这个人临终的时候，心情还像平时念佛那样平静和专心执着，就可以到阿弥陀佛极乐世界去。舍利弗，我看到这念佛法门，既简捷又美好，所以说出上面的这一番话，如果有众生听闻到这一番话，就应当发下愿意往生到西方极乐世界的誓愿。



舍利弗，像我这样去赞颂阿弥陀佛那不可想像不可言说的功德成就吧！

在我们这世界的东方，也有无穷无尽的世界，有阿众鞞佛、须弥相佛、大须弥佛、须弥光佛、妙音佛等等像恒河的沙一样数也数不清的众多的佛，他们各自在自己的世界里，以其广长舌相说法，佛法流通遍及三千大千世界。佛都说真实之言，你们这些众生，应当信奉这《称赞不可思议功德一切诸佛所护念经》。

舍利弗，在我们这世界的南方，也有无穷无尽的世界，有日月灯佛，名闻光佛，大焰肩佛，须弥灯佛，无量精进佛等等像恒河的沙一样数也数不清的众多的佛。他们各自在自己的世界里，以其广长舌相说法，佛法流通遍及三千

大千世界。佛都说真实之言并告诉你们这些众生，应当信奉这《称赞不可思议功德一切诸佛所护念经》。

舍利弗，在我们这世界的西方，也有无穷无尽的世界，有无量寿佛、无量相佛、无量幢佛、大光佛、大明佛、宝相佛、净光佛等等像恒河的沙一样数也数不清的众多的佛。他们各自在自己的世界里，以其广长舌相说法，佛法流通遍及三千大千世界。佛都说真实之言，告诉你们这些众生，应当信奉这《称赞不可思议功德一切诸佛所护念经》。

舍利弗，在我们这世界的北方，也有无穷无尽的世界，有焰肩佛、最胜音佛、难沮佛、日生佛、网明佛等等像恒河的沙一样数也数不清的众多的佛。他们各自在自己的世界里，以其广长舌相说法，佛法流通遍及三千大千世界。佛都说真实之言，告诉你们这些众生，应当信奉《称赞不可思议功德一切诸佛所护念经》。

舍利弗，在我们这世界的下方，也有无穷无尽的世界，有师子佛、名闻佛、名光佛、远摩佛、法幢佛、持法佛等等像恒河的沙一样数也数不清的众多的佛。他们各自在自己的世界里，以其广长



舌相说法，佛法流通遍及三千大千世界。佛都说真实之言，告诉你们这些众生，应当信奉《称赞不可思议功德一切诸佛所护念经》。

舍利弗，在我们这世界的上方，也有无穷无尽的世界，有梵音佛、宿王佛、香光佛、大焰肩佛、杂色宝华严身佛、娑罗树王佛、宝华德佛、见一切义佛，如须弥山佛等等像恒河的沙一样数也数不清的众多的佛。他们各自在自己的世界里，以其广长舌相说法，佛法流通遍及三千大千世界。佛都说真实之言，告诉你们这些众生，应当信奉这《称赞不可思议功德一切诸佛所护念经》。

舍利弗，你以为如何？为什么这部经要叫《一切诸佛所护念经》？舍利弗，如果有善男子、善女人听了这部经而又能

领受持诵，以及在其一心诵佛的专心致志的心境里听闻到这些佛名，那么这些善男子、善女人都受到各方一切佛的保护和念顾，都可以在修行无上正等正觉的佛智慧道路只进不退。因此，舍利弗，你们全都应当相信和领受我以上所说的这些话，以及各方诸佛所说的这些话。

舍利弗，如果有人过去发下誓愿，现在发下誓愿，将来发下誓愿，想往生到阿弥陀佛的西方极乐世界去，这些人可在修行无上正等正觉的佛智慧道路上只进不退。过去发愿的得以过去往生，现在发愿的得以现在往生，将来发愿的得以将来往生。因此，舍利弗，各位善男子、善女人，若是相信净土法门的，都应当发往生西方极乐世界的大愿心。

舍利弗，像我现在称赞诸佛不可想像不可言说的功德一样，那些十方诸佛等也称赞我不可想像不可言说的功德。十方诸佛称赞说：释迦牟尼佛能够做那艰难而少有其他佛能做的事。只有释迦牟尼佛能够在那苦难的现实世界，在那灾难不断、邪恶见解充斥、满是烦恼、众生不守戒命、寿命而又极短的世界里证得无上正等正觉的佛智慧，为这苦难世界的众生演说



