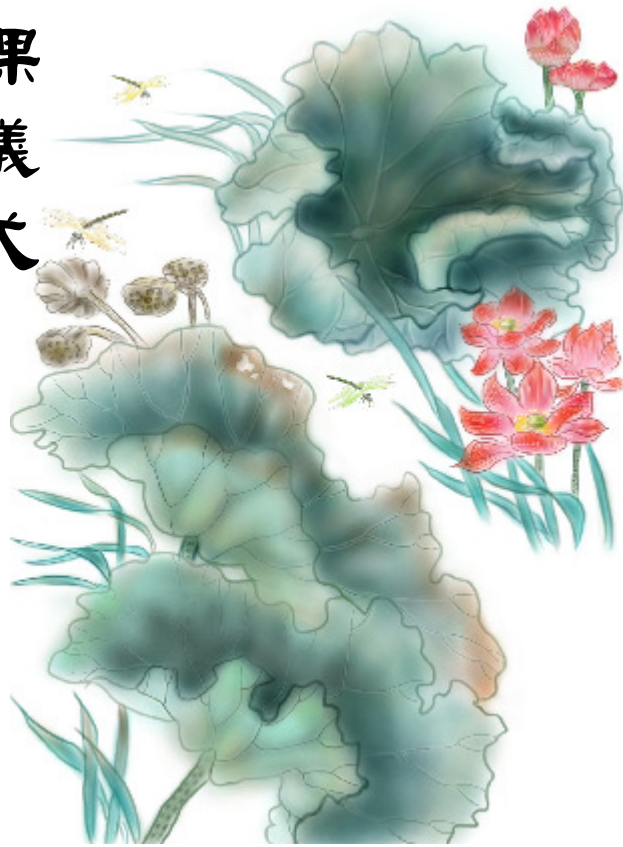


淨
土
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式

Morning and Evening
Pure Land Practice



供養 Making Offerings

先禮佛三拜，長跪合掌，誠心念：
Make 3 bows. Kneel with joined palms and recite sincerely.

yuàn cǐ xiāng huā yún
願此香華雲

biàn mǎn shí fāng jiè
徧滿十方界

gòng yàng yí qiè fō
供養一切佛

shì jiān nán xìn fǎ
世間難信法

jí zhū shàng shàn rén
及諸上善人

pǔ xūn zhū zhòng shēng
普熏諸眾生

jiē fā pú tí xīn
皆發菩提心

tóng shēng jí lè guó
同生極樂國

May these clouds of flowers and incense
Fully pervade the ten directions
As an offering to all Buddhas,
To the Dharma which in the world is hard to believe,
And to all excellent and good people.
May the fragrance spread everywhere over all living beings
So that they will bring forth the Bodhi resolve
And be reborn together in the Land of Ultimate Bliss.

(起立，問訊 *stand, half-bow*)

禮拜 Bowling

拜時，應先合掌，誠懇立念：

Before each bow, stand with joined palms and recite sincerely.

yì xīn dǐng lǐ suō pó shì jiè dà cí dà bēi
一心頂禮娑婆世界大慈大悲
rén tiān jiào zhǔ běn shī shì jiā móu ní fō
人天教主本師釋迦牟尼佛

I now single-mindedly bow to our original teacher Shakyamuni Buddha, the greatly kind and compassionate teaching host of humans and gods of the Saha world.

dì zǐ mǒu mǒu pǔ wèi sì ēn sān yǒu
弟子某某，普為四恩三有，
fǎ jiè zhòng shēng zhì chéng chàn huǐ wǒ jí
法界眾生，至誠懺悔：我及
zhòng shēng
眾生

I, disciple (), repent with utmost sincerity, universally for the sake of the four benefactors, those in the three existences, and all beings of the Dharma Realm:

wǎng xī suǒ zào zhū è yè
往 昔 所 造 諸 惡 業

jiē yóu wú shǐ tān chēn chī
皆 由 無 始 貪 瞋 癡

cóng shēn yǔ yì zhī suǒ shēng
從 身 語 意 之 所 生

yí qiè wǒ jīn jiē chàn huǐ
一 切 我 今 皆 懺 悔

For all the evil deeds living beings and I have done
in the past,
Based on beginningless greed, anger, and delusion,
And created by body, speech, and mind,
I now repent and reform.

zuì cóng xīn qǐ jiāng xīn chàn
罪 從 心 起 將 心 懺

xīn ruò miè shí zuì yì wáng
心 若 滅 時 罪 亦 亡

xīn wáng zuì miè liǎng jù kōng
心 亡 罪 滅 兩 俱 空

shì zé míng wéi zhēn chàn huǐ
是 則 名 為 真 懺 悔

Offenses arise from the mind; repentance is made by the mind.

If the mind is extinguished, offenses are forgotten.
The mind forgotten, offenses wiped out—both are empty.
This is called true repentance and reform.

一拜，想云：能禮所禮性空寂	感應道交難思議
我此道場如帝珠	釋迦如來影現中
我身影現如來前	頭面接足皈命禮

Bow and reflect:

The worshipped and the worshipper are empty and still in nature.
The response and the Way are intertwined inconceivably.
This Way-place of mine is like a wish-fulfilling pearl.
Shakyamuni Buddha manifests in it;
I manifest before Shakyamuni Buddha.
Bowling down, I return my life in worship. (起立 *stand*)

yì xīn dǐng lǐ xī fāng jí lè shì jiè dà cí
一心頂禮西方極樂世界大慈
dà bēi dà yuàn dà lì jiē yǐn dǎo shī ā mí
大悲大願大力接引導師阿彌
tuó fō
陀佛

I now single-mindedly bow to Amitabha Buddha of the
Western Land of Ultimate Bliss, the guiding teacher of great
kindness, great compassion, great power, and great vows.

dì zǐ mǒu mǒu pǔ wèi sì ēn sān yǒu
弟子某某，普為四恩三有，
fǎ jiè zhòng shēng chéng fā sì hóng shì yuàn
法界眾生，誠發四宏誓願：

I, disciple (), sincerely make four vast vows, universally
for the sake of the four benefactors, those in the three
existences, and all beings of the Dharma Realm:

zhòng shēng wú biān shì yuàn dù
眾生無邊誓願度

fán nǎo wú jìn shì yuàn duàn
煩惱無盡誓願斷

fǎ mén wú liàng shì yuàn xué
法門無量誓願學

fó dào wú shàng shì yuàn chéng
佛道無上誓願成

I vow to save the numberless living beings.

I vow to sever the endless afflictions.

I vow to study the countless Dharma doors.

I vow to realize the supreme Buddha Way.

néng lǐ suǒ lǐ xìng kōng jí
一拜，想云：能禮所禮性空寂
wǒ cǐ dào chǎng rú dì zhū
我此道場如帝珠
wǒ shēn yǐng xiàn rú lái qián
我身影現如來前

gǎn yìng dào jiāo nán sī yì
感應道交難思議
ā mí tuó fó yǐng xiàn zhōng
阿彌陀佛影現中
wèi qiú wǎng shēng jiē zú lǐ
為求往生接足禮

Bow and reflect:

The worshipped and the worshipper are empty and still in nature.

The response and the Way are intertwined inconceivably.

This Way-place of mine is like a wish-fulfilling pearl.

Amitabha Buddha manifests in it;

I now manifest before Amitabha Buddha

As I seek rebirth, prostrating and worshipping. (起立 *stand*)

yì xīn dǐng lǐ xī fāng jí lè shì jiè dà cí
一心頂禮西方極樂世界大慈

dà bēi jiù kǔ jiù nàn guǎng dà líng gǎn guān shì
大悲救苦救難廣大靈感觀世

yīn pú sà mó hē sà
音菩薩摩訶薩

I now single-mindedly bow to Guan Shi Yin Bodhisattva Mahasattva, the greatly kind and compassionate one of the Western Land of Ultimate Bliss, who responds with great efficacy and saves beings from suffering and disaster.

dì zǐ mǒu mǒu pǔ wèi sì ēn sān yǒu
弟子某某，普為四恩三有，

fǎ jiè zhòng shēng chéng fā dà yuàn yuàn wǒ
法界眾生，誠發大願：願我

jí zhòng shēng
及眾生

I, disciple (), sincerely make great vows, universally
for the sake of the four benefactors, those in the three
existences, and all beings of the Dharma Realm: May living
beings and I,

sù shì xiàn shēng zhū fù mǔ
宿世現生諸父母
lì jié zǔ zōng jí yuàn qīn
歷劫祖宗及怨親
tóng zhàng rú lái cí bēi lì
同仗如來慈悲力
jiē yǐn wǎng shēng ān lè guó
接引往生安樂國

Our parents in the past and present lives,
And our ancestors, relatives and enemies from eons past,
By the Tathagata's kind and compassionate power,
Be guided to be reborn in the Land of Peace and Bliss.

néng lǐ suǒ lǐ xìng kōng jí
一拜，想云：能禮所禮性空寂

gǎn yìng dào jiāo nán sī yì
感應道交難思議

wǒ cǐ dào chǎng rú dì zhū
我此道場如帝珠

guān yīn pú sà yǐng xiàn zhōng
觀音菩薩影現中

wǒ shēn yǐng xiàn pú sà qián
我身影現菩薩前

wèi qiú wǎng shēng jiē zú lǐ
為求往生接足禮

Bow and reflect:

The worshipped and the worshipper are empty and still in nature.

The response and the Way are intertwined inconceivably.

This Way-place of mine is like a wish-fulfilling pearl.

Guan Yin Bodhisattva manifests in it;

I now manifest before Guan Yin Bodhisattva

As I seek rebirth, prostrating and worshipping. (起立 *stand*)

yì xīn dǐng lǐ xī fāng jí lè shì jiè dà cí
一 心 頂 禮 西 方 極 樂 世 界 大 慈

dà bēi dà shì zhì pú sà mó hē sà
大 悲 大 勢 至 菩 薩 摩 訶 薩

I now single-mindedly bow to Great Strength Bodhisattva Mahasattva, the greatly kind and compassionate one of the Western Land of Ultimate Bliss.

dì zǐ mǒu mǒu , pǔ wèi sì ēn sān yǒu ,
弟 子 某 某 ， 普 為 四 恩 三 有 ，

fǎ jiè zhòng shēng , chéng fā dà yuàn : yuàn wǒ
法 界 眾 生 ， 誠 發 大 願 ： 願 我

jí zhòng shēng , kuàng jié
及 眾 生 ， 曠 劫

I, disciple (), sincerely make great vows, universally for the sake of the four benefactors, those in the three existences, and all beings of the Dharma Realm: May living beings and I, for countless kalpas past,

suǒ shā shí yī zhū yuān mìng
所殺食衣諸冤命

shí fāng bèi shā zhū zhòng shēng
十方被殺諸眾生

xī huò dù tuō shēng jìng dù
悉獲度脫生淨土

yuàn fó cí bēi pǔ shè shòu
願佛慈悲普攝受

All aggrieved lives killed for food and clothing,
And all beings of the ten directions who have been killed,
Be liberated and reborn in the Pure Land.
May the Buddha compassionately gather them in.

