

INCENSE PRAISE

香讚

INCENSE IN THE CENSER NOW IS BURNING; ALL THE DHARMA REALM

鑪香乍爇◎ 法界蒙熏

Lyu syang ja re, Fa Jye meng syun.

RECEIVES THE FRAGRANCE, FROM AFAR THE SEA VAST HOST OF
BUDDHAS ALL INHALE ITS SWEETNESS.

諸佛海會悉遙聞◎

Ju Fwo hai hwei syi yau wen.

IN EVERY PLACE AUSPICIOUS CLOUDS APPEARING,

隨處結祥雲 ◎

Swei chu jye syang yun,

OUR SINCERE INTENTION THUS FULFILLING, AS ALL BUDDHAS NOW
SHOW THEIR PERFECT BODY.

誠意方殷 諸佛現全身◎

Cheng yi fang yin, ju Fwo syan chyan shen.

NA MO! INCENSE CLOUD CANOPY BODHISATTVA, MAHASATTVA!

南無香雲蓋菩薩摩訶薩 (三稱)

Na mwo Syang Yun Gai Pu Sa Mwo He Sa. (Repeat last line
3 times, bowing each time and ending with a half-bow.)

The Sutra of the Buddha's Teaching on Amitābha

Thus I have heard: once the Buddha Śākyamuni was staying at the Jeta Grove in Anāthapiṇḍika's Park at Śrāvastī. Twelve hundred and fifty members of the Bhikṣu Sangha had gathered there with him, all of them eminent Arhats known for their higher knowledge.

Elder Śāriputra was there with other great disciples such as Mahāmaudgalyāyana, Mahākāśyapa, Mahākātyāyana, Mahākauṣṭhila, Revata, Śuddhipanthaka, Nanda, Ānanda, Rāhula, Gavāṃpati, Piṇḍola-bhāradvāja, Kālodāyin, Mahākapphiṇa, Vakkula, and Aniruddha. The Bodhisattva-Mahāsattvas were also there: Dharma Prince Mañjuśrī, Bodhisattva Ajita, Bodhisattva Gandhastin, Bodhisattva Nityodukta, and so forth, together with Śakra, Chief among Devas, as well as multitudes from the heavens.

Just then, the Buddha spoke to Elder Śāriputra, saying, "West of here, beyond trillions of Buddha-lands, there is a land called 'Utmost Happiness.' In that land, at this very moment, a Buddha named Amitābha is teaching the Dharma.

"Śāriputra, why is this land called 'Utmost Happiness?' The beings of this land never suffer. They are always happy. And so this land is called 'Utmost Happiness.'

"Moreover, Śāriputra, this Land of Utmost Happiness is surrounded by seven tiers of railings, seven layers of netting, and seven rows of trees, all of them formed from four kinds of treasures. For that reason, too, this land is called 'Utmost Happiness.'

"Moreover, Śāriputra, the pools in this land are made of the seven treasures and filled with water endowed with eight fine qualities. Golden sand lines the bottom of every pool, and each is surrounded by stairways made of gold, silver, *vaidūrya*, and crystal. There are pavilions adorned with gold, silver, *vaidūrya*, crystal, grand clamshells, rubies, and carnelian. Lotus flowers as large as carriage wheels fill these pools; the blue flowers shine with blue light, the

yellow flowers shine with yellow light, the red flowers shine with red light, and the white flowers shine with white light. They are all wondrous, fragrant, and pure. Śāriputra, the Land of Utmost Happiness is adorned with these fine qualities.

“Śāriputra, in that Buddha-land, there is always celestial music playing, and the ground is paved with gold. Six times a day, a rain of celestial *mandarava* flowers falls. Early in the morning, beings in this land gather the wondrous flowers in the folds of their robes and make offerings to trillions of Buddhas in other lands. At meal time, they return, eat their meal, and walk in meditation. Śāriputra, the Land of Utmost Happiness is adorned with these fine qualities.

“Śāriputra, there are also many colorful and wondrous birds in that land: white cranes, peacocks, parrots, egrets, *kalavinkas*, and birds with two heads. Six times a day, these birds sing in elegant harmony. They proclaim the teachings, such as the five spiritual faculties, the five strengths, the seven factors of awakening, and the noble eightfold path. When the beings of this land hear these birds sing, they grow mindful of the Buddha, mindful of the Dharma, and mindful of the Sangha.

“Śāriputra, do not say that these birds have been born due to their misdeeds. And why? In that land the three paths of misery do not exist; even the names of these paths are unknown there. Rather Buddha Amitābha creates these birds by transformation so that the Dharma can be widely heard.

“Śāriputra, in that Buddha-land a gentle breeze blows on rows of jewel trees and jewel nets making wondrous sounds. It is as if hundreds of thousands of musical instruments were played in harmony. All those who hear these sounds naturally grow mindful of the Buddha, mindful of the Dharma, and mindful of the Sangha. Śāriputra, this Buddha-land is adorned with these fine qualities.

“Śāriputra, why is that Buddha named Amitābha? That Buddha’s boundless light shines on all lands throughout the ten directions. Nothing can obstruct it. That is why he is called Amitābha. Śāriputra, that Buddha’s life and the lives of the beings in his land last through infinitely many *asaṃkhyeya* kalpas. That is why this Buddha is also

called Amitāyus. Ten great kalpas have already gone by since he became a Buddha.

“Śāriputra, among the disciples of this Buddha there are infinitely many Hearers of the Teaching, all of them Arhats, their numbers are beyond counting. The Bodhisattvas in his assembly are also uncountable. Śāriputra, that Buddha-land is adorned with these fine qualities.

“Śāriputra, beings who are born in the Land of Utmost Happiness will never retreat on the path of awakening. Many will become Buddhas in their next life. Their numbers are beyond counting, and one can only speak of them as ‘limitless,’ ‘boundless,’ and ‘incalculable.’

“Śāriputra, beings who hear of this should vow to be born there and join with these good people. Śāriputra, beings with few blessings, virtues, and roots of goodness cannot be born there.

“Therefore, Śāriputra, good men and women who hear about Buddha Amitābha should always hold his name, with no other thoughts. By doing this for one day, two days, three or four days, five days, six days, or as long as seven days, when they approach the end of their lives, Buddha Amitābha will appear in front of them, together with his gathering of sages. When their lives come to an end, these people’s minds will be clear, and they will be born in Buddha Amitābha’s Land of Utmost Happiness.

