

HUMANISTIC BUDDHISM  
MONASTIC LIFE PROGRAM



CHANTING BOOK



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wǎn kè chéng xù  
晚 課 程 序

**EVENING CHANTING SERVICE**

sān chēng  
三 稱

**TRIPLE INVOCATION**

ná mó běn shī shì jiā móu ní fó  
南 無 本 師 釋 迦 牟 尼 佛

Homage to Our Original Teacher Śākyamuni Buddha! ( Repeat three times )

kāi jīng jì  
開 經 偈

**VERSE FOR RECITING THE SŪTRAS**

wú shàng shèn shēn wēi miào fǎ  
無 上 甚 深 微 妙 法

The most supreme, profound and sublime Dharma,

bǎi qiān wàn jié nán zāo yù  
百 千 萬 劫 難 遭 遇

Difficult to encounter in a trillion eons,

wǒ jīn jiàn wén dé shòu chí  
我 今 見 聞 得 受 持

Now, I have seen, heard and received it,

yuàn jiě rú lái zhēn shí yì  
願 解 如 來 真 實 義

And vow to understand the Thus Come One's true intention.

bō rè bō luò mì duō xīn jīng  
般 若 波 羅 密 多 心 經

HEART OF THE PERFECTION OF WISDOM SŪTRA

(PRAJÑĀPĀRAMITĀ-HṚDAYA SŪTRA)

bō rè bō luò mì duō xīn jīng  
般 若 波 羅 密 多 心 經

Heart of the Perfection of Wisdom (Prajñāpāramitā Hṛdaya) Sūtra:

guān zì zài pú sà xíng shēn  
觀 自 在 菩 薩 行 深

Avalokiteśvara Bodhisattva, while practicing the profound

bō rè bō luò mì duō shí zhào jiàn wǔ yùn  
般 若 波 羅 密 多 時 照 見 五 蘊

Prajñāpāramitā, looked down into the five aggregates

jiē kōng dù yī qiē kǔ è  
皆 空 度 一 切 苦 厄

and saw them as all empty, thus transcending all ills and suffering.

shě lì zǐ sè bú yì kōng kōng bú yì sè  
舍 利 子 色 不 異 空 空 不 異 色

Śāriputra! Form is not other than emptiness, emptiness is not other than form;

sè jí shì kōng kōng jí shì sè  
色 即 是 空 空 即 是 色

form is just emptiness, emptiness is just form;

shòu xiǎng xíng shí yì fù rú shì  
受 想 行 識 亦 復 如 是

and so too for sensation, perception, volition and cognition.

shě lì zǐ shì zhū fǎ kōng xiāng  
舍 利 子 是 諸 法 空 相

Śāriputra! All dharmas are the characteristic of emptiness,

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bú shēng bú miè bú gòu bú jìng  
不 生 不 滅 不 垢 不 淨

neither arisen nor ceased, neither tainted nor pure,

bú zēng bú jiǎn shì gù kōng zhōng  
不 增 不 減 是 故 空 中

neither augmented nor diminished. Therefore, in emptiness, there is

wú sè wú shòu xiǎng xíng shí  
無 色 無 受 想 行 識

no form, sensation, perception, volition or cognition;

wú yǎn ěr bí shé shēn yì  
無 眼 耳 鼻 舌 身 意

no eye, ear, nose, tongue, body or mind;

wú sè shēng xiāng wèi chù fǎ  
無 色 聲 香 味 觸 法

No form, sound, smell, taste, touchable or object of mind;

wú yǎn jiè nǎi zhì wú yì shí jiè  
無 眼 界 乃 至 無 意 識 界

no range of the eye, up to, no range of mental cognition;

wú wú míng yì wú wú míng jìn nǎi zhì  
無 無 明 亦 無 無 明 盡 乃 至

no ignorance and no extinction of ignorance, up to,

wú lǎo sǐ yì wú lǎo sǐ jìn  
無 老 死 亦 無 老 死 盡

no aging and death and no extinction of aging and death;

wú kǔ jí miè dào wú zhì yì wú dé  
無 苦 集 滅 道 無 智 亦 無 得

no dissatisfaction, origination, cessation or path; no wisdom and also no attainment.