世间人难以理喻、难以相信的往生西方极乐世界的神妙方法，这实在是一件十分艰难的事情，但我仍然要劝勉大家照我的话去做。

释迦牟尼佛演说完了这部阿弥陀经，舍利弗以及众位比丘，还有那六道之中的天、人、阿修罗等世间所有的众生，听到了释迦牟尼佛的这番话，都欢天喜地信奉记诵，向佛行礼而离开。

拔除一切业障根本，往生净土的总持咒是：

南无阿弥多婆夜，多他加多夜，多地夜他，阿弥利都婆比，阿弥利多，悉耽婆比，阿弥利多，比伽兰帝，阿弥利多，比伽兰多，加弥腻，加加那，积多迦利，娑婆诃。

● 佛说阿弥陀经 终 ●

● THE AMITABHA SUTRA ● 佛说阿弥陀经 ●





佛说阿弥陀经●注释●

- ① 佛说阿弥陀经: (Amitabhasutra)亦称《小无量寿经》或《小经》。姚秦鸠摩罗什译。异译本有求那跋陀罗译《小无量寿经》(已佚),玄奘译《称赞净土佛摄受经》,该经仅一卷,汉译约二千字,但因宣说西方净土和称名念佛的简行法门,为净土宗所推崇,与《无量寿经》、《观无量寿经》一起,称为“净土三经”。宋明以后,该经流传甚广,影响很大,成为寺院中每天的日课,信众多能背诵。阿弥陀:梵语 Amitabha 的音译,即阿弥陀佛,“西方极乐世界”教主,净土宗的主要信仰对

象。因能接引念佛人往生“西方净土”，故又称“接引佛”。阿弥陀佛原是一个国王，后发心出家，名法藏比丘，在佛前发四十八愿。情愿修成了佛，现出一个清净世界，接引众生往生该处去修行成道。该佛还另有十三个名号，即：无量寿佛、无量光佛、无边光佛、无碍光佛、无对光佛、焰王光佛、清净光佛、欢喜光佛、智慧光佛、不断光佛、难思光佛、无称光佛、超日光佛。

- ② 姚秦：姚秦，又称后秦。公元三八六年，姚萇在长安（今西安）称帝建立王朝，四一七年为东晋刘裕所灭。三藏法师：梵文 Tripitakacarya 的意译，指精通佛教经、律、论三藏的高僧。在古代，尤把从事译经的高僧称为“译经三藏”。鸠摩罗什：(Kumarajiva, 三四四——四一三)，后秦僧人，中国佛教四大译师之一。父为天竺（印度）人，罗什生于龟兹（今新疆库车一带），七岁出家，博览大小乘经论，名闻西域诸国。后在凉州（今甘肃武威）、长安等地讲法译经，译有经论三十五部，二九四卷。一生所译，咸共流通。



- ③ 如是我闻：相传释迦牟尼佛逝世后，其弟子结集经、律，均由阿难诵经。大家问他“如尊者所闻，当如是谁？”阿难口答：“如是当说，如我所闻，故为信顺。”后来为表信实，不是阿难持诵的经文也冠以此名。
- ④ 舍卫国（梵文 Sravasti）：古印度一王国名，在今印度西北部拉普地河南岸。祇树给孤独园（梵文 Jetavanavihara）：简称“祇园”，舍卫城南的花园。是佛教最早的精舍之一，释迦牟尼佛在此居住说法二十五年。
- ⑤ 大比丘僧：即比丘，指出家后受过具足戒的男性僧人。俱：偕同，聚在一起。

- ⑥ 阿罗汉：梵文 Arhat 音译，小乘佛教的最高果位。指已断灭烦恼，应受天人供养，不再堕生死轮回，已进入涅槃的佛教修行者。
- ⑦ 知识：知道和认识，意为上述大阿罗汉都是有名望的人。
- ⑧ 长老：道行高，出家年数长的僧人。
- ⑨ 舍利弗：出家年数已久的舍利弗等十六位。舍利，在佛的许多弟子里面，是智慧最高的，所以称他为“智慧第一”。