“Śāriputra, because I have seen these good results, I want you to know about them. All who hear what I have said should make a vow to be born in that land.

“Śāriputra, just as I now praise the inconceivable merit and virtue of Buddha Amitābha, in the worlds to the east, there are Buddha Akṣobhya, Buddha Sumeru Banner, Buddha Great Sumeru, Buddha Sumeru’s Light, Buddha Wondrous Voice, and others such as these, as many as the grains of sand in the Ganges. Each of them in his own land, shows the hallmark of a wide and long tongue that covers a large billion-world system as he speaks these truthful words: ‘All you living beings should believe in this sutra called “Praises of the Inconceivable Qualities of this Buddha-Land and the Protection and

Care of All Buddhas.””

“Śāriputra, in the worlds to the south, there are Buddha Light of the Sun and Moon, Buddha Light of Renown, Buddha Great Blazing Shoulders, Buddha Lamp of Sumeru, Buddha Limitless Vigor, and others such as these, as many as the grains of sand in the Ganges. Each of them in his own land, shows the hallmark of a wide and long tongue that covers a large billion-world system as he speaks these truthful words: ‘All you living beings should believe in this sutra called “Praises of the Inconceivable Qualities of this Buddha-Land and the Protection and Care of All Buddhas.””

“Śāriputra, in the worlds to the west, there are Buddha Limitless Lifespan, Buddha Limitless Hallmarks, Buddha Infinite Banner, Buddha Great Light, Buddha Great Brilliance, Buddha Treasured Hallmarks, Buddha Light of Purity, and others such as these, as many as the grains of sand in the Ganges. Each of them in his own land, shows the hallmark of a wide and long tongue that covers a large billion-world system as he speaks these truthful words: ‘All you living beings should believe in this sutra called “Praises of the Inconceivable Qualities of this Buddha-Land and the Protection and Care of All Buddhas.””

“Śāriputra, in the worlds to the north, there are Buddha Blazing Shoulders, Buddha Excellent Voice, Buddha Invulnerable, Buddha Born of the Sun, Buddha Nets of Light, and others such as these, as many as the grains of sand in the Ganges. Each of them in his own land, shows the hallmark of a wide and long tongue that covers a large billion-world system as he speaks these truthful words: ‘All you living beings should believe in this sutra called “Praises of the Inconceivable Qualities of this Buddha-Land and the Protection and Care of All Buddhas.””

“Śāriputra, in the worlds below, there are Buddha Lion, Buddha Renown, Buddha Light of Renown, Buddha Dharma, Buddha Dharma Banner, Buddha Dharma Practice, and others such as these, as many as the grains of sand in the Ganges. Each of them in his own land, shows the hallmark of a wide and long tongue that covers a large billion-world system as he speaks these truthful words: ‘All you living beings should believe in this sutra called “Praises of the

Inconceivable Qualities of this Buddha-Land and the Protection and Care of All Buddhas.””

“Śāriputra, in the worlds above, there are Buddha Brahma Voice, Buddha King of Constellations, Buddha Superior Fragrance, Buddha Light and Fragrance, Buddha Great Blazing Shoulders, Buddha Body Adorned with Colorful Jewel Flowers, Buddha King of Sāla Trees, Buddha Jewel Flower of Virtue, Buddha Revealing All Meanings, and Buddha Like Mount Sumeru, and others such as these, as many as the grains of sand in the Ganges. Each of them in his own land, shows the hallmark of a wide and long tongue that covers a large billion-world system as he speaks these truthful words: ‘All you living beings should believe in this sutra called “Praises of the Inconceivable Qualities of this Buddha-Land and the Protection and Care of All Buddhas.””

“Śāriputra, what do you think? Why is this sutra called ‘The Protection and Care of All Buddhas?’

“Śāriputra, the Buddhas will protect and keep in mind any man or woman who hears this sutra, accepts it, and upholds it, and who hears the names of all these Buddhas. They will never retreat on the path to unsurpassed, perfect awakening. Therefore, Śāriputra, all of you should believe and accept my words and what all other Buddhas teach.

“Śāriputra, people who have already made a vow to be born in Buddha Amitābha’s land, or who are now making that vow, or who will make that vow – all are certain to never retreat on the path to unsurpassed, perfect awakening, and will be born, are now being born, or have already been born in that land. Therefore, Śāriputra, good men and good women who have faith should make the vow, ‘I will be born in that land.’

“Śāriputra, just as I now praise the inconceivable merit and virtue of all these Buddhas, they also praise my inconceivable merit and virtue, saying, ‘Buddha Śākyamuni does what is difficult to do, especially in the Saha World during the evil time of the five turbidities – the turbidity of the kalpa, the turbidity of wrong views, the turbidity of afflictions, the turbidity of living beings, and the turbidity of

lifespans. Amid all these, Buddha Śākyamuni has realized unsurpassed, perfect awakening, and, for the sake of living beings, he explains this teaching, which beings in the world find hard to believe.

“Śāriputra, you should know that during the evil time of the five turbidities, I’ve done what is hard to do: I’ve realized unsurpassed, perfect awakening, and for all beings I’ve explained this teaching, which is difficult to believe. This is truly difficult!”

When the Buddha had finished teaching this sutra, Śāriputra and the Bhikshus, as well as the devas, humans, asuras, and others, rejoiced, believed, and accepted what they had heard. They bowed in reverence and departed.

The Sutra of the Buddha’s Teaching on Amitābha

Mantra for Rebirth in the Pure Land

Na – Mo – A – Mi – Duo – Po – Ye
Duo – Tuo – Chie – Duo – Ye
Duo – Di – Ye – Tuo
A – Mi – Li – Du – Po – Pi
A – Mi – Li – Duo
Xi – Dan – Po – Pi
A – Mi – Li – Duo
Pi – Jia – Lan – Di
A – Mi – Li – Duo
Pi – Jia – Lan – Duo
Chie – Mi – Ni
Chie – Chie – Nuo
Zhi – Duo – Jia – Li
Suo – Po – He

(3x)

NAMO SEA VAST LOTUS POOL ASSEMBLY OF BUDDHAS AND
BODHISATTVAS (recite 3 times)

南無蓮池海會佛菩薩 (三稱)
Na mwo lyan chr hai hwei fwo pu sa.