一拜，想云：néng lǐ suǒ lǐ xìng kōng jì gǎn yìng dào jiāo nán sī yì
能禮所禮性空寂 感應道交難思議

wǒ cǐ dào chǎng rú dì zhū shì zhì pú sà yǐng xiàn zhōng
我此道場如帝珠 勢至菩薩影現中

wǒ shēn yǐng pú sà wèi qiú wǎng shēng jiē zú lǐ
我身影現菩薩前 為求往生接足禮

Bow and reflect:

The worshipped and the worshipper are empty and still in nature.
The response and the Way are intertwined inconceivably.
This Way-place of mine is like a wish-fulfilling pearl.
Great Strength Bodhisattva manifests in it;
I now manifest before Great Strength Bodhisattva
As I seek rebirth, prostrating and worshipping. (起立 *stand*)

yì xīn dǐng lǐ xī fāng jí lè shì jiè dà cí
一心頂禮西方極樂世界大慈

dà bēi qīng jìng dà hǎi zhòng pú sà mó hē sà
大悲清淨大海眾菩薩摩訶薩

I now single-mindedly bow to the Great Pure Sea-vast Assembly of Bodhisattvas Mahasattvas, the greatly kind and compassionate ones of the Western Land of Ultimate Bliss.

dì zǐ mǒu mǒu pǔ wèi sì ēn sān yǒu
弟子某某，普為四恩三有，

fǎ jiè zhòng shēng chéng fā dà yuàn yuàn wǒ
法界眾生，誠發大願：願我

jí zhòng shēng
及眾生

I, disciple (), sincerely make great vows, universally for the sake of the four benefactors, those in the three existences, and all beings of the Dharma Realm: May living beings and I,

gòng yǐ pǔ xián shū shèng xíng
共以普賢殊勝行

wú biān shèng fú jiē huí xiàng
無邊勝福皆迴向

pǔ yuàn chén nì zhū zhòng shēng
普願沉溺諸眾生

sù wǎng wú liàng guāng fó chà
速往無量光佛刹

Together dedicate the superior,
Limitless blessings of Universal Worthy's practices,
Vowing that all beings sunk in defilement
Will quickly go to the Land of the Limitless Light Buddha.

néng lǐ suǒ lǐ xìng kōng jì
一拜，想云：能禮所禮性空寂

gǎn yìng dào jiāo nán sī yì
感應道交難思議

wǒ cǐ dào chǎng rú dì zhū
我此道場如帝珠

hǎi zhòng pú sà yǐng xiàn zhōng
海眾菩薩影現中

wǒ shēn yǐng xiàn pú sà qián
我身影現菩薩前

wèi qiú wǎng shēng jiē zú lǐ
為求往生接足禮

Bow and reflect:

The worshipped and the worshipper are empty and still in nature.
The response and the Way are intertwined inconceivably.
This Way-place of mine is like a wish-fulfilling pearl.
The Great Pure Sea-vast Assembly of Bodhisattvas manifest in it;
I now manifest before Great Pure Sea-vast Assembly of
Bodhisattvas

As I seek rebirth, prostrating and worshipping. (起立 stand)

yì xīn dǐng lǐ jìn xū kōng biàn fǎ jiè shí fāng
一心頂禮盡虛空徧法界十方

cháng zhù dà cí dà bēi yí qiè zhū fó yí qiè
常住大慈大悲一切諸佛一切

zūn fǎ yí qiè pú sà xián shèng sēng
尊法一切菩薩賢聖僧

I now single-mindedly bow to all Buddhas, all honored Dharma, all Bodhisattvas and the worthy and sage Sangha, who are greatly kind and compassionate and eternally abiding, of the ten directions throughout space and the Dharma Realm.

dì zǐ mǒu mǒu , pǔ wèi sì ēn sān yǒu ,
弟子某某，普為四恩三有，

fǎ jiè zhòng shēng , chéng fā dà yuàn : yuàn wǒ
法界眾生，誠發大願：願我

jí zhòng shēng
及眾生

I, disciple (), sincerely make great vows, universally for the sake of the four benefactors, those in the three existences, and all beings of the Dharma Realm: May living beings and I,

gòng xiāo sān zhàng zhū fán nǎo
共消三障諸煩惱

gòng zēng fú huì yǔ dào dé
共增福慧與道德

pǔ yuàn zāi bìng xī xiāo chú
普願災病悉消除

wǎng shēng yuán chéng pú sà dào
往生圓成菩薩道

Together eradicate the three obstructions and all afflictions,
And grow in blessings, wisdom, and virtue.
May disasters and illnesses be totally eliminated
As we obtain rebirth and perfect the Bodhisattva Path.

一拜，想云：	néng lǐ suǒ lǐ xìng kōng jí 能禮所禮性空寂	gǎn yìng dào jiāo nán sī yì 感應道交難思議
	wǒ cǐ dào chǎng rú dì zhū 我此道場如帝珠	shí fāng sān bǎo yǐng xiàn zhōng 十方三寶影現中
	wǒ shēn yǐng xiàn sān bǎo qián 我身影現三寶前	wèi qiú miè zhàng guī mìng lǐ 為求滅障皈命禮

Bow and reflect:

The worshipped and the worshipper are empty and still in nature.
The response and the Way are intertwined inconceivably.
This Way-place of mine is like a wish-fulfilling pearl.
The Triple Jewel of the ten directions manifests in it;
I now manifest before the Triple Jewel of the ten directions
As I seek to eradicate all obstacles, I return my life in worship.

(起立，問訊 *stand, half-bow*)

念誦
Recitation

合掌跪念：
Kneel with joined palms and recite.

ná mó lián chí hǎi huì fó pú sà
南無蓮池海會佛菩薩 (三稱)

Namo Sea-vast Lotus Pool Assembly of Buddhas and
Bodhisattvas. (*recite 3 times*)

fó shuō ā mí tuó jīng
佛說阿彌陀經
The Buddha Speaks of Amitabha Sutra

yáo qín sān zàng fǎ shī jiū mó luó shí yì
姚秦三藏法師鳩摩羅什譯

Translated into Chinese during the Yao-Qin Dynasty
by the Tripitaka Master Kumarajiva

rú shì wǒ wén yì shí fó zài shè wèi
如是我聞。一時。佛在舍衛
guó qí shù jǐ gū dú yuán yǔ dà bǐ qiū
國祇樹給孤獨園。與大比丘

sēng qiān èr bǎi wǔ shí rén jù jiē shì
僧。千二百五十人俱。皆是
dà ā luó hàn zhòng suǒ zhī shì zhǎng lǎo
大阿羅漢。眾所知識。長老
shè lì fú mó hē mù jiān lián mó hē
舍利弗。摩訶目犍連。摩訶
jiā shè mó hē jiā zhān yán mó hē jù
迦葉。摩訶迦旃延。摩訶俱
chī luó lí pó duō zhōu lì pán tuó qié
絺羅。離婆多。周利槃陀伽。
nàn tuó ā nàn tuó luó hóu luó jiāo
難陀。阿難陀。羅睺羅。憍
fàn bō tí bīn tóu lú pǒ luó duò jiā
梵波提。賓頭盧頗羅墮。迦
liú tuó yí mó hē jié bīn nuó
留陀夷。摩訶劫賓那。

Thus I have heard. At one time, the Buddha dwelt at Shravasti in the Jeta Grove, in the Garden of the Benefactor of Orphans and the Solitary, together with a gathering of great bhikshus, twelve hundred fifty in all, all great Arhats whom the assembly knew and recognized: Elders Shariputra, Mahamaudgalyayana, Mahakasyapa, Mahakatyayana, Mahakaushila, Revata, Suddhipanthaka, Nanda, Ananda, Rahula, Gavampati, Pindola-Bharadvaja, Kalodayin, Mahakapphina,

bó jū luó ā nǒu lóu tuó rú shì děng
薄拘羅。阿菟樓駄。如是等
zhū dà dì zǐ bìng zhū pú sà mó hē sà
諸大弟子。并諸菩薩摩訶薩。
wén shū shī lì fǎ wáng zǐ ā yì duō pú
文殊師利法王子。阿逸多菩
sà qián tuó hē tí pú sà cháng jīng jìn
薩。乾陀訶提菩薩。常精進
pú sà yǔ rú shì děng zhū dà pú sà
菩薩。與如是等諸大菩薩。
jí shì tí huán yīn děng wú liàng zhū tiān dà
及釋提桓因等。無量諸天大
zhòng jù
眾俱。

Vakkula, Aniruddha, and others such as these, all great disciples; together with all the Bodhisattvas, Mahasattvas: Dharma Prince Manjushri, Ajita Bodhisattva, Gandhastin Bodhisattva, Nityodyukta Bodhisattva, and others such as these, all great Bodhisattvas; and together with Shakra, chief among gods, and the numberless great multitudes from all the heavens.

ěr shí fó gào zhǎng lǎo shè lì fū cóng shì
爾時佛告長老舍利弗。從是

xī fāng guò shí wàn yì fó dù yǒu shì
西方。過十萬億佛土。有世
jiè míng yuē jí lè qí dù yǒu fó hào
界名曰極樂。其土有佛。號
ā mí tuó jīn xiàn zài shuō fǎ
阿彌陀。今現在說法。

At that time the Buddha told the Elder Shariputra, "Passing from here through hundreds of thousands of millions of Buddhalands to the west, there is a world called Ultimate Bliss. In this land a Buddha called Amitabha right now teaches the Dharma.

shè lì fú bǐ dù hé gù míng wéi jí lè
舍利弗。彼土何故名為極樂。
qí guó zhòng shēng wú yǒu zhòng kǔ dàn shòu
其國眾生。無有眾苦。但受
zhū lè gù míng jí lè
諸樂。故名極樂。

Shariputra, for what reason is this land called Ultimate Bliss? All living beings of this country endure none of the sufferings, but enjoy every bliss. Therefore, it is called 'Ultimate Bliss.'

yòu shè lì fú jí lè guó dù qī chóng
又舍利弗。極樂國土。七重

lán shǔn qī chóng luó wǎng qī chóng háng shù
欄楯。七重羅網。七重行樹。

jiē shì sì bǎo zhōu zā wéi rào shì gù
皆是四寶。周匝圍繞。是故

bǐ guó míng wéi jí lè
彼國名為極樂。

Moreover, Shariputra, this Land of Ultimate Bliss is everywhere surrounded by seven tiers of railings, seven layers of netting, and seven rows of trees, all formed from the four treasures and for this reason named 'Ultimate Bliss.'

yòu shè lì fú jí lè guó tǔ yǒu qī
又舍利弗。極樂國土。有七

bǎo chí bā gōng dé shuǐ chōng mǎn qí zhōng
寶池。八功德水充滿其中。

chí dǐ chún yǐ jīn shā bù dì sì biān jiē
池底純以金沙布地。四邊階

dào jīn yín liú lí bō lí hé
道。金。銀。瑠璃。玻瓈合

chéng shàng yǒu lóu gé yì yǐ jīn yín
成。上有樓閣。亦以金。銀。

liú lí bō lí chē qú chì zhū
瑠璃。玻瓈。磲磻。赤珠。

mǎ nǎo ér yán shì zhī chí zhōng lián huā
瑪瑙。而嚴飾之。池中蓮華。

dà rú chē lún qīng sè qīng guāng huáng sè
大如車輪。青色青光。黃色

huáng guāng chì sè chì guāng bái sè bái guāng
黃光。赤色赤光。白色白光。

wēi miào xiāng jié
微妙香潔。

Moreover, Shariputra, the Land of Ultimate Bliss has pools of the seven jewels, filled with the waters of eight meritorious virtues. The bottom of each pool is pure, spread over with golden sand. On the four sides are stairs of gold, silver, lapis lazuli and crystal; above are raised pavilions adorned with gold, silver, lapis lazuli, crystal, mother-of-pearl, red pearls and carnelian. In the pools are lotuses as large as carriage wheels, green colored of green light, yellow colored of yellow light, red colored of red light, white colored of white light, subtly, wonderfully fragrant and pure.

shè lì fú jí lè guó tǔ chéng jiù rú
舍利弗。極樂國土。成就如

shì gōng dé zhuāng yán
是功德莊嚴。

Shariputra, the realization of the Land of Ultimate Bliss is thus meritoriously adorned.

yòu shè lì fú bǐ fó guó dù cháng zuò
又舍利弗。彼佛國土。常作

tiān yuè huáng jīn wéi dì zhòu yè liù shí
天樂。黃金為地。晝夜六時。

yù tiān màn tuó luó huā qí dù zhòng shēng
雨天曼陀羅華。其土眾生。

cháng yǐ qīng dàn gè yǐ yī gé chéng zhòng
常以清旦。各以衣祴，盛眾

miào huā gòng yàng tā fāng shí wàn yì fó
妙華。供養他方十萬億佛。

jí yǐ shí shí huán dào běn guó fàn shí
即以食時。還到本國。飯食

jīng xíng
經行。

Moreover, Shariputra, in that Buddhaland there is always heavenly music, and the ground is yellow gold. In the six periods of the day and night a heavenly rain of mandarava flowers falls, and throughout the clear morning each living being of that land, with sacks full of the myriads of wonderful flowers, makes offerings to the hundreds of thousands of millions of Buddhas of the other directions. At mealtime they return to their own country, and having eaten they stroll around.

shè lì fú jí lè guó dù chéng jiù rú
舍利弗。極樂國土。成就如
shì gōng dé zhuāng yán
是功德莊嚴。

Shariputra, the realization of the Land of Ultimate Bliss is thus meritoriously adorned.

fù cì shè lì fú bǐ guó cháng yǒu zhǒng zhǒng
復次舍利弗。彼國常有種種
qí miào zá sè zhī niǎo bái hè kǒng què
奇妙雜色之鳥。白鶴。孔雀。
yīng wǔ shè lì jiā líng pín qié gòng
鸚鵡。舍利。迦陵頻伽。共
mìng zhī niǎo
命之鳥。

Moreover, Shariputra, in this country there are always rare and wonderful varicolored birds: white cranes, peacocks, parrots and egrets, kalavinkas, and two-headed birds.

shì zhū zhòng niǎo zhòu yè liù shí chū hé
是諸眾鳥。晝夜六時。出和
yǎ yīn qí yīn yǎn chàng wǔ gēn wǔ lì
雅音。其音演暢五根。五力。

qī pú tí fēn bā shèng dào fēn rú shì
七菩提分。八聖道分。如是
děng fǎ qí dù zhòng shēng wén shì yīn yǐ
等法。其土眾生。聞是音已。
jiē xī niàn fó niàn fǎ niàn sāng
皆悉念佛。念法。念僧。

In the six periods of the day and night, the flocks of birds sing forth harmonious and elegant sounds. Their clear and joyful sounds proclaim the Five Roots, the Five Powers, the Seven Bodhi Shares, the Eight Sagely Way Shares, and dharmas such as these. When living beings of this land hear these sounds, they are altogether mindful of the Buddha, mindful of the Dharma, and mindful of the Sangha.