yǐ wú suǒ dé gù pú tí sà duǒ  
以 無 所 得 故 菩 提 薩 埵

From the absence of attainment, the bodhisattvas,

yī bō rè bō luó mì duō gù  
依 般 若 波 羅 密 多 故

from having relied on Perfection of Wisdom (Prajñāpāramitā),

xīn wú guà ài wú guà ài gù  
心 無 罣 礙 無 罣 礙 故

have no mental obstructions; because they have no obstructions,

wú yǒu kǒng bù yuǎn lí diān dǎo mèng xiǎng jiū jìng niè pán  
無 有 恐 怖 遠 離 顛 倒 夢 想 究 竟 涅 槃

they have no fear or terror; they are far removed from inverted views and delusions,  
and ultimately reach nirvāṇa.

sān shì zhū fó yī bō rè bō luó mì duō gù  
三 世 諸 佛 依 般 若 波 羅 密 多 故

All the Buddhas of the past, present and future, from having relied on Perfection of  
Wisdom (Prajñāpāramitā),

dé ā nòu duō luó sān miǎo sān pú tí  
得 阿 耨 多 羅 三 藐 三 菩 提

attain unsurpassed, right and full awakening (anuttarā samyak saṃbodhi).

gù zhī bō rè bō luó mì duō  
故 知 般 若 波 羅 密 多

Therefore, know that the Perfection of Wisdom (Prajñāpāramitā)

shì dà shén zhòu shì dà míng zhòu  
是 大 神 咒 是 大 明 咒

is the great spiritual mantra, the knowledge mantra,

shì wú shàng zhòu shì wú děng děng zhòu  
是 無 上 咒 是 無 等 等 咒

the unexcelled mantra, the unequalled mantra,

néng chú yī qiē kǔ zhēn shí bú xū  
能 除 一 切 苦 真 實 不 虛

that is able to eliminate all suffering. It is true and not deceptive.

gù shuō bō rè bō luó mì duō zhòu jí shuō zhòu yuē  
故 說 般 若 波 羅 密 多 咒 即 說 咒 曰

Thus the Perfection of Wisdom (Prajñāpāramitā) mantra is to be invoked thus:

jiē dì jiē dì bō luó jiē dì bō luó sēng jiē dì pú tí sà pó hē  
揭諦揭諦波羅揭諦波羅僧揭諦菩提薩婆訶  
Go! (*Gate!*) Go! (*Gate!*) Go beyond! (*Pāragate!*)  
Go completely beyond! (*Pārasaṃgate!*) Awakening! (*Bodhi!*) Hail! (*Svāhā!*)

sān guī yī  
三 皈 依

### THREE REFUGES

zì guī yī fó dāng yuàn zhòng shēng  
自 皈 依 佛 當 願 眾 生

I go to the Buddha for refuge, vowing that all sentient beings,

tǐ jiě dà dào fā wú shàng xīn  
體 解 大 道 發 無 上 心

Shall realize the great path, and aspire to the supreme state of mind.

zì guī yī fǎ dāng yuàn zhòng shēng  
自 皈 依 法 當 願 眾 生

I go to the Dharma for refuge, vowing that all sentient beings,

shēn rù jīng zàng zhì huì rú hǎi  
深 入 經 藏 智 慧 如 海

Shall deeply enter the collection of teachings, and attain wisdom like the ocean.

zì guī yī sēng dāng yuàn zhòng shēng  
自 皈 依 僧 當 願 眾 生

I go to the Saṃgha for refuge, vowing that all sentient beings,

tǒng lǐ dà zhòng yī qiē wú ài  
統 理 大 眾 一 切 無 礙

Shall lead the community, in harmony without any hindrance.