THE BUDDHA SPEAKS OF AMITABHA SUTRA◎

佛說阿彌陀經◎

Fwo shwo e mi two jing

THUS I HAVE HEARD, AT ONE TIME, THE BUDDHA DWELT AT SHRAVASTI IN THE JETA GROVE

如是我聞，一時，佛在舍衛國
Ru shr wo wen. Yi shr fwo dzai she wei gwo.

IN THE GARDEN OF THE BENEFACITOR OF ORPHANS AND THE SOLITARY, TOGETHER WITH A GATHERING OF GREAT BHIKSHUS

祇樹給孤獨園。與大比丘僧。

Chi shu ji gu du ywan. Yu da bi chyou seng.

TWELVE HUNDRED FIFTY IN ALL, ALL GREAT ARHATS WHOM THE ASSEMBLY KNEW AND RECOGNIZED:

千二百五十人俱，皆是大阿羅漢，
衆所知識。

Chyan er bai wu shr ren jyu. Jye shr da e lwo han. Jung swo jr shr.

ELDERS SHARIPUTRA, MAHAMAUDGALYAYANA, MAHAKASYAPA, MAHAKATYAYANA, MAHAKAUSHTILA,

長老舍利弗，摩訶目犍連，摩訶
迦葉，摩訶迦旃延，摩訶俱絺羅，
Jang lau she li fu. Mwo he mu jyan lyan. Mwo he jya she.
Mwo he jya jan yan. Mwo he jyu syi lwo.

REVATA, SUDDHIPANTHAKA, NANDA, ANANDA, RAHULA, GAVAMPATI, PINDOLA-BHARADVAJA.

離婆多，周利槃陀伽，難陀，阿難陀，
羅睺羅，憍梵波提，賓頭盧頗羅墮。

Li pe dwo. Jou li pan two chye. Nan two. E nan two.
Lwo hou lwo. Jyau fan bwo ti. Bin tou lu pe lwo dwo.

KALODAYIN, MAHAKAPHINA, VAKKULA, ANIRUDDHA, AND OTHERS SUCH AS THESE, ALL GREAT DISCIPLES;

迦留陀夷，摩訶劫賓那，薄拘羅，
阿菟樓駄。如是等諸大弟子。

Jya lyou two yi. Mwo he jye bin nwo. Bwo jyu lwo. E nou
lou two. Ru shr deng ju da di dz.

TOGETHER WITH ALL THE BODHISATTVAS, MAHASATTVAS: DHARMA
PRINCE MANJUSHRI, AJITA BODHISATTVA, GANDHASTIN
BODHISATTVA.

并諸菩薩摩訶薩，文殊師利法王子，
阿逸多菩薩，乾陀訶提菩薩。

Bing ju pu sa mwø he sa. Wen shu shr li fa wang dz. E yi
dwo pu sa. Chyan two he ti pu sa.

NITYODUKTA 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.[⊙]

常精進菩薩，與如是等諸大菩薩。
及釋提桓因等[⊙]，無量諸天大眾俱[⊙]。

Chang jing jin pu sa. Yu ru shr deng ju da pu sa. Ji shr
ti hwan yin deng, wu lyang ju tyan da jung jyu.

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.

爾時佛告長老舍利弗，從是西方，
過十萬億佛土，有世界名曰極樂，

Er shr fwo gau jang lau she li fu. Tsung shr syi fang, gwo
shr wan yi fwo du. You shr jye ming ywe, ji le.

IN THIS LAND A BUDDHA CALLED AMITABHA RIGHT NOW TEACHES
THE DHARMA.

其土有佛，號阿彌陀，今現在說法。

Chi du you fwo hau e mi two. Jin syan dzai shwo fa.

SHARIPUTRA, FOR WHAT REASON IS THIS LAND CALLED ULTIMATE BLISS?

舍利弗，彼土何故名為極樂？

She li fu. Bi du he gu ming wei, ji le.

ALL LIVING BEINGS OF THIS COUNTRY ENDURE NONE OF THE SUFFERINGS, BUT ENJOY EVERY BLISS. THEREFORE IT IS CALLED ULTIMATE BLISS.

其國衆生，無有衆苦，但受諸樂，故名極樂。

Chi gwo jung sheng. Wu you jung ku. Dan shou ju le. Gu ming ji le.

MOREOVER, SHARIPUTRA, THIS LAND OF ULTIMATE BLISS IS EVERYWHERE SURROUNDED BY SEVEN TIERS OF RAILINGS, SEVEN LAYERS OF NETTING, AND SEVEN ROWS OF TREES,

又舍利弗，極樂國土，七重欄楯，七重羅網，七重行樹，皆是四寶

You, she li fu. Ji le gwo du. Chi chung lan shun Chi chung lwo wang. Chi chung hang shu. Jye shr sz. bau.

ALL FORMED FROM THE FOUR TREASURES AND FOR THIS REASON NAMED ULTIMATE BLISS.

周匝圍繞，是故彼國名為極樂。

Joudza wei rau. Shr gu bi gwo ming wei ji le.

MOREOVER, SHARIPUTRA, THE LAND OF ULTIMATE BLISS HAS POOLS OF THE SEVEN JEWELS.

又舍利弗，極樂國土，有七寶池，

You she li fu. Ji le gwo du. You chi bau chr.

FILLED WITH THE EIGHT WATERS OF MERIT AND VIRTUE. THE BOTTOM OF EACH POOL IS PURE, SPREAD OVER WITH GOLDEN SAND.

八功德水充滿其中。池底純以金沙布地。

Ba gung de shwei chung man chi jung. Chr di chun yi jin sha bu di.

ON THE FOUR SIDES ARE STAIRS OF GOLD, SILVER, LAPIS LAZULI
AND CRYSTAL; ABOVE ARE RAISED PAVILIONS

四邊階道，金、銀、琉璃、玻瓈，
合成。上有樓閣，

Sz byan jye dau. Jin, yin, lyou li, bwo li, he cheng,
shang you lou ge.

ADORNED WITH GOLD, SILVER, LAPIS LAZULI, CRYSTAL, MOTHER-
OF-PEARL, RED PEARLS AND CARNELIAN.

亦以金、銀、琉璃、玻瓈、磲磔、
赤珠、瑪瑙，而嚴飾之。

Yi yi jin, yin, lyou li, bwo li, che jyu, chr ju, ma nau,
er yan shr jr.

IN THE POOLS ARE LOTUSES AS LARGE AS CARRIAGE WHEELS:
GREEN COLORED OF GREEN LIGHT; YELLOW COLORED OF YELLOW
LIGHT;

池中蓮華，大如車輪，青色青光，
黃色黃光，

Chr jung lyan hwa. Da ru che lwun. Ching shai ching gwang.
Hwang shai hwang gwang.