shè lì fú rǔ wù wèi cǐ niǎo shí shì
舍利弗。汝勿謂此鳥。實是
zuì bào suǒ shēng suǒ yǐ zhě hé bǐ fó
罪報所生。所以者何。彼佛
guó dù wú sān è dào shè lì fú
國土。無三惡道。舍利弗。
qí fó guó dù shàng wú è dào zhī míng
其佛國土。尚無惡道之名。
hé kuàng yǒu shí shì zhū zhòng niǎo jiē shì
何況有實。是諸眾鳥，皆是

ā mí tuó fó yù lìng fǎ yīn xuān liú
阿彌陀佛。欲令法音宣流。
biàn huà suǒ zuò
變化所作。

Shariputra, do not say that these birds are born as retribution for their karmic offenses. For what reason? In this Buddhaland there are no three evil ways of rebirth. Shariputra, in this Buddhaland not even the names of the three evil ways exist, how much the less their actuality! Desiring that the Dharma-sound be widely proclaimed, Amitabha Buddha by transformation made this multitude of birds.

shè lì fú bǐ fó guó dù wēi fēng chuī
舍利弗。彼佛國土。微風吹
dòng zhū bǎo háng shù jí bǎo luó wǎng
動。諸寶行樹。及寶羅網。
chū wēi miào yīn pì rú bǎi qiān zhǒng yuè
出微妙音。譬如百千種樂。
tóng shí jù zuò wén shì yīn zhě zì rán
同時俱作。聞是音者。自然
jiē shēng niàn fó niàn fǎ niàn sēng zhī xīn
皆生念佛。念法。念僧之心。

Shariputra, in that Buddhaland, when the soft wind blows, the rows of jewelled trees and jewelled nets give forth subtle and

wonderful sounds, like one hundred thousand kinds of music played at the same time. All those who hear this sound naturally bring forth in their hearts mindfulness of the Buddha, mindfulness of the Dharma, and mindfulness of the Sangha.

shè lì fú 。 qí fó guó dù 。 chéng jiù rú
舍利弗。其佛國土。成就如
shì gōng dé zhuāng yán 。
是功德莊嚴。

Shariputra, the realization of the Land of Ultimate Bliss is thus meritoriously adorned.

shè lì fú 。 yú rǔ yì yún hé 。 bǐ fó
舍利弗。於汝意云何。彼佛
hé gù hào ā mí tuó 。
何故號阿彌陀。

Shariputra, what do you think? Why is this Buddha called Amitabha?

shè lì fú 。 bǐ fó guāng míng wú liàng 。 zhào
舍利弗。彼佛光明無量。照
shí fāng guó 。 wú suǒ zhàng ài 。 shì gù hào
十方國。無所障礙。是故號

wéi ā mí tuó
為阿彌陀。

Shariputra, the brilliance of that Buddha's light is measureless, illuminating the lands of the ten directions everywhere without obstruction; for this reason he is called Amitabha.

yòu shè lì fú bǐ fó shòu mìng jí qí
又舍利弗。彼佛壽命。及其

rén mín wú liàng wú biān ā sēng qí jié
人民。無量無邊阿僧祇劫。

gù míng ā mí tuó shè lì fú ā mí
故名阿彌陀。舍利弗。阿彌

tuó fó chéng fó yǐ lái yú jīn shí jié
陀佛成佛以來。於今十劫。

Moreover, Shariputra, the life of that Buddha and that of his people extends for measureless limitless asamkhyeya kalpas; for this reason he is called Amitayus. And Shariputra, since Amitabha realized Buddhahood, ten kalpas have passed.

yòu shè lì fú bǐ fó yǒu wú liàng wú biān
又舍利弗。彼佛有無量無邊

shēng wén dì zǐ jiē ā luó hàn fēi shì
聲聞弟子。皆阿羅漢。非是

suàn shù zhī suǒ néng zhī zhū pú sà zhòng
算數之所能知。諸菩薩眾。

yì fù rú shì
亦復如是。

Moreover, Shariputra, that Buddha has measureless, limitless 'sound-hearer' disciples, all Arhats, their number incalculable; thus also is the assembly of Bodhisattvas.

shè lì fú bǐ fó guó dù chéng jiù rú
舍利弗。彼佛國土。成就如

shì gōng dé zhuāng yán
是功德莊嚴。

Shariputra, the realization of the Land of Ultimate Bliss is thus meritoriously adorned.

yòu shè lì fú jí lè guó dù zhòng shēng
又舍利弗。極樂國土。眾生

shēng zhě jiē shì ā pí bá zhì qí zhōng
生者。皆是阿鞞跋致。其中

duō yǒu yì shēng bǔ chù qí shù shèn duō
多有一生補處。其數甚多。

fēi shì suàn shù suǒ néng zhī zhī dàn kě yǐ
非是算數所能知之。但可以

wú liàng wú biān ā sēng qí shuō
無量無邊阿僧祇說。

Moreover, Shariputra, those living beings born in the Land of Ultimate Bliss are all avaivartika. Among them are many who in this very life will dwell in Buddhahood. Their number is extremely many; it is incalculable and only in measureless, limitless asamkhyeya kalpas could it be spoken.

shè lì fú zhòng shēng wén zhě yīng dāng fā
舍利弗。眾生聞者。應當發

yuàn yuàn shēng bǐ guó suǒ yǐ zhě hé
願。願生彼國。所以者何。

dé yǔ rú shì zhū shàng shàn rén jù huì yí chù
得與如是諸上善人俱會一處。

Shariputra, those living beings who hear should vow, 'I wish to be born in that country.' And why? Those who thus attain are all superior and good people, all gathered together in one place.

shè lì fú bù kě yǐ shǎo shàn gēn fú dé
舍利弗。不可以少善根福德

yīn yuán dé shēng bǐ guó
因緣。得生彼國。

Shariputra, one cannot have few good roots, blessings, virtues, and causal connections to attain birth in that land.

shè lì fū ruò yǒu shàn nán zǐ shàn nǚ rén
舍利弗。若有善男子善女人。

wén shuō ā mí tuó fó zhí chí míng hào
聞說阿彌陀佛。執持名號。

ruò yī rì ruò èr rì ruò sān rì
若一日。若二日。若三日。

ruò sì rì ruò wǔ rì ruò liù rì
若四日。若五日。若六日。

ruò qī rì yì xīn bú luàn qí rén lín
若七日。一心不亂。其人臨

mìng zhōng shí ā mí tuó fó yǔ zhū shèng
命終時。阿彌陀佛。與諸聖

zhòng xiàn zài qí qián
眾。現在其前。

Shariputra, if there is a good man or woman who hears spoken 'Amitabha' and upholds the name, whether for one day, two days, three, four, five days, six days, as long as seven days, with one heart unconfused, when this person approaches the end of life, before him will appear Amitabha and all the assembly of holy ones.

shì rén zhōng shí xīn bù diān dǎo jí dé
是人終時。心不顛倒。即得
wǎng shēng ā mí tuó fó jí lè guó dù
往生阿彌陀佛極樂國土。

When the end comes, his heart is without inversion; in
Amitabha's Land of Ultimate Bliss he will attain rebirth.

shè lì fú wǒ jiàn shì lì gù shuō cǐ
舍利弗。我見是利。故說此
yán ruò yǒu zhòng shēng wén shì shuō zhě
言。若有眾生。聞是說者。
yīng dāng fā yuàn shēng bǐ guó dù
應當發願。生彼國土。

Shariputra, because I see this benefit, I speak these words: If
living beings hear this spoken they should make the vow, 'I will
be born in that land.'

shè lì fú rú wǒ jīn zhě zàn tàn ā
舍利弗。如我今者。讚歎阿
mí tuó fó bù kě sī yì gōng dé zhī lì
彌陀佛不可思議功德之利。
dōng fāng yì yǒu ā chù pí fó xū mí xiàng
東方亦有阿閼鞞佛。須彌相

fó dà xū mí fó xū mí guāng fó
佛。大須彌佛。須彌光佛。
miào yīn fó rú shì děng héng hé shā shù zhū
妙音佛。如是等恆河沙數諸
fó gè yú qí guó chū guǎng cháng shé xiàng
佛。各於其國。出廣長舌相。
biàn fù sān qiān dà qiān shì jiè shuō chéng shí
徧覆三千大千世界。說誠實
yán rǔ děng zhòng shēng dāng xìn shì chēng zàn
言。汝等眾生。當信是稱讚
bù kě sī yì gōng dé yí qiè zhū fó suǒ hù
不可思議功德一切諸佛所護
niàn jīng
念經。

Shariputra, as I now praise the inconceivable benefit from the merit and virtue of Amitabha, thus in the east are also Aksobhya Buddha, Sumeru Appearance Buddha, Great Sumeru Buddha, Sumeru Light Buddha, Wonderful Sound Buddha; all Buddhas such as these, numberless as Ganges sands. In his own country each brings forth the appearance of a vast and long tongue, everywhere covering the three thousand great thousand worlds, and speaks the sincere and actual words, 'All you living beings should believe, praise and hold in reverence the inconceivable merit and virtue of this Sutra of the Mindful One of Whom All Buddhas are Protective.'

shè lì fú nán fāng shì jiè yǒu rì yuè
舍利弗。南方世界。有日月

dēng fó míng wén guāng fó dà yàn jiān fó
燈佛。名聞光佛。大燄肩佛。

xū mí dēng fó wú liàng jīng jìn fó rú
須彌燈佛。無量精進佛。如

shì děng héng hé shā shù zhū fó gè yú qí
是等恆河沙數諸佛。各於其

guó chū guǎng cháng shé xiàng biàn fù sān qiān
國。出廣長舌相。徧覆三千

dà qiān shì jiè shuō chéng shí yán rǔ děng
大千世界。說誠實言：汝等

zhòng shēng dāng xìn shì chēng zàn bù kě sī yì
眾生。當信是稱讚不可思議

gōng dé yí qiè zhū fó suǒ hù niàn jīng
功德一切諸佛所護念經。

Shariputra, in the Southern world are Sun Moon Lamp Buddha, Well-known Light Buddha, Great Blazing Shoulders Buddha, Sumeru Lamp Buddha, Measureless Vigor Buddha; all Buddhas such as these, numberless as Ganges sands. In his own country each brings forth the appearance of a vast and long tongue, everywhere covering the three thousand great thousand worlds, and speaks the sincere and actual words, 'All you living beings should believe, praise and hold in

reverence the inconceivable merit and virtue of this Sutra of the Mindful One of Whom All Buddhas are Protective.'

shè lì fū xī fāng shì jiè yǒu wú liàng shòu
舍利弗。西方世界有無量壽
fó wú liàng xiàng fó wú liàng chuáng fó
佛。無量相佛。無量幢佛。
dà guāng fó dà míng fó bǎo xiàng fó
大光佛。大明佛。寶相佛。
jìng guāng fó rú shì děng héng hé shā shù zhū
淨光佛。如是等恆河沙數諸
fó gè yú qí guó chū guǎng cháng shé xiàng
佛。各於其國。出廣長舌相。
biàn fù sān qiān dà qiān shì jiè shuō chéng shí
徧覆三千大千世界。說誠實
yán rǔ děng zhòng shēng dāng xìn shì chēng zàn
言。汝等眾生。當信是稱讚
bù kě sī yì gōng dé yí qiè zhū fó suǒ hù
不可思議功德一切諸佛所護
niàn jīng
念經。

Shariputra, in the Western world are Measureless Life Buddha,

Measureless Appearance Buddha, Measureless Curtain Buddha, Great Light Buddha, Great Brightness Buddha, Jewelled Appearance Buddha, Pure Light Buddha; all Buddhas such as these, numberless as Ganges sands. In his own country each brings forth the appearance of a vast and long tongue, everywhere covering the three thousand great thousand worlds, and speaks the sincere and actual words, 'All you living beings should believe, praise and hold in reverence the inconceivable merit and virtue of this Sutra of the Mindful One of Whom All Buddhas are Protective.'

shè lì fú běi fāng shì jiè yǒu yàn jiān fó
舍利弗。北方世界有燄肩佛。

zuì shèng yīn fó nán jǔ fó rì shēng fó
最勝音佛。難沮佛。日生佛。

wǎng míng fó rú shì děng héng hé shā shù zhū
網明佛。如是等恆河沙數諸

fó gè yú qí guó chū guǎng cháng shé xiàng
佛。各於其國。出廣長舌相。

biān fù sān qiān dà qiān shì jiè shuō chéng shí
徧覆三千大千世界。說誠實

yán rǔ děng zhòng shēng dāng xìn shì chēng zàn
言。汝等眾生。當信是稱讚

bù kě sī yì gōng dé yí qiè zhū fó suǒ hù
不可思議功德一切諸佛所護

niàn jīng
念經。

Shariputra, in the Northern world are Blazing Shoulders Buddha, Most Victorious Sound Buddha, Hard to Injure Buddha, Sun Birth Buddha, Net Brightness Buddha; all Buddhas such as these, numberless as Ganges sands. In his own country each brings forth the appearance of a vast and long tongue, everywhere covering the three thousand great thousand worlds, and speaks the sincere and actual words, 'All you living beings should believe, praise and hold in reverence the inconceivable merit and virtue of this Sutra of the Mindful One of Whom All Buddhas are Protective.'