huí xiàng  
迴 向

## DEDICATION OF MERIT

cí bēi xǐ shě piàn fǎ jiè  
慈 悲 喜 捨 遍 法 界

May love, compassion, joy and equanimity pervade the dharma realm;

xī fú jié yuán lì rén tiān  
惜 福 結 緣 利 人 天

May we cherish merit and form affinities, to benefit heaven and earth;

chán jìng jiè hàng píng děng rěn  
禪 淨 戒 行 平 等 忍

May we practice of Chan, Pure Land and precepts, with equality and tolerance;

cán kuì gǎn ēn dà yuàn xīn  
慚 愧 感 恩 大 願 心

With a sense of shame and gratitude, and a heart of great vows.

zhāi táng chéng xù  
齋 堂 程 序

MEALTIME CHANTING SERVICE

gòng yǎng zhòu  
供 養 咒

MEAL OFFERING VERSE

gòng yǎng qīng jìng fǎ shēn pí lú zhē nà fó  
供 養 清 淨 法 身 毘 盧 遮 那 佛

We make offerings to the pure Dharma body, Vairocana Buddha,

yuán mǎn bào shēn lú shě nà fó  
圓 滿 報 身 盧 舍 那 佛

To the complete and perfect enjoyment body, Rocana Buddha,

qiān bǎi yì huà shēn shì jiā móu ní fó  
千 百 億 化 身 釋 迦 牟 尼 佛

To the trillion manifestation bodies, Śākyamuni Buddha,

jí lè shì jiè ā mí tuó fó  
極 樂 世 界 阿 彌 陀 佛

To Amitābha Buddha of the Land of Ultimate Bliss,

dāng lái xià shēng mí lè zūn fó  
當 來 下 生 彌 勒 尊 佛

To Honored Maitreya, the future Buddha to come,

shí fāng sān shì yī qiē zhū fó  
十 方 三 世 一 切 諸 佛

To all the Buddhas of all time and space;

dà zhì wén shū shī lì pú sà  
大 智 文 殊 師 利 菩 薩

To Mañjuśrī, the Bodhisattva of great wisdom,

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dà háng pǔ xiàn pú sà  
大 行 普 賢 菩 薩

To Samantabhadra, the Bodhisattva of great deeds,

dà bēi guān shì yīn pú sà  
大 悲 觀 世 音 菩 薩

To Avalokiteśvara, the Bodhisattva of great compassion,

dà yuàn dì zàng wáng pú sà  
大 願 地 藏 王 菩 薩

To Ksitigarbha, the Bodhisattva of great aspiration,

zhū zūn pú sà mó hē sà mó hē bān ruò bō luó mì  
諸 尊 菩 薩 摩 訶 薩 摩 訶 般 若 波 羅 蜜

To all the great Bodhisattva Mahāsattvas; Mahāprajñāpāramitā!

zǎo zhāi  
早 齋

### BREAKFAST

zhōu yǒu shí lì ráo yì xíng rén  
粥 有 十 利 饒 益 行 人

Porridge is considered conducive to ten benefits

guǒ bào wú biān jiū jìng cháng lè  
果 報 無 邊 究 竟 常 樂

The resulting retribution is immeasurable, the ultimate, eternal happiness (nirvāṇa).

wǔ zhāi  
午 齋

### LUNCH

sān dé liù wèi gòng fó jí sēng  
三 德 六 味 供 佛 及 僧

Food prepared with three qualities and six flavors are offered to the Buddha and Saṅgha,

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fǎ jiè yǒu qíng pǔ tóng gòng yǎng  
法 界 有 情 普 同 供 養

All beings in the Dharma Realm make a universal offering together.

ruò fàn shí shí dāng yuàn zhòng shēng  
若 飯 食 時 當 願 眾 生

When we eat the meal, we vow that all beings,

chán yuè wéi shí fǎ xǐ chōng mǎn  
禪 悅 爲 食 法 喜 充 滿

May feast on the bliss of dhyāna, and be filled with the joy of the Dharma.

sēng bá  
僧 跋

VERSE OF MINDFULNESS

*(Only chanted by the rector)*

fó zhì dì zǐ shí cún wǔ guān  
佛 制 弟 子 食 存 五 觀

The Buddha ruled that his disciples observe the five contemplations while eating;

sàn xīn zá huà xìn shī nán xiāo  
散 心 雜 話 信 施 難 消

If the mind is scattered and one speaks without purpose,

The offerings of the faithful are difficult to digest;

dà zhòng wén qìng shēng gè zhèng niàn  
大 眾 聞 磬 聲 各 正 念

When the assembly hears the sound of the bell, they arise right mindfulness.