RED COLORED OF RED LIGHT; WHITE COLORED OF WHITE LIGHT;
SUBTLY, WONDERFULLY FRAGRANT AND PURE.

赤色赤光，白色白光，微妙香潔。

Chr shai chr gwang. Bai shai bai gwang. Wei myau syang jye.

SHARIPUTRA, THE REALIZATION OF THE LAND OF ULTIMATE BLISS
IS THUS MERITORIOUSLY ADORNED.

舍利弗，極樂國土，成就如是功德
莊嚴。

She li fu. Ji le gwo du, cheng jyou ru shr gung de
jwang yan.

MOREOVER, SHARIPUTRA, IN THAT BUDDHALAND THERE IS ALWAYS
HEAVENLY MUSIC.

又舍利弗，彼佛國土，常作天樂，

You she li fu. Bi fwo gwo du. Chang dzwo tyan ywe.

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 THIS LAND,

黃金為地，晝夜六時，雨天曼陀羅華。其土衆生，常以清旦，

Hwang jin wei di. Jou ye lyou shr, yu tyan man two two hwa. Chi du jung sheng chang yi ching dan,

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.

各以衣祴，盛衆妙華，供養他方十萬億佛，即以食時，還到本國，飯食經行。

Ge yi yi sye. sheng jung myau hwa. gung yang ta fang. shr wan yi fwo. ji yi shr shr hwan dau ben gwo. fan shr jin sying.

SHARIPUTRA, THE REALIZATION OF THE LAND OF ULTIMATE BLISS IS THUS MERITORIOUSLY ADORNED.

舍利弗，極樂國土，成就如是功德莊嚴。

She li fu. Ji le gwo du, cheng jyou ru shr gung de jwang yan

MOREOVER, SHARIPUTRA, IN THIS COUNTRY THERE ARE ALWAYS RARE AND WONDERFUL VARICOLORED BIRDS:

復次舍利弗，彼國常有種種奇妙雜色之鳥，

Fu tsz, she li fu. Bi gwo chang you jung jung chi myau dza shai jr nyau.

WHITE CRANES, PEACOCKS, PARROTS AND EGRETS, KALAVINKAS, AND TWO HEADED BIRDS.

白鶴、孔雀、鸚鵡、舍利、迦陵頻伽、共命之鳥。

Bai he, kung chyou, ying wu, she li, jya ling pin chye, gung ming jr nyau.

IN THE SIX PERIODS OF THE DAY AND NIGHT, THE FLOCKS OF BIRDS SING FORTH HARMONIOUS AND ELEGANT SOUNDS.

是諸衆鳥，晝夜六時，出和雅音。
Shr ju jung nyau, jou ye lyou shr chu he ya yin.

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.

其音演暢五根、五力、七菩提分、
入聖道分，如是等法。
Chi yin yan chang wu gen, wu li, chi pu ti fen, ba sheng
dau fen, ru shr deng fa.

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.

其土衆生，聞是音已，皆悉念佛、
念法、念僧。
Chi du jung sheng wen shr yin yi. Jye syi nyan fwo, nyan
fa, nyan seng.

SHARIPUTRA, DO NOT SAY THAT THESE BIRDS ARE BORN AS RETRIBUTION FOR THEIR KARMIC OFFENSES. FOR WHAT REASON?

舍利弗，汝勿謂此鳥，實是罪報所
生。所以者何？

She li fu. Ru wu wei tsz nyau shr shr dzwei bau swo sheng.
Swo yi je he.

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,

彼佛國土，無三惡道。舍利弗，其
佛國土，尚無惡道之名，
Bi fwo gwo du wu san e dau. She li fu. Chi fwo gwo du
shang wu e dau jr ming.

HOW MUCH THE LESS THEIR ACTUALITY! DESIRING THAT THE DHARMA SOUND BE WIDELY PROCLAIMED, AMITABHA BUDDHA BY

TRANSFORMATION MADE THIS MULTITUDE OF BIRDS.

何況有寶。是諸衆鳥，皆是阿彌陀
佛，欲令法音宣流，變化所作。

He kwang you shr. Shr ju jung nyau jye shr e mi two fwo
yu ling fa yin sywàn lyou byan hwa swo dzwo.

SHARIPUTRA, IN THAT BUDDHALAND, WHEN THE SOFT WIND BLOWS,
THE ROWS OF JEWELLED TREES AND JEWELLED NETS

舍利弗，彼佛國土，微風吹動，諸
寶行樹，及寶羅網，

She li fu. Bi fwo gwo du. Wei feng chwei dung ju bau hang
shu ji bau lwo wang.

GIVE FORTH SUBTLE AND WONDERFUL SOUNDS, LIKE ONE HUNDRED
THOUSAND KINDS OF MUSIC PLAYED AT THE SAME TIME.

出微妙音，譬如百千種樂，同時俱作。

Chu wei myau yin. Pi ru bai chyan jung yau tung shr jyu
dzwo.

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.

聞是音者，自然皆生念佛、念法、
念僧之心。

Wen shr yin je. Dz ran jye sheng nyan fwo, nyan fa, nyan
seng jr syin.

SHARIPUTRA, THE REALIZATION OF THE LAND OF ULTIMATE BLISS
IS THUS MERITORIOUSLY ADORNED.

舍利弗，其佛國土，成就如是功德
莊嚴。

She li fu. Chi fwo gwo du cheng jyou ru shr gung de jwang
yan.

SHARIPUTRA, WHAT DO YOU THINK?

舍利弗，於汝意云何，

She li fu. Yu ru yi yun he.

WHY IS THIS BUDDHA CALLED AMITABHA? SHARIPUTRA, THE
BRILLIANCE OF THAT BUDDHA'S LIGHT IS MEASURELESS,

彼佛何故號阿彌陀？舍利弗，彼佛
光明無量。

Bi fwo he gu hau e mi two. She li fu. Bi fwo gwang ming
wu lyang.

ILLUMINING THE LANDS OF THE TEN DIRECTIONS EVERYWHERE
WITHOUT OBSTRUCTION; FOR THIS REASON HE IS CALLED AMITABHA.

照十方國，無所障礙，是故號為阿
彌陀。

Jau shr fang gwo wu swo jang ai. Shr gu hau wei e mi two.