shè lì fú xià fāng shì jiè yǒu shī zǐ fō
舍利弗。下方世界有師子佛。

míng wén fō míng guāng fō dá mó fō
名聞佛。名光佛。達摩佛。

fǎ chuáng fō chí fǎ fō rú shì děng héng
法幢佛。持法佛。如是等恆

hé shā shù zhū fō gè yú qí guó chū
河沙數諸佛。各於其國。出

guǎng cháng shé xiàng biàn fù sān qiān dà qiān shì
廣長舌相。徧覆三千大千世

jiè shuō chéng shí yán rǔ děng zhòng shēng
界。說誠實言。汝等眾生。

dāng xìn shì chēng zàn bù kě sī yì gōng dé yí
當信是稱讚不可思議功德一

qiè zhū fó suǒ hù niàn jīng
切諸佛所護念經。

Shariputra, in the world below are Lion Buddha, Well-known Buddha, Famous Light Buddha, Dharma Buddha, Dharma Curtain Buddha, Dharma Maintaining Buddha; all Buddhas such as these, numberless as Ganges sands. In his own country each brings forth the appearance of a vast and long tongue, everywhere covering the three thousand great thousand worlds, and speaks the sincere and actual words, 'All you living beings should believe, praise and hold in reverence the inconceivable merit and virtue of this Sutra of the Mindful One of Whom All Buddhas are Protective.'

shè lì fú shàng fāng shì jiè yǒu fàn yīn fó
舍利弗。上方世界有梵音佛。

xiù wáng fó xiāng shàng fó xiāng guāng fó
宿王佛。香上佛。香光佛。

dà yàn jiān fó zá sè bǎo huā yán shēn fó
大斂肩佛。雜色寶華嚴身佛。

suō luó shù wáng fó bǎo huā dé fó jiàn
娑羅樹王佛。寶華德佛。見

yí qiè yì fó rú xū mí shān fó rú
一切義佛。如須彌山佛。如

shì děng héng hé shā shù zhū fó 。 gè yú qí
是等恆河沙數諸佛。各於其
guó chū guǎng cháng shé xiàng biàn fù sān qiān
國。出廣長舌相。徧覆三千
dà qiān shì jiè shuō chéng shí yán rǔ děng
大千世界。說誠實言。汝等
zhòng shēng dāng xìn shì chēng zàn bù kě sī yì
眾生。當信是稱讚不可思議
gōng dé yí qiè zhū fó suǒ hù niàn jīng 。
功德一切諸佛所護念經。

Shariputra, in the world above are Pure Sound Buddha, King of Stars Buddha, Superior Fragrance Buddha, Fragrant Light Buddha, Great Blazing Shoulders Buddha, Varicolored Jewels and Flower Adornment Body Buddha, Sala Tree King Buddha, Jewelled Flower Virtue Buddha, Vision of All Meaning Buddha, Such As Mount Sumeru Buddha; all Buddhas such as these, numberless as Ganges sands. In his own country each brings forth the appearance of a vast and long tongue, everywhere covering the three thousand great thousand worlds, and speaks the sincere and actual words, 'All you living beings should believe, praise and hold in reverence the inconceivable merit and virtue of this Sutra of the Mindful One of Whom All Buddhas are Protective.'

shè lì fú 。 yú rǔ yì yún hé hé gù
舍利弗。於汝意云何。何故

míng wéi yí qiè zhū fó suǒ hù niàn jīng shè
名為一切諸佛所護念經。舍
lì fú ruò yǒu shàn nán zǐ shàn nǚ rén
利弗。若有善男子善女人。
wén shì jīng shòu chí zhě jí wén zhū fó míng
聞是經受持者。及聞諸佛名
zhě shì zhū shàn nán zǐ shàn nǚ rén jiē
者。是諸善男子善女人。皆
wéi yí qiè zhū fó zhī suǒ hù niàn jiē dé
為一切諸佛之所護念。皆得
bú tuì zhuǎn yú ā nòu duō luó sān miǎo sān pú
不退轉於阿耨多羅三藐三菩
tí shì gù shè lì fú rǔ děng jiē dāng
提。是故舍利弗。汝等皆當
xìn shòu wǒ yǔ jí zhū fó suǒ shuō
信受我語。及諸佛所說。

Shariputra, what do you think? Why is it called Sutra of the Mindful One of Whom All Buddhas are Protective? Shariputra, if a good man or good woman hears this sutra and upholds it, and hears the names of all these Buddhas, this good man or woman will be the mindful one of whom all Buddhas are protective, and will irreversibly attain anuttarasamyaksambodhi. Therefore, Shariputra, all of you should believe and accept my words, and those which all Buddhas speak.

shè lì fú ruò yǒu rén yǐ fā yuàn jīn
舍利弗。若有人已發願。今
fā yuàn dāng fā yuàn yù shēng ā mí tuó
發願。當發願。欲生阿彌陀
fó guó zhě shì zhū rén děng jiē dé bú
佛國者。是諸人等。皆得不
tuì zhuǎn yú ā nòng duō luó sān miǎo sān pú tí 。
退轉於阿耨多羅三藐三菩提。
yú bǐ guó dù ruò yǐ shēng ruò jīn shēng
於彼國土。若已生。若今生。
ruò dāng shēng
若當生。

Shariputra, if there are people who have already made the vow, who now make the vow, or who are about to make the vow, 'I desire to be born in Amitabha's Country,' these people whether born in the past, now being born, or to be born in the future, all will irreversibly attain anuttarasamyaksambodhi.

shì gù shè lì fú zhū shàn nán zǐ shàn nǚ
是故舍利弗。諸善男子善女
rén ruò yǒu xìn zhě yīng dāng fā yuàn 。
人。若有信者。應當發願。
shēng bǐ guó dù
生彼國土。

Therefore, Shariputra, all good men and good women, if they are among those who have faith, should make the vow, 'I will be born in that country.'

shè lì fú rú wǒ jīn zhě chēng zàn zhū
舍利弗。如我今者。稱讚諸
fó bù kě sī yì gōng dé bǐ zhū fó děng
佛不可思議功德，彼諸佛等。
yì chēng zàn wǒ bù kě sī yì gōng dé ér
亦稱讚我不可思議功德。而
zuò shì yán shì jiā móu ní fō néng wéi
作是言。釋迦牟尼佛。能為
shèn nán xī yǒu zhī shì néng yú suō pó guó
甚難希有之事。能於娑婆國
dù wǔ zhuó è shì jié zhuó jiàn zhuó
土。五濁惡世。劫濁。見濁。
fán nǎo zhuó zhòng shēng zhuó mìng zhuó zhōng
煩惱濁。眾生濁。命濁中。
dé ā nòu duō luó sān miǎo sān pú tí wéi
得阿耨多羅三藐三菩提。為
zhū zhòng shēng shuō shì yí qiè shì jiān nán xìn
諸眾生。說是一切世間難信

zhī fǎ
之法。

Shariputra, just as I now praise the inconceivable merit and virtue of all Buddhas, all those Buddhas equally praise my inconceivable merit and virtue saying these words, 'Shakyamuni Buddha can complete extremely rare and difficult deeds. In the Saha land, in the evil time of the Five Turbidities, in the midst of the kalpa turbidity, the view turbidity, the affliction turbidity, the living beings turbidity, and the life turbidity, he can attain anuttarasamyaksambodhi and for the sake of living beings, speak this Dharma which in the whole world is hard to believe.'

shè lì fú dāng zhī wǒ yú wǔ zhuó è shì
舍利弗。當知我於五濁惡世。

xíng cǐ nán shì dé ā nòu duō luó sān miǎo
行此難事。得阿耨多羅三藐

sān pú tí wèi yí qiè shì jiān shuō cǐ nán
三菩提。為一切世間說此難

xìn zhī fǎ shì wéi shèn nán
信之法。是為甚難。

Shariputra, you should know that I, in the evil time of the Five Turbidities, practice these difficult deeds, attain anuttarasamyaksambodhi, and for all the world speak this Dharma, difficult to believe, extremely difficult!"

fó shuō cǐ jīng yǐ shè lì fú jí zhū bǐ
佛說此經已。舍利弗及諸比
qiū yí qiè shì jiān tiān rén ā xiū luó děng
丘。一切世間天人阿修羅等。
wén fó suǒ shuō huān xǐ xìn shòu zuò lǐ
聞佛所說。歡喜信受。作禮
ér qù
而去。

After the Buddha spoke this sutra, Shariputra and all the bhikshus, all the gods, humans and asuras, and others from all the worlds, hearing what the Buddha had said, joyously welcomed, faithfully accepted, bowed and withdrew.

fó shuō ā mí tuó jīng
佛說阿彌陀經

End of the Buddha Speaks of Amitabha Sutra

bá yí qiè yè zhàng gēn běn dé shēng jìng dù tuó
拔一切業障根本得生淨土陀
luó ní
羅尼 (即往生咒三遍：)

Dharani for pulling out karmic obstructions by the roots and obtaining birth in the pure land:

ná mó ā mí duō pó yè duō tuō qié duō yè
南無阿彌多婆夜 哆他伽多夜

duō dì yè tuō ā mí lì dū pó pí ā
哆地夜他 阿彌利都婆毗 阿

mí lì duō xī dān pó pí ā mí lì duō
彌利哆 悉耽婆毗 阿彌唎哆

pí jiā lán dì ā mí lì duō pí jiā lán
毗迦蘭帝 阿彌唎哆 毗迦蘭

duō qié mí nì qié qié nuó zhǐ duō jiā
多 伽彌膩 伽伽那 枳多迦

lì suō pó hē
利 娑婆訶

(三遍 recite 3 times)

讚佛偈一遍：
Praise to Amitabha Buddha:

ā mí tuó fó shēn jīn sè
阿彌陀佛身金色

xiàng hǎo guāng míng wú děng lún
相好光明無等倫

bái háo wǎn zhuǎn wǔ xū mí
白毫宛轉五須彌

gàn mù chéng qīng sì dà hǎi
紺目澄清四大海

guāng zhōng huà fó wú shù yì
光中化佛無數億

huà pú sà zhòng yì wú biān
化菩薩眾亦無邊

sì shí bā yuàn dù zhòng shēng
四十八願度眾生

jiǔ pǐn xián lìng dēng bǐ àn
九品咸令登彼岸

Amitabha's body is the color of gold,
The splendor of his hallmarks has no peer.
The light of his brow shines 'round a hundred worlds,
Wide as the seas are his eyes pure and clear.
Shining in his brilliance by transformation
Are countless Bodhisattvas and infinite Buddhas.
His forty-eight vows will be our liberation,
In nine lotus-stages we reach the farthest shore.

ná mó xī fāng jí lè shì jiè dà cí dà bēi
南無西方極樂世界大慈大悲

ā mí tuó fó
阿彌陀佛

Homage to the kind and compassionate Amitabha Buddha of
the Western Pure Land

ná mó ā mí tuó fó
南無阿彌陀佛 (十聲)

Namo Amitabha Buddha (10 times)

ā mí tuó fó
阿彌陀佛 (十念法)

Amitabha Buddha (use the Method of Ten Recitation)

ná mó guān shì yīn pú sà
南無觀世音菩薩 (十聲)

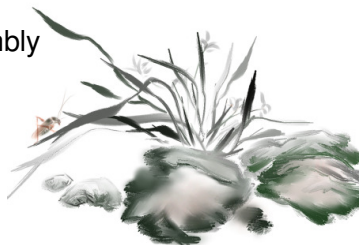
Namo Guan Shi Yin Bodhisattva (10 times)

ná mó dà shì zhì pú sà
南無大勢至菩薩 (十聲)

Namo Great Strength Bodhisattva (10 times)

ná mó qīng jìng dà hǎi zhòng pú sà
南無清淨大海眾菩薩 (十聲)

Namo Great Pure Sea-vast Assembly
of Bodhisattvas (10 times)



迴向 Transference

至誠跪念蓮池大師之西方發願文：

With utmost sincerity, kneel with joined palms and recite the “Vow to be Reborn in the West” by Great Master Lian-chi.

qǐ shǒu xī fāng ān lè guó
稽首西方安樂國

jiē yǐn zhòng shēng dà dǎo shī
接引眾生大導師

wǒ jīn fā yuàn yuàn wǎng shēng
我今發願願往生

wéi yuàn cí bēi āi shè shòu
唯願慈悲哀攝受

Making obeisance to the Land of Peace and Bliss,
And to the great guiding teacher who welcomes
and leads living beings,
I have now made a vow to be reborn.
I only hope the Buddha will be compassionate,
take pity on me, and gather me in.