摩诃目犍连：号称神通第一；摩诃迦叶，号称头陀第一；摩诃迦旃，号称论议第一；摩诃俱絺罗，号称答问第一；离婆多，号称无倒乱第一；周利盘陀伽：号称义持第一；难陀，释迦牟尼之弟，号称仪容第一；阿难陀，简称阿难，是释迦牟尼佛的堂弟，这部《阿弥陀经》即是他所编集的，号称多闻第一；罗侯罗：是释迦牟尼佛的儿子，号称密行第一；憍梵波提，号称受天供养第一；宾头卢颇罗堕，号称福田第一；受迦留陀夷，号称教化第一；摩诃劫宾那，号称知星宿第一；薄拘



罗，号称寿命第一；阿菟楼驮，释迦牟尼佛的堂弟，称号：天眼第一。

- ⑩ 菩萨摩訶萨：意为大菩萨，指修持大乘六度，用佛道成就众生，于未来成就佛果的修行者。
- ⑪ 文殊师利法王子：文殊师利是菩萨中的智慧第一，佛为法王，法王有三子，菩萨为真子，二乘为庶子，凡夫为外子。文殊居菩萨之首，故曰法王子。
- ⑫ 阿逸多菩萨：即弥勒菩萨，从佛受记（预言）将继承释迦佛位为未来佛；乾陀诃提菩萨，就是不休息菩萨；常精进菩萨：《大宝积经》中说他自利利他，不知倦意的菩萨。
- ⑬ 释提桓因：又称帝释、帝释天、忉利天王（即三十二天之主），佛教护法神之一，居须弥山顶之善见城。

- ⑭ 无量诸天大众：天是佛教五趣、六道、十界之一，指诸趣中最胜、最乐、最善、最妙、最高的地方，包括欲界六天、色界十七天、无色界四天。在这里生存的有十万天人、八部修罗等。
- ⑮ 从是西方：从这里向西方。这里，指娑婆世界。
- ⑯ 十万亿：言极多。佛土：佛所住、所教化的世界，即三千大千世界。据《长阿含经》卷十八，以须弥山为中心，以铁围山为外郭，同一日月所照的四天下为一小世界；一千小世界为一小千世界；一千小天世界为一中天世界；一千中天世界；为一大千世界。因大千世界有大、中、小三个千世界，故称三千大千世界。
- ⑰ 众苦：佛教对人间生活的基本判断，有八苦：生苦、老苦、病苦、死苦、怨憎会苦、恩爱别离苦、求不得苦、五盛阴苦。
- ⑱ 栏楯：栏，横的栏杆，楣：竖的栏杆。
- ⑲ 即下文所说的金、银、琉璃、玻黎（水晶状的一种宝贝）。



- ⑳ 七宝：即下文所说的金、银、琉璃、玻黎、砗磲（一种海生动物的壳）、赤珠、玛瑙。
- ㉑ 八功德水：有澄净、清冷、甘美、轻软、润泽、安和、除饥渴、长养诸善根八种好处的水。
- ㉒ 阶道：阶沿道路。
- ㉓ 华：通花。
- ㉔ 昼夜六时：指佛经中常说的初日分（早晨）、中日分（中午）、后日分（下午）、初夜（黄昏）、中夜分（半夜）、后夜分（黎明前）。

- ②⑤ 清旦：清晨。衣祴；衣服的襟，另说指盛花的器皿。
- ②⑥ 他方：指极乐世界以外的其他各方世界。
- ②⑦ 食时：指吃早饭时，清旦出发到十万亿个大千世界去供养佛，吃早饭时即回，言西方极乐世界众生有“神足通”（佛教神通之一）。
- ②⑧ 饭食经行：用过饭后去经行。
- ②⑨ 舍利：一云鹭鹭，一云春莺；迦陵频伽：妙音鸟：一身两头的一种鸟。
- ③⑩ 五根：五种根本之法，即信、进、念、定、慧；五力：由五根生出的力，即信力、精进力、念力、定力、慧力。一谈，眼、耳、鼻、舌、身五种感觉，是产生万象之根；故名五根（见《俱舍论》；色、声、香、味、触五尘，谓之五种魔力，佛圣弟子，一力能拒，不使放逸（《止观辅行》八）。《三藏法数》《宗镜录》又谓定力、通力、借识力、大愿力、法威德力为五力。七菩提分：亦名“七觉分”，指七种觉悟：择法、精进、喜