MOREOVER, SHARIPUTRA, THE LIFE OF THAT BUDDHA AND THAT OF
HIS PEOPLE EXTENDS FOR MEASURELESS LIMITLESS ASANKHYEYA
KALPAS:

又舍利弗，彼佛壽命，及其人民，
無量無邊阿僧祇劫，

You she li fu. Bi fwo shou ming ji chi ren min. Wu lyang
wu byan e seng chi jye.

FOR THIS REASON HE IS CALLED AMITAYUS. AND SHARIPUTRA,
SINCE AMITABHA REALIZED BUDDHAHOOD, TEN KALPAS HAVE PASSED.

故名阿彌陀。舍利弗，阿彌陀佛成
佛以來，於今十劫。

Gu ming e mi two. She li fu. E mi two fwo cheng fwo yi lai.
Yu jin shr jye.

MOREOVER, SHARIPUTRA, THAT BUDDHA HAS MEASURELESS, LIMITLESS
SOUND-HEARER DISCIPLES, ALL ARHATS,

又舍利弗，彼佛有無量無邊聲聞弟
子，皆阿羅漢，

You she li fu. Bi fwo you wu lyang wu byan sheng wen di dz.
Jye e lwo han.

THEIR NUMBER INCALCULABLE; THUS ALSO IS THE ASSEMBLY

OF BODHISATTVAS.

非是算數之所能知。諸菩薩衆，亦復如是。

Fei shr swan shu jr swo neng jr. Ju pu sa jung yi fu ru shr.

SHARIPUTRA, THE REALIZATION OF THE LAND OF ULTIMATE BLISS IS THUS MERITORIOUSLY ADORNED.

舍利弗，彼佛國土，成就如是功德莊嚴。

She li fu. Bi fwo gwo du cheng jyou ru shr gung de jwang yan,

MOREOVER, SHARIPUTRA, THOSE LIVING BEINGS BORN IN THE LAND OF ULTIMATE BLISS ARE ALL AVAIVARTIKA.

又舍利弗，極樂國土，衆生生者，皆是阿鞞跋致。

You she li fu. Ji le gwo du, jung sheng, sheng je jye shr e bi ba jr.

AMONG THEM ARE MANY WHO IN THIS VERY LIFE WILL DWELL IN BUDDHAHOOD. THEIR NUMBER IS EXTREMELY MANY;

其中多有一生補處。其數甚多，

Chi jung dwo you yi sheng bu chu. Chi shu shen dwo.

IT IS INCALCULABLE AND ONLY IN MEASURELESS, LIMITLESS ASANKHYEYA KALPAS COULD IT BE SPOKEN.

非是算數所能知之，但可以無量無邊阿僧祇說。

Fei shr swan shu swo neng jr jr. Dan ke yi wu lyang wu byan e seng chi shwo.

SHARIPUTRA, THOSE LIVING BEINGS WHO HEAR SHOULD VOW, 'I WISH TO BE BORN IN THAT COUNTRY.'

舍利弗，衆生聞者，應當發願，願生彼國。

She li fu. Jung sheng wen je ying dang fa ywan, ywan sheng bi gwo.

AND WHY? ALL THOSE WHO THUS ATTAIN ARE ALL SUPERIOR AND GOOD PEOPLE, ALL COMING TOGETHER IN ONE PLACE.

所以者何？得與如是諸上善人俱會一處。

Swo yi je he. De yu ru shr ju shang shan ren jyu hwei yi chu.

SHARIPUTRA, ONE CANNOT HAVE FEW GOOD ROOTS, BLESSINGS, VIRTUES, AND CAUSAL CONNECTIONS TO ATTAIN BIRTH IN THAT LAND.

舍利弗，不可以少善根福德因緣，得生彼國。

She li fu. Bu ke yi shau shan gen, fu de, yin ywan, de sheng bi gwo.

SHARIPUTRA, IF THERE IS A GOOD MAN OR WOMAN WHO HEARS SPOKEN 'AMITABHA' AND HOLDS THE NAME,

舍利弗，若有善男子善女人，聞說阿彌陀佛，執持名號，

She li fu. Rau you shan nan dz, shan nyu ren wen shwo e mi two fwo jr chr ming hau.

WHETHER FOR ONE DAY, TWO DAYS, THREE, FOUR, FIVE DAYS, SIX DAYS, AS LONG AS SEVEN DAYS, WITH ONE HEART UNCONFUSED,

若一日，若二日，若三日，若四日，若五日，若六日，若七日，一心不亂。

Rau yi r, rau er r, rau san r, rau sz r, rau wu r, rau lyou r, rau chi r, yi syin bu lwan.

WHEN THIS PERSON APPROACHES THE END OF LIFE, BEFORE HIM WILL APPEAR AMITABHA AND ALL THE ASSEMBLY OF HOLY ONES.

其人臨命終時，阿彌陀佛，與諸聖衆，現在其前。

Chi ren lin ming jung shr. E mi two fwo yu ju sheng jung syan dzai chi chyan.

WHEN THE END COMES, HIS HEART IS WITHOUT INVERSION;

IN AMITABHA'S LAND OF ULTIMATE BLISS HE WILL ATTAIN
REBIRTH.

是人終時，心不顛倒，即得往生阿
彌陀佛極樂國土。

Shr ren jung shr. Syin bu dyan dau. Ji de wang sheng e mi
two fwo ji le gwo du.

SHARIPUTRA, BECAUSE I SEE THIS BENEFIT, I SPEAK THESE
WORDS:

舍利弗，我見是利，故說此言。

She li fu. Wo jyan shr li. Gu shwo tsz yan.

IF LIVING BEINGS HEAR THIS SPOKEN THEY SHOULD MAKE THE
VOW, 'I WISH TO BE BORN IN THAT LAND.'

若有衆生，聞是說者，應當發願，
生彼國土。

Rau you jung sheng wen shr shwo je ying dang fa ywan,
sheng bi gwo du.

SHARIPUTRA, AS I NOW PRAISE THE INCONCEIVABLE BENEFIT FROM
THE MERIT AND VIRTUE OF AMITABHA, ◎

舍利弗，如我今者，讚歎阿彌陀佛
不可思議功德之利◎。

She li fu. Ru wo jin je dzan tan e mi two fwo bu ke sz
yi gung de jr li.