dì zǐ mǒu jiǎ 。 pǔ wéi sì ēn sān yǒu 。
弟子(某甲)。普為四恩三有。

fǎ jiè zhòng shēng 。 qiú yú zhū fó 。 yí chéng
法界眾生。求於諸佛。一乘

wú shàng pú tí dào gù zhuān xīn chí niàn ā
無上菩提道故。專心持念阿
mí tuó fó wàn dé hóng míng qí shēng jìng
彌陀佛。萬德洪名。期生淨
dù
土。

I, disciple (), universally for the sake of the four benefactors, for those in the three existences, and for all beings of the Dharma Realm, in order to seek the unsurpassed Bodhi Way of the One Vehicle of all Buddhas, single-mindedly recite and uphold Amitabha Buddha, the great name of myriad virtues, wishing to be born in the Pure Land.

yòu yǐ yè zhòng fú qīng zhàng shēn huì qiǎn
又以業重福輕。障深慧淺。
rǎn xīn yì chì jìng dé nán chéng jīn yú
染心易熾。淨德難成。今於
fó qián qiáo qín wǔ tǐ pī lì yì xīn
佛前。翹勤五體，披瀝一心。
tóu chéng chàn huǐ wǒ jí zhòng shēng kuàng jié
投誠懺悔。我及眾生。曠劫
zhì jīn mí běn jìng xīn zòng tān chēn chí
至今。迷本淨心。縱貪瞋癡。

rǎn huì sān yè wú liàng wú biān suǒ zuò
染穢三業。無量無邊。所作

zuì gòu wú liàng wú biān suǒ jié yuān yè
罪垢。無量無邊。所結冤業。

yuàn xī xiāo miè
願悉消滅。

Furthermore, due to heavy karma, few blessings, profound obstacles and shallow wisdom, my defiled mind blazes easily and pure virtue is difficult to accomplish. Before the Buddhas, I now earnestly bow with my five limbs to the ground, repenting and reforming with perfect frankness and sincerity. From countless eons in the past until now, living beings and I have lost our original pure mind and have indulged in greed, hatred, and delusion, thus infinitely polluting the three karmic vehicles, committing infinite defiled offenses, and creating the karma of enmity. I vow that all these will be extinguished.

cóng yú jīn rì lì shēn shì yuàn yuǎn lí
從於今日。立深誓願。遠離

è fǎ shì bú gèng zào qín xiū shèng dào
惡法。誓不更造。勤修聖道。

shì bú tuì duò shì chéng zhèng jué shì dù
誓不退惰。誓成正覺。誓度

zhòng shēng
眾生。

From now on, I make profound vows to renounce evil dharmas and never commit them again, to diligently cultivate the sage path without retreating or being lax, to attain proper enlightenment, and to liberate living beings.

ā mí tuó fó yǐ cí bēi yuàn lì dāng zhèng
阿彌陀佛。以慈悲願力。當證

zhī wǒ dāng āi mǐn wǒ dāng jiā bèi wǒ
知我。當哀憫我。當加被我。

yuàn niàn fó zhī zhōng
願念佛之中〔編按：原文為願禪觀之中〕。

mèng mèi zhī jì dé jiàn ā mí tuó fó
夢寐之際。得見阿彌陀佛。

jīn sè zhī shēn dé lì ā mí tuó fó
金色之身。得歷阿彌陀佛。

bǎo yán zhī dù dé méng ā mí tuó fó
寶嚴之土。得蒙阿彌陀佛。

gān lù guàn dǐng guāng míng zhào shēn shǒu mó
甘露灌頂。光明照身。手摩

wǒ tóu yī fù wǒ tǐ shǐ wǒ sù zhàng
我頭。衣覆我體。使我宿障

zì chú shàn gēn zēng zhǎng jí kōng fán nǎo
自除。善根增長。疾空煩惱。

dùn pò wú míng yuán jué miào xīn kuò rán
頓破無明。圓覺妙心。廓然

kāi wù jí guāng zhēn jìng cháng dé xiàn qián
開悟。寂光真境。常得現前。

May Amitabha Buddha use the power of his compassionate vows to certify me, take pity on me and bless me. During recitation of the Buddha's name [*Editor's note: "During dhyana contemplation" is used in Master Lian-chi's version.*] and in my dreams, I hope to see the golden body of Amitabha Buddha, visit his precious, adorned land, have his sweet dew anoint my crown, his light illumine my body, his hand touch my head, and his sash cover my body. Then my past obstacles will spontaneously cease, my good roots will grow, my afflictions will swiftly vanish, I will suddenly break through my ignorance and thoroughly realize the wonderful mind of perfect enlightenment, so that the true state of stillness and light will always manifest.

zhì yú lín yù mìng zhōng yù zhī shí zhì
至於臨欲命終。預知時至。

shēn wú yí qiè bìng kǔ è nàn xīn wú yí
身無一切病苦厄難。心無一

qiè tān liàn mí huò zhū gēn yuè yù zhèng
切貪戀迷惑。諸根悅豫。正

niàn fēn míng shě bào ān xiáng rú rù chán
念分明。捨報安詳。如入禪

dìng ā mí tuó fó yǔ guān yīn shì zhì
定。阿彌陀佛。與觀音勢至。

zhū shèng xián zhòng fàng guāng jiē yǐn chuí shǒu
諸聖賢眾。放光接引。垂手

tí xī lóu gé chuáng fān yì xiāng tiān yuè
提攜。樓閣幢幡。異香天樂。

xī fāng shèng jìng zhāo shì mù qián lìng zhū
西方聖境。昭示目前。令諸

zhòng shēng jiàn zhě wén zhě huān xǐ gǎn tàn
眾生。見者聞者。歡喜感歎。

fā pú tí xīn
發菩提心。

As the end of my life approaches, I will know in advance the time of its coming. My body will be free of all illness, suffering, and disasters; my mind will be free of greed, fondness, confusion, and delusion; and all my faculties will be blissful. Remaining in a clear state of proper mindfulness, I will renounce my retribution body peacefully, just as if entering samadhi. Amitabha Buddha accompanied by Guan Yin Bodhisattva, Great Strength Bodhisattva, and the assembly of all sages and worthies, will emit light to welcome and guide me, lifting me up with his hands. The towers, pavilions, curtains, banners, unique fragrances, heavenly music, and sage states of the Western Land will be revealed before me, so that all living beings who see or hear them will be joyfully moved and bring forth the Bodhi mind.

wǒ yú ěr shí chéng jīn gāng tái suí cóng
我於爾時。乘金剛臺。隨從
fó hòu rú tán zhǐ qīng shēng jí lè guó
佛後。如彈指頃。生極樂國。
qī bǎo chí nèi shèng lián huā zhōng huā kāi
七寶池內。勝蓮華中。華開
jiàn fó jiàn zhū pú sà wén miào fǎ yīn
見佛。見諸菩薩。聞妙法音。
huò wú shēng rěn yú xū yú jiān chéng shì
獲無生忍。於須臾間。承事
zhū fó qīn méng shòu jì dé shòu jì yǐ
諸佛。親蒙授記。得授記已。
sān shēn sì zhì wǔ yǎn liù tōng wú liàng
三身四智。五眼六通。無量
bǎi qiān tuó luó ní mén yí qiè gōng dé
百千陀羅尼門。一切功德。
jiē xī chéng jiù
皆悉成就。

At that time I will ride the vajra dais, follow the Buddha, and in a finger snap, be reborn in a superior lotus in the pool of seven jewels in the Land of Ultimate Bliss. When the flower opens, I will see the Buddha and all the Bodhisattvas, hear the sound of the wonderful Dharma and realize patience with

non-production. In an instant, I will serve all Buddhas and receive predictions from them personally. After receiving these predictions, I will fully achieve the three bodies, four wisdoms, five eyes, six powers, limitless hundreds of thousands of dharani doors, and all meritorious virtues.

rán hòu bù wéi ān yǎng huí rù suō pó
然後不違安養。回入娑婆。
fēn shēn wú shù biàn shí fāng chà yǐ bù
分身無數。徧十方刹。以不
kě sī yì zì zài shén lì zhǒng zhǒng fāng
可思議。自在神力。種種方
biàn dù tuō zhòng shēng xián lìng lí rǎn
便。度脫眾生。咸令離染。
huán dé jìng xīn tóng shēng xī fāng rù bú
還得淨心。同生西方。入不
tuì dì
退地。

After that, without leaving the peaceful land, I will return to the Saha world, transforming into countless bodies that pervade the lands of the ten directions. Using inconceivable, masterful spiritual powers and all kinds of expedients, I will liberate all living beings, enabling them to leave defilement, regain their pure mind, be born together in the Pure Land, and enter the position of non-retreat.

rú shì dà yuàn shì jiè wú jìn zhòng shēng
如 是 大 願 。 世 界 無 盡 。 眾 生

wú jìn yè jí fán nǎo yí qiè wú jìn
無 盡 。 業 及 煩 惱 。 一 切 無 盡 。

wǒ yuàn wú jìn yuàn jīn lǐ fō fā yuàn
我 願 無 盡 。 願 今 禮 佛 發 願 。

xiū chí gōng dé huí shī yǒu qíng sì ēn
修 持 功 德 。 回 施 有 情 。 四 恩

zǒng bào sān yǒu qí zī fǎ jiè zhòng shēng
總 報 。 三 有 齊 資 。 法 界 眾 生 ，

tóng yuán zhǒng zhì
同 圓 種 智 。

Just as worlds are inexhaustible, living beings are inexhaustible, and their karma and afflictions all are inexhaustible, so too are these great vows that I have made inexhaustible. I now wish to transfer to sentient beings the merit and virtue of cultivation, making vows, and bowing to the Buddhas, in order to repay the kindness of the four benefactors, and to help those in the three existences. May all living beings of the Dharma Realm together perfect the Wisdom of all Modes.

(起立，問訊 *stand, half-bow*)

三皈依 The Three Refuges

對佛合掌立念：
Stand with joined palms and recite:

zì guī yī fó	dāng yuàn zhòng shēng	
自皈依佛	當願眾生	
tǐ jiě dà dào	fā wú shàng xīn	(拜)
體解大道	發無上心	

In taking refuge with the Buddha, I vow that living beings will understand the great Way profoundly, and bring forth the Bodhi mind. *(bow)*

zì guī yī fǎ	dāng yuàn zhòng shēng	
自皈依法	當願眾生	
shēn rù jīng zàng	zhì huì rú hǎi	(拜)
深入經藏	智慧如海	

In taking refuge with the Dharma, I vow that living beings will deeply enter the Sutra Treasury, and have wisdom like the sea. *(bow)*

zì guī yī sēng	dāng yuàn zhòng shēng	
自皈依僧	當願眾生	

淨土早晚功課儀式

tǒng lǐ dà zhòng yí qiè wú ài
統理大眾 一切無礙 (拜)

hé nán shèng zhòng
和南聖眾 (問訊)

In taking refuge with the Sangha, I vow that living beings will unite and lead the great assembly, all without obstruction.
(bow) (start of half bow) Bowing in reverence to the sages. (end of half bow)

淨土早晚功課儀式終

End of Morning and Evening Pure Land Practice

修淨土法門須知

A Guide to
Pure Land Practice



壹、修持須知

A. What a cultivator needs to know

一、正行與助行

I. Main Practice and Auxiliary Practice

- ◆ **正行**為信願念佛——每天要作淨土早晚功課及記數念佛，一日也不能缺。

Main Practice: With faith and vows, recite the Buddha's name:

1. Recite the Morning and Evening Pure Land Practice,
2. Do a fixed number of Buddha recitation, and
3. Practice daily.

- ◆ **助行**為改惡修善——應孝養父母、敦倫盡份、戒殺吃素、修十善業、皈依三寶、受持戒律、發菩提心、深信因果。隨緣修諸萬行：持咒、誦經、禮佛、拜懺、聽經聞法、學習教理、供養三寶等等。

Auxiliary Practice: Avoid all evil and practice all good deeds:

1. Be filial to one's parents,
2. Fulfill one's proper role,
3. Abstain from killing and keep to a vegetarian diet,
4. Practice the ten good deeds,
5. Take refuge with the Triple Jewel,
6. Uphold the precepts,
7. Bring forth the Bodhi mind,
8. Firmly believe in the law of cause and effect, and

9. Cultivate the myriad practices in accord with conditions: uphold mantras, recite sutras, bow to the Buddhas, bow in repentance, listen to sutras and dharma, study and practice the teachings, make offerings to the Triple Jewel and so forth.

◆平時修**正行**時間要長過**助行**。

More time should be devoted to **main practice** than to **auxiliary practice**.