觉、除、舍、定、念。八圣道亦名八正道：即正见、正思惟、正语、正业、正命、正精进、正念、正定。

- ③① 念：《说文解字》：常思也，即想念，佛、法、僧，佛教谓之“三宝”，指皈依的对象。
- ③② 罪报所生：佛教三重二世六道轮回之说，前世恶业，后世便遭投生畜生报应。
- ③③ 三恶道：是指六道中之畜生、饿鬼和地狱三道。
- ③④ 阿弥陀：梵语有指无量光的意思。
- ③⑤ 阿僧祇：梵文 Asankhya 音译，意译“无数”、“无央数”，佛教专用于表示时间的单位。一阿僧祇有一千万万万万万万万兆。亦表极数《大智度论》卷四：问曰：几时名阿僧祇？答曰：天人中能知算数法，极数不复能知。劫；梵文 Kalpa 音译，也称“劫波”。有大、中、小三分。佛教谓世人的寿命有增有减，每一增（人寿自十岁开始，每百年增一岁，增至八万四千岁）及一减（人寿自八万四千岁开始，每百年灭一

岁，减至十岁），各为一小劫，合一增一减为一中劫。一大劫包括八十中劫。有成、全、坏、空四个时期。下文中“于今十劫”之‘劫’，即指大劫。

- ③⑥ 阿弥陀；梵语也有指无量寿的意思。
- ③⑦ 声闻：梵文 Sravaka 的意译，此处指直接听闻佛说教的弟子。
- ③⑧ 阿鞞跋致：意为“没有退转”。佛教谓修行难，有“一进九退”之说。到阿鞞跋致位即不退转。不退转有三种：位不退、行不退、念不退。
- ③⑨ 一生补处：一生一世便形成正等正觉，补到佛位上去的菩萨，如弥勒、观自在等。
- ④⑩ 善根：菩提正道；福德、持戒参禅等。善根为因，福德为缘。
- ④① 一心：异译本为“持心”，即佛教所说“一相三昧”；“专心一佛”，称念名字……即于念中见一切佛。
- ④② 恒河：印度的一条大河，在今印度与孟加拉国境内。该河沙细如面，佛经中常以恒河沙喻数不清。

- ④3 广长舌相：《华严离世问品》云：菩萨有十种舌，无尽众生舌、无尽法门舌、无尽功德舌、今至里盘舌……菩萨成就此法、得如来遍复国土无上舌，即广长舌相。广长舌相证小事则覆面门，证大事则覆大千。
- ④4 《称赞不可思议功德一切诸佛所护念经》是《阿弥陀经》的原名。
- ④5 参先《般若波罗密多心经》注释 24。
- ④6 已愿，已生，已经发愿，已经往生；今愿，今生，现在发愿，现在往生；当愿，当生，当来之世即将来发愿，将来往生。
- ④7 娑婆国土：又称堪忍世界，指释迦牟尼佛进行教化的现实世界。下文中的“五浊恶世”同指现实世界。劫浊：整个世界灾难不断；见浊：众生持邪恶见解；烦恼浊：众生具有贪、瞋、痴等烦恼；众生浊：众生不持禁戒；命浊：众生寿命极短。
- ④8 天、人、阿修罗等：实际上包括天上人间所有的八部六道。
- ④9 陀罗尼：梵语，意译“总持咒”。

● THE AMITABHA SUTRA ● 佛说阿弥陀经 ●



回
向
偈

VERSE OF TRANSFERENCE

愿 以 此 功 德 ，
May the merit and virtue accrued from this work,
庄 严 佛 净 土 ，
Adorn the Buddhas' Pure Lands,
上 报 四 重 恩 ，
Repaying four kinds of kindness above,
下 济 三 途 苦 。
And aiding those suffering in the paths below.
若 有 见 闻 者 ，
May those who see and hear of this,
悉 发 菩 提 心 ，
All bring forth the resolve for Bodhi,
尽 此 一 报 身 ，
And when this retribution body is over,
同 生 极 乐 国 。
Be born together in the Land of Ultimate Bliss.

● THE AMITABHA SUTRA ● 佛说阿弥陀经 ●



The Dharma Protector:
● VAJRAPANI BODHISATTVA ●
● 护法：韦驮菩萨 ●