◎

THUS IN THE EAST ARE ALSO AKSOBHYA BUDDHA, SUMERU APPEAR-
ANCE BUDDHA, GREAT SUMERU BUDDHA, SUMERU LIGHT BUDDHA,
WONDERFUL SOUND BUDDHA;

東方亦有阿閼鞞佛，須彌相佛，大
須彌佛，須彌光佛，妙音佛，

Dung fang yi you e chu bi fwo, syu mi syang fwo, da syu
mi fwo, syu mi gwang fwo, myau yin fwo.

ALL BUDDHAS SUCH AS THESE, NUMBERLESS AS GANGES SANDS.
IN HIS OWN COUNTRY EACH BRINGS FORTH THE APPEARANCE OF A

VAST AND LONG TONGUE.

如是等恒河沙數諸佛，各於其國，
出廣長舌相，

Ru shr deng heng he sha shu ju fwo. Ge yu chi gwo chu
gwang chang she syang.

EVERYWHERE COVERING THE THREE THOUSAND GREAT THOUSAND
WORLDS, AND SPEAKS THE SINCERE AND ACTUAL WORDS,

徧覆三千大千世界，說誠實言。

Byan fu san chyan da chyan shr jye. Shwo cheng shr yan.

'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.'

汝等衆生，當信是稱讚不可思議功
德，一切諸佛所護念經。

Ru deng jung sheng, dang syin shr cheng dzan bu ke. sz yi
gung de, yi chye ju fwo swo hu nyan jing.

SHARIPUTRA, IN THE SOUTHERN WORLD ARE SUN MOON LAMP
BUDDHA,

舍利弗，南方世界，有日月燈佛，

She li fu. Nan fang shr jye you r ywe deng fwo,

WELL KNOWN LIGHT BUDDHA, GREAT BLAZING SHOULDERS BUDDHA,
SUMERU LAMP BUDDHA, MEASURELESS VIGOR BUDDHA;

名聞光佛，大猷肩佛，須彌燈佛，
無量精進佛，

Ming wen gwang fwo, da yan jyan fwo, syu mi deng fwo, wu
lyang jing jin fwo,

ALL BUDDHAS SUCH AS THESE, NUMBERLESS AS GANGES SANDS.

如是等恒河沙數諸佛，

Ru shr deng heng he sha shu ju fwo.

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,

各於其國，出廣長舌相，徧覆三千大千世界，說誠實言。

Ge yu chi gwo chu gwang chang she syang. Byan fu san chyan da chyan shr jye. Shwo cheng shr yan.

'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.'

汝等衆生，當信是稱讚不可思議功德，一切諸佛所護念經。

Ru deng jung sheng dang syin shr cheng dzan bu ke sz yi gung de. Yi chye ju fwo swo hu nyan jing.

SHARIPUTRA, IN THE WESTERN WORLD ARE MEASURELESS LIFE BUDDHA, MEASURELESS APPEARANCE BUDDHA,

舍利弗，西方世界，有無量壽佛，無量相佛，

She li fu. Syi fang shr jye you wu lyang shou fwo, wu lyang syang fwo,

MEASURELESS CURTAIN BUDDHA, GREAT LIGHT BUDDHA, GREAT BRIGHTNESS BUDDHA, JEWELLED APPEARANCE BUDDHA, PURE LIGHT BUDDHA:

無量幢佛，大光佛，大明佛，寶相佛，淨光佛，

Wu lyang chwang fwo, da gwang fwo, da ming fwo, bau syang fwo, jing gwang fwo,

ALL BUDDHAS SUCH AS THESE, NUMBERLESS AS GANGES SANDS.

如是等恒河沙數諸佛，

Ru shr deng heng he sha shu ju fwo.

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,

各於其國，出廣長舌相，徧覆三千
大千世界，說誠實言。

Ge yu chi gwo chu gwang chang she syang. Byan fu san
chyan da chyan shr jye. Shwo cheng shr yan.

'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.'

汝等衆生，當信是稱讚不可思議功
德，一切諸佛所護念經。

Ru deng jung sheng dang syin shr cheng dzan bu ke sz yi
gung de, yi chye ju fwo swo hu nyan jing.

SHARIPUTRA, IN THE NORTHERN WORLD ARE BLAZING SHOULDERS
BUDDHA, MOST VICTORIOUS SOUND BUDDHA, HARD TO INJURE
BUDDHA, SUN BIRTH BUDDHA, NET BRIGHTNESS BUDDHA;

舍利弗，北方世界，有燄肩佛，最
勝音佛，難沮佛，日生佛，網明佛，

She li fu. Bei fang shr jye you yan jyan fwo, dzwei sheng
yin fwo, nan jyu fwo, r sheng fwo, wang ming fwo,

ALL BUDDHAS SUCH AS THESE, NUMBERLESS AS GANGES SANDS. IN
HIS OWN COUNTRY EACH BRINGS FORTH THE APPEARANCE OF A
VAST AND LONG TONGUE,

如是等恒河沙數諸佛，各於其國，
出廣長舌相，

Ru shr deng heng he sha shu ju fwo. Ge yu chi gwo chu
gwang chang she syang.

EVERYWHERE COVERING THE THREE THOUSAND GREAT THOUSAND
WORLDS, AND SPEAKS THE SINCERE AND ACTUAL WORDS,

徧覆三千大千世界，說誠實言。

Byan fu san chyan da chyan shr jye. Shwo cheng shr yan.

'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.

汝等衆生，當信是稱讚不可思議功德，一切諸佛所護念經。

Ru deng jung sheng dang syin shr cheng dzan bu ke sz yi gung de. Yi chye ju fwo swo hu nyan jing.

SHARIPUTRA, IN THE WORLD BELOW ARE LION BUDDHA, WELL-KNOWN BUDDHA, FAMOUS LIGHT BUDDHA,

舍利弗，下方世界，有師子佛，名聞佛，名光佛，

Shè li fu. Sya fang shr jye you shr dz fwo, ming wen fwo, ming gwang fwo,

DHARMA BUDDHA, DHARMA CURTAIN BUDDHA, DHARMA MAINTAINING BUDDHA, ALL BUDDHAS SUCH AS THESE, NUMBERLESS AS GANGES SANDS.

達摩佛，法幢佛，持法佛，如是等恒河沙數諸佛，

Da mwo fwo, fa chwang fwo, chr fa fwo, ru shr deng heng he sha shu ju fwo.

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,

各於其國，出廣長舌相，徧覆三千大千世界，說誠實言。

Ge yu chi gwo chu gwang chang she syang. Byan fu san chyan da chyan shr jye. Shwo cheng shr yan.