二、記數念佛的方法

II. The Method of Reciting a Fixed Number of the Buddha's Name

◆開始先合掌發願：

Begin by placing both palms together and make this vow:

dì zǐ (mǒu jiǎ) , pǔ wéi sì ēn sān yǒu , fǎ jiè
弟子(某甲)，普為四恩三有，法界

zhòng shēng , zhì chéng kěn qiè , chí fō hóng míng () shēng ,
眾生，至誠懇切，持佛洪名()聲，

qiú shēng jìng dù 。 yuàn yī qiè zhòng shēng , jiàn wén mí tuó
求生淨土。願一切眾生，見聞彌陀

míng hào , shēn xìn qiè yuàn , huān xǐ niàn fō , tóng shēng
名號，深信切願，歡喜念佛，同生

xī fāng jí lè shì jiè 。
西方極樂世界。

I, disciple (), universally for the sake of the four benefactors, for those in the three existences, and for all beings of the Dharma Realm, with utmost sincerity, uphold the Buddha's great name () times to seek rebirth in the Pure Land. May all living beings who see and hear Amitabha Buddha's name delight in reciting it with profound faith and sincere vows, so that all can together be reborn in the Western Land of Ultimate Bliss.

◆發願畢，誠心念：

After making the vow, sincerely recite:

ná mó xī fāng jí lè shì jiè dà cí dà bēi ā mí tuó fō
南無西方極樂世界大慈大悲阿彌陀佛

Homage to the kind and compassionate Amitabha Buddha of the Western Pure Land

ná mó ā mí tuó fō
南無阿彌陀佛 (十聲)

Namo Amitabha Buddha (10 times)

ā mí tuó fō
阿彌陀佛 (開始記數)

Amitabha Buddha (begin to count the recitations)

念佛時，印光大師開示：「無論出聲默念，皆須念從心起，聲從口出，音從耳入，心口念得清清楚楚，耳根聽得清清楚楚。」

Great Master Yin Guang said, "Whether one recites aloud or silently, the recitation should emerge from the mind, the voice flow out of the mouth, and the sound enter the ears, so that the mouth and the mind recite it very, very clearly and the ear hears it very clearly."

◆念滿所定之數目後，誠心迴向：

After the fixed number of Buddha recitation is completed, sincerely transfer the merit:

wǒ jīn chēng niàn ā mí tuó 我今稱念阿彌陀	zhēn shí gōng dé fó míng hào 真實功德佛名號
wéi yuàn cí bēi āi shè shòu 惟願慈悲哀攝受	zhèng zhī chàn huǐ jí suǒ yuàn 證知懺悔及所願
wǎng xī suǒ zào zhū è yè 往昔所造諸惡業	jiē yóu wú shǐ tān chēn chí 皆由無始貪瞋癡
cóng shēn yǔ yì zhī suǒ shēng 從身語意之所生	yí qiè wǒ jīn jiē chàn huǐ 一切我今皆懺悔
yuàn wǒ lín yù mìng zhōng shí 願我臨欲命終時	jìn chú yí qiè zhū zhàng ài 盡除一切諸障礙
miàn jiàn bǐ fó ā mí tuó 面見彼佛阿彌陀	jí dé wǎng shēng ān lè chà 即得往生安樂刹
yuàn yǐ cǐ gōng dé 願以此功德	zhuāng yán fó jìng dù 莊嚴佛淨土
shàng bào sì chóng ēn 上報四重恩	xià jì sān tú kǔ 下濟三途苦
ruò yǒu jiàn wén zhě 若有見聞者	xī fā pú tí xīn 悉發菩提心
jìn cǐ yí bào shēn 盡此一報身	tóng shēng jí lè guó 同生極樂國

shí fāng sān shì yí qiè fō
十方三世一切佛

yí qiè pú sà mó hē sà
一切菩薩摩訶薩

mó hē bō rě bō luó mì
摩訶般若波羅蜜

I now recite Amita,
The Buddha's name of true merit and virtue;
May he compassionately accept me
And certify my repentance and vows:
For all bad karma created in the past,
Based upon beginningless greed, hatred, and delusion,
And born of body, mouth, and mind,
I now repent and reform.
I vow that when my life nears its end,
All obstructions will be swept away;
I will see Amita Buddha
And be born in his Land of Peace and Bliss.
I vow that this merit
Will adorn the Buddha's Pure Land,
Repaying the four benefactors above
And aiding those suffering in the three paths below.
May those who see and hear
All bring forth the Bodhi resolve,
And when this retribution body is over,
Be born together in the Land of Ultimate Bliss.
Homage to all Buddhas of the ten directions
and three periods of time,
All Bodhisattvas, Mahasattvas,
Maha Prajna Paramita.

三、助行發願法

III. The Method of Making Vows for Auxiliary Practice

- ◆每天除念佛外，無論是隨眾或自己有作其他修持的功課，如持咒、誦經、拜懺等等，皆應以萬善導歸極樂，在開始作每一項功課之前先發願如下：

Everyday, in addition to reciting the Buddha's name, if one does any auxiliary practices either with the assembly or on one's own, such as upholding mantras, reciting sutras, or bowing in repentance and so forth, all the meritorious deeds should be dedicated to the Land of Ultimate Bliss. Before the starting of each practice, make the following vows:

dì zǐ (mǒu jiǎ), pǔ wèi sì ēn sān yǒu, fǎ jiè
弟子(某甲)，普為四恩三有，法界
zhòng shēng zhì chéng kěn qiè, chí zhòu huò sòng jīng dēng dēng,
眾生，至誠懇切，(持○○咒或誦○○經等等)，
qiú shēng jìng dù yuàn wǒ jí zhòng shēng jìn cǐ yí bào
求生淨土。願我及眾生，盡此一報
shēn tóng shēng jí lè guó, jiē gòng chéng fó dào, wéi
身，同生極樂國，皆共成佛道，惟
yuàn ā mí tuó fó cí bēi pǔ shè shòu
願阿彌陀佛慈悲普攝受。

I, disciple (), universally for the sake of the four benefactors, for those in the three existences, and for all beings of the Dharma Realm, with utmost sincerity, [upholding (state the name) mantra /

reciting (state the name) Sutra, etc.], seek rebirth in the Pure Land. May living beings and I together be reborn in the Land of Ultimate Bliss and attain Buddhahood at the end of this life. May Amitabha Buddha compassionately gather in and accept us all.

四、總迴向

IV. General Transference

- ◆ 平時身口意所修的諸福善，皆應迴向求生淨土，做為往生的資糧，在每晚入睡前，將此總迴向如下：

All the blessings and wholesomeness cultivated by the body, speech and mind should be transferred to seek rebirth in the Pure Land, so as to serve as provisions for future rebirth. Before going to sleep every night transfer all that has been cultivated as follows:

dì zǐ mǒu jiǎ yuàn jiāng jīn tiān suǒ xiū jí de suǒ
弟子（某甲），願將今天所修集的所
yǒu gōng dé shàn gēn huí xiàng qiú shēng xī fāng jí lè shì
有功德善根，迴向求生西方極樂世
jiè yuàn wǒ jìn cǐ yī bào shēn jué dìng dé shēng jí
界，願我盡此一報身，決定得生極
lè guó wéi yuàn ā mí tuó fó cí bēi lái jiē yǐn 。
樂國，惟願阿彌陀佛慈悲來接引。

I, disciple (), wish to transfer all the meritorious virtue and good roots cultivated and accumulated today to seek rebirth in the

Western Land of Ultimate Bliss. May I definitely be reborn in the Land of Ultimate Bliss at the end of this life. May Amitabha Buddha compassionately welcome and guide me.

dì zǐ yě yuàn jiāng suǒ yǒu gōng dé shàn gēn huí xiàng (mǒu jiǎ) ,
弟子也願將所有功德善根迴向(某甲) ,
yuàn (mǒu jiǎ) zuì zhàng xiāo chú shàn gēn zēng zhǎng sù néng
願(某甲)罪障消除，善根增長，速能
fā xīn chí cháng sù bìng néng shēn xìn qiè yuàn ,
發心持長素.....，並能深信切願，
huān xǐ niàn fó tóng shēng xī fāng jí lè shì jiè
歡喜念佛，同生西方極樂世界。

I also wish to transfer the meritorious virtue and good roots to (). May their offenses be eliminated and their good roots increase so that they will quickly become vegetarians, etc. May they delight in reciting the Buddha's name with profound faith and sincere vows so that they will be reborn in the Western Land of Ultimate Bliss.

yuàn yǐ cǐ gōng dé 願以此功德	zhuāng yán fó jìng dù 莊嚴佛淨土
shàng bào sì chóng ēn 上報四重恩	xià jì sān tú kǔ 下濟三途苦
ruò yǒu jiàn wén zhě 若有見聞者	xī fā pú tí xīn 悉發菩提心
jìn cǐ yī bào shēn 盡此一報身	tóng shēng jí lè guó 同生極樂國

I vow that this merit
Will adorn the Buddha's Pure Land,
Repaying the four benefactors above
And aiding those suffering in the three paths below.
May those who see and hear
All bring forth the Bodhi resolve,
And when this retribution body is over,
Be born together in the Land of Ultimate Bliss.

五、勸勉

V. Exhortation

- ◆行者必須真正一心皈命阿彌陀佛，深信佛是大願王，無事不辦，無求不應。所以真念佛人，對臨終往生極樂世界自然充滿信心，對目前生活上的一切問題，都能蒙佛加持迎刃而解，作一位快樂的念佛人。

With one mind, we truly return our lives to Amitabha Buddha, firmly believe that the Buddha is the king of great vows. There is nothing he cannot do, and nothing he does not respond to. Thus, a person who truly recites the Buddha's name can be confident that he will be reborn in the Land of Ultimate Bliss; he will receive the Buddha's aid in resolving all the problems of his daily life. He will be one who happily recites the Buddha's name.

六、淨土早晚功課儀式簡介

VI. A Brief Introduction of the Morning and Evening Pure Land Practice

- ◆每天至誠作兩次淨土早晚功課，決定能令行者業障消除、善根增長、信願行增強。此功課包括五項要點：

Sincerely do the Morning and Evening Pure Land Practice twice a day. It will surely eradicate one's karmic obstacles, increase one's good roots, and strengthen one's faith, vows, and practice. There are five essential items to this practice:

1. 供養

Making Offerings

佛前供香、花、燈、果、水等，或單供清水一杯及上香一枝。若不便準備以上供具，可直接按照儀式行事，其意義正如《華嚴經疏鈔》所云：

合掌以為華	身為供養具
善心真實香	讚歎香煙布
諸佛聞此香	尋聲來相度
眾等勤精進	終不相疑誤

Making offerings before the Buddha with incense, flowers, lamps, fruit, and water etc., or simply a glass of water or one stick of incense. If the above offerings are unavailable, one may proceed directly with the Morning and Evening Pure Land Practice. The essence of making offerings is described in the Flower Adornment Sutra Prologue:

Let our folded palms be the flowers,
Our bodies, the offering,
Our wholesome minds, the true incense,
And our praises, the permeating incense.
All Buddhas who receive these fragrances
Will follow the sound and come to liberate us.
Everyone should practice vigorously
And not have any doubts.

2. 禮拜

Bowing

此項中六拜的每一拜意義深遠，在禮拜時，普為四恩三有、法界眾生：懺悔業障、發四宏願或求生淨土等，即是實踐自利利他的菩薩行。

The six bows here are extremely meaningful. When bowing, universally, for the sake of the four benefactors, for those in the three existences, and for all beings of the Dharma Realm, one repents of all karmic obstacles, makes the four vast vows, seeks rebirth in the Pure Land, and so on, thereby practicing the Bodhisattva's conduct of benefiting self and others.

3. 誦阿彌陀經

Reciting Amitabha Sutra

念佛人既然要求生淨土，就應與極樂世界結深緣、熟悉彼土依正莊嚴的狀況，每天誦兩卷阿彌陀經，如同觀看極樂世界兩遍。

Since those who recite the name of the Buddha seek rebirth in the Pure Land, they should develop deep affinities with the Land of Ultimate Bliss and become familiar with the adornments of that land. The recitation of *Amitabha Sutra* twice a day are like having two opportunities to view the Land of the Ultimate Bliss.

4. 早晚十念法

The Method of Ten Recitations in the Morning and Evening

慈雲懺主開示晨朝十念法云：「合掌（先吸氣，吐氣時）連聲稱『阿彌陀佛』，盡一氣為一念，如是十氣，名為十念。但隨氣長短，不限佛數。其佛聲不高不低，不緩不急，調停得中。如此十氣，連屬不斷，意在令心不散，專精為功。名為十念者，顯是藉氣束心也。但要盡此一生，不得一日暫廢，惟將不廢，自要其心，必生彼國。」

Repentance Host Ci Yun explains the Method of Ten Recitations in the morning and evening: Fold the palms together (*breathe in first, and while breathing out*) continuously recite 'A mi tuo fo.' Every breath is considered one recitation. Repeat this for ten breaths and this is called the Ten Recitations. The length of each breath and the number of times the Buddha's name is recited in each breath does not matter. The voice should neither be too loud nor too soft, neither too fast nor too slow. For the duration of these ten breaths, one should recite nonstop, and be focused and vigorous. This is a way of concentrating the mind through breathing for those who practice the Method of Ten Recitations. However, one must practice it to the end of one's life without missing even one day. If one does not miss a single day and regards one's resolve as essential, one will surely be reborn in the Pure Land.