'ALL YOU LIVING BEINGS SHOULD BELIEVE, PRAISE AND HOLD IN REVERENCE THE INCONCEIVABLE MERIT AND VIRTUE OF THIS SUTRA

汝等衆生，當信是稱讚不可思議功德，

Ru deng jung sheng dang syin shr cheng dzan bu ke sz yi gung de,

OF THE MINDFUL ONE OF WHOM ALL BUDDHAS ARE PROTECTIVE.

一切諸佛所護念經。

Yi chye ju fwo swo hu nyan jing.

SHARIPUTRA, IN THE WORLD ABOVE ARE PURE SOUND BUDDHA, KING OF STARS BUDDHA,

舍利弗，上方世界，有梵音佛，宿王佛，

She li fu. Shang fang shr jye you fan yin fwo, syu wang fwo,

SUPERIOR FRAGRANCE BUDDHA, FRAGRANT LIGHT BUDDHA, GREAT BLAZING SHOULDERS BUDDHA, VARICOLORED JEWELS AND FLOWER ADORNMENT BODY BUDDHA,

香上佛，香光佛，大燄肩佛，雜色寶華嚴身佛，

Syang shang fwo, syang gwang fwo, da yan jyan fwo, dza shai bau hwa yan shen fwo,

SALA TREE KING BUDDHA, JEWELLED FLOWER VIRTUE BUDDHA, VISION OF ALL MEANING BUDDHA, SUCH AS MOUNT SUMERU BUDDHA;

娑羅樹王佛，寶華德佛，見一切義佛，如須彌山佛，

Swo lwo shu wang fwo, bau hwa de fwo, jyan yi chye yi fwo, ru syu mi shan fwo,

ALL BUDDHAS SUCH AS THESE, NUMBERLESS AS GANGES SANDS. IN HIS OWN COUNTRY EACH BRINGS FORTH THE APPEARANCE OF A VAST AND LONG TONGUE,

如是等恒河沙數諸佛，各於其國，出廣長舌相，

Ru shr deng heng he sha shu ju fwo. Ge yu chi gwo chu gwang chang she syang.

EVERYWHERE COVERING THE THREE THOUSAND GREAT THOUSAND WORLDS AND SPEAKS THE SINCERE AND ACTUAL WORDS,

徧覆三千大千世界，說誠實言。

Byan fu san chyan da chyan shr jye. Shwo cheng shr yan.

'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. ㊟

汝等衆生，當信是稱讚不可思議功德，一切諸佛所護念經。㊟

Ru deng jung sheng dang syin shr cheng dzan bu ke sz yi gung de. Yi chye ju fwo swo hu nyan jing.

SHARIPUTRA, WHAT DO YOU THINK? WHY IS IT CALLED SUTRA OF THE MINDFUL ONE OF WHOM ALL BUDDHAS ARE PROTECTIVE?

舍利弗，於汝意云何，何故名為一切諸佛所護念經。

She li fu. Yu ru yi yun he. He gu ming wei yi chye ju fwo swo hu nyan jing.

SHARIPUTRA, IF A GOOD MAN OR GOOD WOMAN HEARS THIS SUTRA AND HOLDS TO IT,

舍利弗，若有善男子善女人，聞是經受持者，

She li fu. Rau you shan nan dz, shan nyu ren. Wen shr jing, shou chr je.

AND HEARS THE NAMES OF ALL THESE BUDDHAS, THIS GOOD MAN OR WOMAN WILL BE THE MINDFUL ONE OF WHOM ALL BUDDHAS ARE PROTECTIVE,

及聞諸佛名者，是諸善男子善女人，皆為一切諸佛之所護念，

Ji wen ju fwo ming je. Shr ju shan nan dz shan nyu ren. Jye wei yi chye ju fwo jr swo hu nyan.

AND WILL IRREVERSIBLY ATTAIN TO ANNUTARA-SAMYAK-SAMBODHI.

皆得不退轉於阿耨多羅三藐三菩提。

Jye de bu twei jwan yu enou dwo lwo san myau san pu ti.

THEREFORE, SHARIPUTRA, ALL OF YOU SHOULD BELIEVE AND

ACCEPT MY WORDS, AND THOSE WHICH ALL BUDDHAS SPEAK.

是故舍利弗，汝等皆當信受我語，
及諸佛所說。

Shr gu she li fu. Ru deng jye dang syin shou wo yu. Ji
ju fwo swo shwo.

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',

舍利弗，若有人，已發願，今發願，
當發願，欲生阿彌陀佛國者。

She li fu. Rau you ren yi fa ywan, jin fa ywan, dang fa
ywan, yu sheng e mi two fwo gwo je.

THESE PEOPLE WHETHER BORN IN THE PAST, NOW BEING BORN, OR
TO BE BORN IN THE FUTURE, ALL WILL IRREVERSIBLY ATTAIN
ANNUTARA-SAMYAK-SAMBODHI.

是諸人等，皆得不退轉於阿耨多羅
三藐三菩提。於彼國土，若已生，
若今生，若當生。

Shr ju ren deng, jye de bu twei jwan yu e nou two lwo san
myau san pu ti. Yu bi gwo du, rau yi sheng, rau jin sheng,
rau dang sheng.

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.'

是故舍利弗，諸善男子善女人，若
有信者應當發願，生彼國土。

Shr gu she li fu. Ju shan nan dz shan nyu ren rau you syin
je. Ying dang fa ywan sheng bi gwo du.

SHARIPUTRA, JUST AS I AM NOW ONE WHO PRAISES THE MERIT AND
VIRTUE OF ALL BUDDHAS.

舍利弗，如我今者，稱讚諸佛不可思議功德，

She li fu. Ru wo jin je cheng dzan ju fwo bu ke sz yi
gung de.

ALL THOSE BUDDHAS EQUALLY PRAISE MY INCONCEIVABLE MERIT
AND VIRTUE SAYING THESE WORDS:

彼諸佛等，亦稱讚我不可思議功德。
而作是言：

Bi ju fwo deng yi cheng dzan wo bu ke sz yi gung de er
dzwo shr yan.

SHAKYAMUNI BUDDHA CAN COMPLETE EXTREMELY RARE AND DIFFI-
CULT DEEDS, IN THE SAHA LAND, IN THE EVIL TIME OF THE
FIVE TURBIDITIES,

釋迦牟尼佛能為甚難希有之事。能
於娑婆國土，五濁惡世，

Shr jya mu ni fwo neng wei shen nan syi you jr shr. Neng
yu swo pe gwo du, wu jwo e shr.

IN THE MIDST OF THE KALPA TURBIDITY, THE VIEW TURBIDITY,
THE AFFLICTION TURBIDITY, THE LIVING BEINGS TURBIDITY,
AND THE LIFE TURBIDITY,

劫濁、見濁、煩惱濁、衆生濁、命濁中，

Jye jwo, jyan jwo, fan nau jwo, jung sheng jwo, ming jwo
jung.

HE CAN ATTAIN ANNUTARA-SAMYAK-SAMBODHI AND FOR THE SAKE
OF LIVING BEINGS, SPEAK THIS DHARMA WHICH IN THE WHOLE
WORLD IS HARD TO BELIEVE.'

得阿耨多羅三藐三菩提。為諸衆生，
說是一切世間難信之法，

De enou dwo lwo san myau san pu ti. Wei ju jung sheng
shwo shr yi chye shr jyan nan syin jr fa.

SHARIPUTRA, YOU SHOULD KNOW THAT I, IN THE EVIL TIME OF
THE FIVE TURBIDITIES, PRACTICE THESE DIFFICULT DEEDS,

舍利弗，當知我於五濁惡世，行此
難事，

She li fu. Dang jr wo yu wu jwo e shr, sying tsz nan shr.

ATTAIN ANNUTTARA-SAMYAK-SAMBODHI, AND FOR ALL THE WORLD
SPEAK THIS DHARMA, DIFFICULT TO BELIEVE, EXTREMELY

DIFFICULT!"

得阿耨多羅三藐三菩提，為一切世
間說此難信之法，是為甚難。

De enou dwo lwo san myau san pu ti. Wei yi chye shr jyan
shwo tsz nan syin jr fa. Shr wei shen nan.

AFTER THE BUDDHA SPOKE THIS SUTRA, SHARIPUTRA AND ALL THE
BHIKSHUS,

佛說此經已，舍利弗及諸比丘，
Fwo shwo tsz jing yi, she li fu, ji ju bi chyou,

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.

一切世間天人阿修羅等，聞佛所說，
歡喜信受，作禮而去。

Yi chye shr jyan tyan, ren, e syou lwo deng, wen fwo swo
shwo. Hwan syi syin shou. Dzwo li er chyu.

END OF THE BUDDHA SPEAKS OF AMITABHA SUTRA

佛說阿彌陀經

Fwo shwo e mi two jing

(DHARANI FOR PULLING OUT KARMIC OBSTRUCTIONS BY THE ROOTS
AND OBTAINING BIRTH IN THE PURE LAND)

拔一切業障根本得生淨土陀羅尼 (即往生咒)

Ba yi chye ye jang gen ben de sheng jing du two lwo ni

NA MWO E MI DWO PWO YE ㊟

南無阿彌多婆夜 ㊟

DWO TWO CHYE DWO YE

哆他伽多夜

DWO DI YE TWO

哆地夜他

E MI LI DU PE PI

阿彌利都婆毗

E MI LI DWO

阿彌利哆

SYI DAN PE PI

悉耽婆毗

E MI LI DWO

阿彌唎哆

PI JYA LAN DI ㊟

毗迦蘭帝 ㊟

E MI LI DWO

阿彌唎哆

PI JYA LAN DWO

毗迦蘭多

CHYE MI LI ㊟

伽彌臍 ㊟

CHYE CHYE NWO

伽伽那

JR DWO JYA LI

枳多迦利

SWO PE HE (recite 3 times)

娑婆訶 (三遍)

(Proceed to Meng Shan offering, see page 129)

(接蒙山施食儀, 見第129頁)

PRAISE TO AMITA BUDDHA

彌陀讚

AMITABHA'S BODY IS THE COLOR OF GOLD

阿彌陀佛身金色◎

E mi two fwo shen jin shai

THE SPLENDOR OF HIS HALLMARKS HAS NO PEER.

相好光明無等倫

Syang hau gwang ming wu deng lwun

THE LIGHT OF HIS BROW SHINES 'ROUND A HUNDRED WORLDS,

白毫宛轉五須彌

Bai hau wan jwan wu syu mi

WIDE AS THE SEAS ARE HIS EYES PURE AND CLEAR.

紺目澄清四大海

Gan mu cheng ching sz da hai

SHINING IN HIS BRILLIANCE BY TRANSFORMATION

光中化佛無數億

Gwang jung hwa fwo wu shu yi

ARE COUNTLESS BODHISATTVAS AND INFINITE BUDDHAS.

化菩薩衆亦無邊◎

Hwa pu sa jung yi wu byan

HIS FORTY-EIGHT VOWS WILL BE OUR LIBERATION,

四十八願度衆生

Sz shr ba ywan du jung sheng

IN NINE LOTUS-STAGES WE REACH THE FARTHEST SHORE.

九品咸令登彼岸

Jyou pin syan ling deng bi an

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

南無西方極樂世界大慈大悲阿彌陀佛◎

Na mwo syi fang ji le shr jye da tsz da bei e mi two fwo.

NA MO AMITA BUDDHA

(Recite while circumambulating.)

南無阿彌陀佛

(持名繞念)

Na mwo e mi two fwo

Dedication of Merit for Pure Land

WE VOW THEY WILL BE BORN IN THE WESTERN PURE LAND,

願生西方淨土中，

Ywan sheng syi fang jing du jung.

WITH THE NINE GRADES OF LOTUS FLOWERS AS PARENTS,

九品蓮華為父母，

Jyou pin lyan hwa wei fu mu.

WHEN THE FLOWERS OPEN, THEY WILL SEE THE BUDDHA AND
BECOME ENLIGHTENED TO THE UNPRODUCED,

華開見佛悟無生，

Hwa kai jyan fwo wu wu sheng.

AND IRREVERSIBLE BODHISATTVAS WILL BE THEIR COMPANIONS.

不退菩薩為伴侶。

Bu twei pu sa wei ban lyu.

ALL BUDDHAS OF THE TEN DIRECTIONS AND THE THREE PERIODS
OF TIME.

十方三世一切佛，

Shr fang san shr yi chye fwo.

ALL BODHISATTVAS, MAHASATTVAS.

一切菩薩摩訶薩，

Yi chye pu sa mwo he sa.

MAHA PRAJNA PARAMITA!

摩訶般若波羅蜜。

Mwo he bwo re bwo lwo mi.