宣化上人云：「若能每天早晚至誠懇切修此十念法門，臨命終時，必蒙佛接引，決定往生。」

Venerable Master Hua said, "If one can sincerely cultivate the Method of Ten Recitations every morning and evening, at the end of one's life, the Buddha will definitely guide one to rebirth in the Pure Land."

5. 迴向發願

Making Vows and Dedicating the Merit

蓮池大師之西方發願文，乃省庵大師及印光

大師極口之所讚歎為最圓滿的淨土文，內容包含六大綱要：

- ①發菩提心
- ②懺悔三障
- ③立四宏誓
- ④求生淨土
- ⑤回入娑婆
- ⑥總申迴向

Great Master Lian Chi's "Vow to be Reborn in the West" was praised by both Great Master Xing An and Great Master Yin Guang as the perfect Pure Land text. It contains six essentials:

1. Bring forth the Bodhi mind,
2. Repent of the three obstacles,
3. Make the four vast vows,
4. Seek to be reborn in the Pure Land,
5. Return to the Saha world,
6. And make the complete transference.

印光大師云：「須知淨土一法，以信願行三法為宗。行如車牛，願如御者，信如前導。導與御者，正成就其車牛之進趣耳，是以朝暮必須向佛發願。」

Great Master Yin Guang said, “One must know that the three essential elements of the Pure Land Dharma are faith, vows, and practice. One’s practice is like the ox cart, one’s vows is like the driver, and one’s faith is like the navigator. The navigator and the driver will direct the ox cart to the destination. Because of this, one must make vows in front of the Buddha day and night.”

由此可知每天作早晚功課時，必須要向佛發願求往生，切記懇切至誠，依文發心，句句從心中發出，方合發願本旨。此項最關緊要，能令行者攝心專志淨土，趨向西方。

Therefore, one should know that in doing the Morning and Evening Pure Land Practice, one must make vows before the Buddha, seeking rebirth in the Pure Land. One must be absolutely sincere in making these vows, and whole heartedly pronounce each and every word of the vows. Only then would we have met the purpose of the vows. This is of utmost importance. It enables our mind to focus upon and advance towards the Western Pure Land.



貳、淨土捷要

B. Essentials of the Pure Land Practice

一、信願持名

I. Faith, Vows, and Upholding the Buddha's Name

◆ 藕益大師云：

Great Master Ou Yi said:

得生與否，全由信願之有無。

品位高下，全由持名之深淺。

Whether or not one obtains rebirth depends completely
on the presence or absence of faith and vows.

The grade of one's lotus depends completely
on how profoundly one upholds the name.

云何為信？

一信阿彌陀佛願力，

二信釋迦文佛教語，

三信六方諸佛讚歎。

此而不信，真不可救，故須先生深信，勿起
疑惑。

What is meant by faith? It is

1. Faith in the power of Amitabha Buddha's vows,
2. Faith in Shakyamuni Buddha's Teachings, and
3. Faith in the praises of all Buddhas of the six directions.

If one lacks such faith, one has no hope of success. Therefore, one should evince deep faith and not harbor any doubts.

云何為願？

一切時中，厭惡娑婆生死之苦，欣慕淨土菩提之樂，隨有所作，若善若惡，善則迴向求生，惡則懺願求生，更無二志，是名為願。

What is meant by vows?

At all times one loathes the suffering of birth and death in the Saha world, and yearns for the joy of enlightenment in the Pure Land. For every good or bad deed one has done, one should do the following: If it is good, one should dedicate the merit to being reborn in the Pure Land. If it is bad, one should repent for the sake of seeking rebirth in the Pure Land. Making vows means seeking rebirth without any second thoughts.

信願既具，念佛方為**正行**，改惡修善皆為**助行**。

With faith and vows both complete, one may recite the Buddha's name as one's **main practice**, and correct evil and cultivate wholesomeness as one's **auxiliary practice**.

◆印光大師云：

Great Master Yin Guang said:

念佛法門，注重信願，有信願，未得一心，亦可往生。得一心，若無信願，亦不得往生。世人多注重一心，不注重信願，已失其要，而又生既未得一心，恐不得往生之疑，則全與真信切願相反矣。由此而益加信願，以致一心，則是好想念。若由因不得一心，常存一不能往生之心，則成壞想念矣。不可不知！

In the practice of reciting the Buddha's name, faith and vows are emphasized. If one has faith and vows, even one has not attained single-mindedness, one can still obtain rebirth in the Pure Land. However, if one has attained single-mindedness, and yet lacks faith and vows, one will not be reborn in the Pure Land. Worldly people emphasize being single-minded and neglect faith and vows, thus missing what is essential. Furthermore, when they fail to achieve single-mindedness, they doubt their ability to obtain rebirth, which is the complete opposite of true faith and profound vows. Therefore, we should deepen our faith and vows until we achieve single-mindedness. That is a good state of mind. If we fail to achieve single-mindedness and thus always doubt whether we can be reborn, that is a bad state of mind. We must be clear about this!

凡我有情，聞是淨土法門者，當信娑婆極苦，

西方極樂；當信多生以來業障深重，非憑佛力，驟難出離；當信求生決定現生得生；當信念佛定蒙慈悲攝受。由是堅定一心，願離娑婆，如囚之欲出牢獄，絕無繫戀之心；願生西方，如客之思歸故鄉，豈有因循之念。從此隨分隨力，至心持念阿彌陀佛聖號。無論語默動靜、行住坐臥、迎賓待客、穿衣吃飯，務令佛不離心，心不離佛。

All sentient beings who hear of the Pure Land Dharma should believe thus: the Saha world is full of suffering, and the Western Pure Land is full of bliss; our offenses from many lives past are grave indeed, and that without the Buddha's strength to aid us, it will be extremely difficult to transcend the Saha world; if we seek rebirth in the Pure Land, we shall be reborn there in this very life; and if we recite the Buddha's name, the Buddha will surely be compassionate and gather us in. Therefore, you should single-mindedly vow to leave the Saha world, just as a prisoner wants to leave the prison without the slightest reluctance; you should vow to be reborn in the West, just as a guest longs for his home village without any hesitation. From now on, as your time and ability allow, you must single-mindedly recite the name of Amitabha Buddha. Whether speaking or silent, moving or still, walking, standing, sitting or reclining, greeting or serving guests, putting on clothes or eating, never allow the Buddha to leave one's mind and one's mind must never leave the Buddha!

二、念佛深義

II. The Profound Meaning of Reciting the Buddha's Name

- ◆ 〈大勢至菩薩念佛圓通章〉云：

The Great Strength Bodhisattva's Perfect Penetration through Mindfulness of the Buddha said:

若眾生心，憶佛念佛，
現前當來，必定見佛，去佛不遠。
不假方便，自得心開。

If living beings remember the Buddha and are mindful of the Buddha, they will certainly see the Buddha now or in the future. Being close to the Buddha, even without the aid of expedients, they will awaken by themselves.

- ◆ 憨山大師云：

Great Master Han Shan said:

佛說修行出生死法，方便多門，唯有念佛求生淨土，最為捷要。

The Buddha said that among the various expedient methods for transcending birth and death, reciting the Buddha's name and seeking rebirth in the Pure Land is foremost.

修淨土不必求悟明心性（永明延壽禪師云：但得見彌陀，何愁不開悟？）專以念佛為**正行**，又以布施齋僧，修諸福田功德，以為莊嚴佛土之助。其念佛心中，雖發願往生，要知先斷生死之根，方有速效。生死根即今貪著世間種種受用，及美色姪聲，滋味口體，一切皆是苦本，及一切瞋怒忿恨執著癡愛之心，與一切邪魔外道邪師所說邪教之法，俱要盡情吐卻，只篤信念佛一門，每日誦彌陀經兩卷，念佛若干。

One who cultivates the Pure Land practice need not seek enlightenment of the inherent nature. (*Chan Master Yong Ming Yan Shou said, "If one can see the Buddha, why worry about not being enlightened?"*) One should concentrate on reciting the Buddha's name as one's **main practice**. One should also offer vegetarian food to the Sangha and cultivate all kinds of meritorious deeds to adorn the Buddhaland as an **auxiliary practice**. In reciting the Buddha's name and making vows to be reborn in the Western Pure Land, one must first sever the root of birth and death. This is the most effective way. The root of birth and death is greedy attachment to the various enjoyments of the world, such as beautiful forms, affectionate voices, delicious flavors, and pleasant sensations. These are all causes of suffering. Other causes include mental states of anger, hatred, attachment, delusion, and infatuation; and association with the teachings of evil demons, externalist sects, and misguided teachers. One must totally eliminate these causes and have faith solely in the Dharma door of reciting the Buddha's name. Everyday recite the *Amitabha Sutra* twice and the Buddha's name numerous times.

◆藕益大師云：

Great Master Ou Yi said:

念佛求生淨土，乃一門圓攝百千法門，非舉一廢百也。但必一門深入，念佛為**正行**，餘一切戒定慧等為助，正助合行，如順風之舟，更加板索，疾到岸矣。念佛之法雖多，持名最為簡便；持名之法亦多，記數尤為穩當，真操實履之士，豈求異愚夫愚婦哉？

The single Dharma door of reciting the Buddha's name and seeking rebirth in the Pure Land encompasses many other Dharma doors. It is not the case that by practicing one Dharma, one loses the others. However, one must deeply penetrate this Dharma door, reciting the Buddha's name as one's **primary practice**, and cultivating precepts, samadhi and wisdom as the supporting activities. With the primary and supporting practices, just as when one's boat sails smoothly on a favorable wind, with special features to increase its speed, one will reach the other shore quickly. Although the forms of mindfulness of the Buddha are many, reciting the name is the most simple and convenient. Among the various methods of reciting the Buddha's name, counting the recitations is the most reliable. Could what true practitioners seek be any different from the average person who uses this method?

念佛法門，別無奇特，只貴信得及，守得穩，直下念去，或晝夜十萬，或五萬三萬，以

決定不缺為準。

There is no special requirement in the Dharma door of reciting the Buddha's name. What is needed is faith and sincerity in the recitation. Keep reciting the Buddha's name day and night—a hundred thousand times, fifty thousand times, or thirty thousand times. Be determined not to miss your recitation.

念得阿彌陀佛熟，三藏十二部極則教理，都在裏許；千七百公案、向上機關，亦在裏許；三千威儀、八萬細行、三聚淨戒，亦在裏許。

When Amitabha Buddha's name is recited skillfully, it encompasses the ultimate teachings and principles of the twelve divisions of the Tripitaka, the seventeen hundred public records and the secrets of the Chan School, the three thousand awesome deportments, eighty thousand subtle conducts and the Three Collections of Pure Precepts.

真能念佛，放下身心世界，即大布施。
真能念佛，不復起貪瞋癡，即大持戒。
真能念佛，不計是非人我，即大忍辱。
真能念佛，不稍間斷夾雜，即大精進。
真能念佛，不妄想馳逐，即大禪定。
真能念佛，不為他歧所惑，即大智慧。

To be truly mindful of the Buddha and renounce one's body, mind, and the world, is great altruism.

To be truly mindful of the Buddha without giving rise to greed, hatred, and delusion, is great adherence to precepts.

To be truly mindful of the Buddha without paying attention to right and wrong or people and self, is great patience.

To be truly mindful of the Buddha without the slightest interruption, is great vigor.

To be truly mindful of the Buddha without chasing after false thoughts, is great samadhi.

To be truly mindful of the Buddha without being confused by other diversions, is great wisdom.

試自檢點，若於身心世界猶未放下，貪瞋癡念猶自現起，是非人我猶自掛懷，間斷夾雜猶未除盡，妄想馳逐猶未永滅，種種他歧猶能惑志，便不名真念佛也。

Try to examine yourself. If you have not let go of the mind and body; if greed, hatred and delusion still arise; if you still get caught up in discriminating about yourself and others; if miscellaneous thoughts have not been eradicated; if the pursuit of false thoughts has not ceased; and if various distractions still delude your mind, then you have not been truly mindful of the Buddha.

要到一心不亂境界，亦無他術。最初下手，須用數珠，記得分明，刻定課程，決定無缺，久久純熟，不念自念，然後記數亦得，不記

數亦得。若初心便要說好看話，要不著相，要學圓融自在，總是信不深，行不力，饒你講得十二分教，下得千七百公案，皆是生死岸邊事，臨命終時，決然用不著。

If you want to reach the stage of single-mindedness, there is no method other than this: At the start, we need to use chanting beads. Remember to count accurately, keep to the same scheduled time, and do not miss any recitation. After some time, you will get used to it and reach a stage where the recitation will continue of itself without conscious effort. At this stage, you may or may not continue to count. If you are a beginner and try to be knowledgeable by saying that one must be flexible and be at ease, your faith will always remain shallow and your practice is never strong. Even though, you can explain the twelve divisions of Canon and able to use the seventeen hundred public records, these are only trivial matters in the realm of birth and death. When your life comes to an end, your skills will be useless.

◆宣化上人開示：

Venerable Master Hua said:

我再告訴你們一句真話，我最歡喜的就是念南無阿彌陀佛，我睡覺也念南無阿彌陀佛，作夢也念南無阿彌陀佛，走路也念南無阿彌陀佛，站著也念南無阿彌陀佛，行住坐臥都是念南無阿彌陀佛。所以，前後左右阿彌陀

佛都站滿了！因為阿彌陀佛和我要合成一個，要沒有彼此的分別。你說這是妙不妙？還有再妙過這樣子的？所以，念佛法門是最妙的法門！

I wish to tell you the truth. Reciting "Namo Amitabha Buddha" is my favorite activity. I recite "Namo Amitabha Buddha" when I sleep; I also recite "Namo Amitabha Buddha" in my dreams. While walking around, I recite "Namo Amitabha Buddha." Standing still, I continue reciting "Namo Amitabha Buddha." Whether I am walking, standing, sitting, or lying down, I recite "Namo Amitabha Buddha." That is why Amitabha Buddha is standing all around me, in front of me, behind me, to my left and right. Amitabha Buddha and I are one and the same, without any difference. Isn't it wonderful? Is there anything more wonderful than this? Therefore, reciting the Buddha's name is the most wonderful Dharma door!

修淨土法門須知終

Ending of A Guide to Pure Land Practice

附錄 Appendix

善導大師勸世偈 Great Master Shan Dao's Verse of Exhortation

漸漸雞皮鶴髮
看看行步龍鍾
假饒金玉滿堂
豈免衰殘病苦
任汝千般快樂
無常終是到來
唯有徑路修行
但念阿彌陀佛



Gradually, our skin wrinkles like a chicken's;
Our hair turns white as crane feathers.
Our steps become slow and unsteady.
Though we fill our houses with riches,
We cannot avoid the sorrow of sickness and suffering.
We may enjoy a thousand happy things,
But eventually the ghost of impermanence arrives.
The only path is that of cultivation:
Simply recite Amitabha Buddha's name.

澈悟禪師示衆

Chan Master Che Wu's Advice to the Assembly

- 一、真為生死，發菩提心，是學道通途。
- 二、以深信願，持佛名號，為淨土正宗。
- 三、以攝心專注而念，為下手方便。
- 四、以折伏現行煩惱，為修心要務。
- 五、以堅持四重戒法，為入道根本。
- 六、以種種苦行，為修道助緣。
- 七、以一心不亂，為淨行歸宿。
- 八、以種種靈瑞，為往生證驗。

此八種事，各宜痛講，修淨業者，不可不知。

1. The unimpeded path for learning the Way requires that one truly brings forth the Bodhi resolve for the sake of ending birth and death.
 2. Proper Pure Land practice consists of upholding the Buddha's name with firm faith and vows.
 3. The way to begin is to focus one's mind on the recitation.
 4. In cultivating the mind, it is essential to overcome all afflictions.
 5. The basis for entering the Way is to firmly uphold the Four Major Precepts.
 6. One's cultivation of the Way may be aided by various ascetic practices.
 7. Single-mindedness that is free from confusion provides a sanctuary for pure practice.
 8. Rebirth in the Pure Land is certified by various efficacious signs.
- These eight points should each be fully explained. Pure Land practitioners must certainly be aware of them.

□ 印光大師開示

Great Master Yin Guang's Advice

無論在家出家，必須上敬下和，
忍人所不能忍，行人所不能行。
代人之勞，成人之美。
靜坐常思己過，閒談不論人非。
行住坐臥，穿衣吃飯，
從朝至暮，從暮至朝，
一句佛號，不令間斷；或小聲念，或默念，
除念佛外，不起別念。
若或妄念一起，當下就要教他消滅。
常生慚愧心及懺悔心。
縱有修持，總覺我工夫很淺，不自矜誇。
只管自家，不管人家。
只看好樣子，不看壞樣子；
看一切人都是菩薩，唯我一人實是凡夫。
果能依我所說修行，決定可生西方極樂世界。

諸惡莫作 眾善奉行
自淨其意 是諸佛教

南無阿彌陀佛！阿彌陀佛！

Whether you are a monastic or a layperson, respect your superiors
and be in harmony with your peers and subordinates.

Endure what others cannot endure; do what others cannot do.

Help others to accomplish their good deeds.

Always reflect on your own faults in meditation. Do not indulge in
idle chatter or gossip.

Whether walking, standing, sitting, lying down, dressing or eating,
from dawn to dusk and dusk to dawn, recite the Buddha's
name without a moment's lapse.

Whether reciting softly or silently, focus on the Buddha's name to
the exclusion of all other thoughts.

As soon as a false thought arises, let it cease and disappear.

Always maintain an attitude of remorse and repentance.

Although you are cultivating, think of your skill as being very shallow
and avoid becoming arrogant.

Only mind your own business; do not meddle in the business
of others.

Observe worthy examples and ignore unworthy ones.

Regard everyone as a Bodhisattva, and only I am a common person.

If all of you practice according to my advice, you will definitely be
born in the Western Land of Ultimate Bliss.

Avoid all evil,

Practice all good,

And purify your mind:

This is what all Buddhas teach.

Namo Amitabha Buddha! Amitabha Buddha!

□ 宣化上人警眾語

Venerable Master Hua's Exhortation

彌陀萬法王

Amitabha, the King of All Dharmas

一句彌陀萬法王 五時八教盡含藏
行人但能專持念 直入寂光不動場

上人十七歲為讚淨土法門而作

The one word "Amitabha" is the king of all Dharmas.
The Five Periods and the Eight Teachings are all contained
within it.
A cultivator needs only to uphold and recite it single-mindedly,
And he will certainly reach the still, bright, and unmoving field.

A praise of the Pure Land Dharma
by the Venerable Master Hua at age seventeen

火裏勤栽蓮

Planting Lotuses in the Fire

念佛勿緩亦勿急 集中精神須菩提
妄想盡時佛自現 火裏栽蓮切莫疑

In reciting the Buddha's name, be neither slow nor fast.
Focus your attention, just like Subhuti.
When false thoughts end, the Buddha manifests.
Have no doubts as you plant lotuses in the fire.

念念阿彌陀

Mindfulness of Amitabha

不可說時今又說 語言文字非妙科
各位欲得真受用 心心念念阿彌陀

一九八七年十二月二十五日作

Unspeakable yet I am talking about it,
Words and language are not what's wonderful.
Everyone, if you want to gain true benefit,
Be mindful of Amitabha in thought after thought.

Written in December 25, 1987

惜陰速念佛

Cherish the time: hurry and recite the Buddha's name

閒談雜話損精神 有限光陰貴勝珍
不念彌陀真可惜 閻羅催亡靠誰人
痛想光陰沒幾何 通身放下念彌陀
一心懇禱慈悲父 伸手牽予出愛河

Idle chatter and frivolous talk are just a waste of energy.
Your limited time is more precious than the rarest of gems.
What a pity if you don't recite Amitabha's name.
When King Yama comes for you, who can you depend on?
Remember well that you don't have much time left.
So put down everything and recite Amitabha's name.
With wholehearted sincerity, pray that our compassionate father
Will give you a hand and pull you out of the river of desire.

念佛為什麼

Why are we mindful of the Buddha?

你念佛	我念佛	你我念佛為什麼
了生死	化娑婆	處處極樂阿彌陀
無你我	有什麼	萬物靜觀皆自得
煩惱斷	無明破	跳出三界大愛河

一九七二年十二月作

You are mindful of the Buddha. I am mindful of the Buddha.
Why are we mindful of the Buddha?
To end birth and death, to transform the Saha,
So that everywhere is Amitabha's ultimate bliss!
With no you and no me, what is there?
In still contemplation, myriad things are understood.
Cut off afflictions; smash through ignorance;
Leap out of the Triple Realm's great river of desire.

Written in December, 1972

持名專誠念

Sincerely Recite the Name

阿彌陀佛大法王	普攝群機往西方
朝夜持名專誠念	時刻觀想善思量
一心不亂成三昧	萬慮皆空入蓮鄉
頓悟無生佛身現	妙覺果位自承當

一九七二年十二月八日作

Amitabha Buddha is the great Dharma King.
He gathers all beings and guides them to the Western Land.
Sincerely recite his name from morning to night.
Contemplate it at all times; ponder it well.
With one heart unconfused, you realize samadhi;
With the mind emptied of thoughts, you enter the Lotus Land.
All of a sudden, you awaken to the uncreated; the Buddha manifests,
And wonderful enlightenment is naturally attained.

Written in December 8, 1972

示念佛人

For Those Who Recite the Buddha's name

念佛專注安養邦	彌陀大願到西方
三輩九品蓮華現	六度萬行剎那圓
觀音勢至為伴侶	文殊普賢共法船
慈父接我臻故里	原來極樂是家鄉

一九七九年十一月二十日作

Recite the Buddha's name and focus on the Land of Peace.
Amitabha's great vows will take us to the West.
Three levels and nine grades of lotuses suddenly appear.
In an instant, we perfect the six paramitas and the myriad practices.
Accompanied by Guan Yin and Great Strength,
We sail together with Manjushri and Universal Worthy.
Our compassionate father welcomes us back to our native village.
All along, the Land of Ultimate Happiness was our own home!

Written in November 20, 1979

口念打成片

Reciting to a State of Oneness

念佛能念無間斷	口念彌陀打成片
雜念不生得三昧	往生淨土定有盼
終日厭煩娑婆苦	纔將紅塵心念淡
求生極樂意念重	放下染念歸淨念

上人為教弟子專修淨土法門而作

If you recite the Buddha's name, reciting without cease,
The mouth recites "Amita" and a state of oneness is reached.
Scattered thoughts do not arise, samadhi you attain.
For rebirth in the Pure Land, your hope is not in vain.
If all day you detest the suffering Saha's pain,
Cut off the mundane thoughts within your mind.
Make rebirth in Ultimate Bliss your mind's essential aim.
Put down impure reflections, and pure thoughts you will find.

Written by Venerable Master Hua for his disciples
who specialize in cultivating the Pure Land Dharma

極樂是君家

The Land of Ultimate Bliss Is Your Home

青黃赤白妙蓮華	朵朵霞光照美加
我輩真誠念佛號	佛陀接引菩提薩
七日摩頂授佛記	百劫業障盡消化
切望諸賢更努力	西方極樂是君家

一九七二年十二月十日作

Green, yellow, red and white wonderful lotus flowers
Bloom and shine from California out across the land.
As we recite the Buddha's name with true sincerity,
The Buddha guides us onto Bodhisattvahood.
After seven days, our heads will be rubbed
and we will receive predictions of Buddhahood.
And a hundred kalpas' karmic obstructions completely melt away.
I earnestly wish you worthy ones will work even harder yet
To make the Western Land of Ultimate Bliss your own home.

Written in December 10, 1972

大丈夫事畢

Once the Heroic Work is Perfected

寒岩飛雪滿天白	紅蓮遍地此時開
重重無盡佛光照	念念有聲法性栽
彈指功成遂我願	剎那消融宿世災
寂光清淨常快樂	丈夫事畢暢所懷

一九七二年十二月十一日作

Through whirling snow on icy cliffs, whitening the sky,
Red lotuses burst forth all over the earth today,
In infinite layers the Buddha's light illumines all without end;
Each syllable of the Buddha's name nurtures the Dharma-nature.
In a finger snap the work is done just as you had wished,
And disasters wrought in lives gone by in a flash are melted away.
In the pure, still light, find constant happiness;
Once the heroic work is perfected, your aspirations are fulfilled.

Written in December 11, 1972

精進修淨土

Vigorously Cultivate the Pure Land Dharma

當勤精進修淨土

如救頭然念彌陀

Vigorously cultivate the Pure Land Dharma,
Reciting "Amitabha" as if your head were at stake.

辭彙

Glossary

十善業：

- ①不殺生 ②不偷盜 ③不邪淫
④不妄言 ⑤不綺語 ⑥不兩舌 ⑦不惡口
⑧不貪 ⑨不瞋 ⑩不癡

Ten good deeds:

- | | |
|-------------------------|-----------------------|
| 1.No killing, | 6.No divisive speech, |
| 2.No stealing, | 7.No harsh speech, |
| 3.No sexual misconduct, | 8.No greed, |
| 4.No lying, | 9.No hatred, |
| 5.No frivolous speech, | 10.No delusion. |

迴向偈

Verse of Transference

yuàn yǐ cǐ gōng dé 願以此功德	zhuāng yán fó jìng dù 莊嚴佛淨土
shàng bào sì chóng ēn 上報四重恩	xià jì sān tú kǔ 下濟三途苦
ruò yǒu jiàn wén zhě 若有見聞者	xī fā pú tí xīn 悉發菩提心
jìn cǐ yí bào shēn 盡此一報身	tóng shēng jí lè guó 同生極樂國

May the merit and virtue accrued from this work
Adorn the Buddha's Pure Land,
Repaying the four benefactors above
And aiding those suffering in the three paths below.
May those who see and hear of this
All bring forth the Bodhi resolve,
And when this retribution body is over,
Be born together in the Land of Ultimate Bliss.