*(All together)*

ā mí tuó fó  
阿 彌 陀 佛

Amitābha Buddha!

wǔ guān  
五 觀

THE FIVE MEALTIME CONTEMPLATIONS

- jì gōng duō shǎo liàng bǐ lái chù  
1. 計 功 多 少 量 彼 來 處

Consider the effort involved, weigh up its sources.

- cǔn jǐ dé háng quán quē yīng gòng  
2. 忖 己 德 行 全 缺 應 供

Reflect upon one's own virtues as worthy or not to receive the offering.

- fáng xīn lí guò tān děng wéi zōng  
3. 防 心 離 過 貪 等 爲 宗

Guard the mind against faults, greed, etc. in particular.

- zhèng shì liáng yào wéi liáo xíng kū  
4. 正 事 良 藥 爲 療 形 枯

The correct action is good medicine, in order to treat physical emaciation.

- wéi chéng dào yè yīng shòu cǐ shí  
5. 爲 成 道 業 應 受 此 食

In order to accomplish the path, one should accept this food.

huí xiàng  
回 向

DEDICATION OF MERIT

sà duō nán sān miǎo sān pú tuó jù zhī nán dá zhī tā  
薩 多 喃 三 藐 三 菩 陀 俱 胝 喃 怛 胝 他  
Homage to the Seven Myriads of Fully Awakened Ones! It goes thus:

ǎn zhé lì zhǔ lì zhǔn tí sà pó hē  
唵 折 利 主 利 準 提 薩 婆 訶  
“Om! To the mover, the destroyer, Cundi! Hail!”

suǒ wèi bù shī zhě bì huò qí lì yì  
所 謂 布 施 者 必 獲 其 利 益  
Behold, the donors will certainly receive their merit,

ruò wéi lè gù shī hòu bì dé ān lè  
若 爲 樂 故 施 後 必 得 安 樂  
Giving for the sake of happiness, one will be awarded with inner peace,

fàn shí yǐ qì dāng yuàn zhòng shēng  
飯 食 已 訖 當 願 眾 生  
Now the meal has been completed, we vow that all sentient beings,

suǒ zuò jiē bàn jù zhū fó fǎ  
所 作 皆 辦 俱 諸 佛 法  
Complete all that is to be done, becoming endowed with the Buddha Dharma.

ā mí tuó fó jìng tǔ fǎ huì  
阿 彌 陀 佛 淨 土 法 會

## AMITĀBHA PURE LAND DHARMA SERVICE

lián chí hǎi huì sān chēng  
蓮 池 海 會 三 稱

### TRIPLE INVOCATION TO THE LOTUS ASSEMBLY

ná mó lián chí hǎi huì fó pú sà  
南 無 蓮 池 海 會 佛 菩 薩

Homage to the Lotus Pond Assembly of Buddhas and Bodhisattvas. *(Repeat three times)*

fó shuō ā mí tuó jīng  
佛 說 阿 彌 陀 經

### AMITĀBHA SŪTRA SPOKEN BY THE BUDDHA

yáo qín sān zàng fǎ shī jiū mó luó shén yì  
姚 秦 三 藏 法 師 鳩 摩 羅 什 譯

*Translated by Late Jin Tripiṭakācārya Kumārajīva*

*English Translation by Bhikṣu Hengshou Dharmamitra*

fó shuō ā mí tuó jīng

佛 說 阿 彌 陀 經

Amitābha Sūtra Spoken by the Buddha

rú shì wǒ wén yī shí fó zài shě wèi guó qǐ shù jǐ gū dú yuán  
如 是 我 聞 。 一 時 佛 在 舍 衛 國 ， 祇 樹 給 孤 獨 園 。

Thus I have heard. At one time, the Buddha dwelt in the state of Śrāvastī, in the Jeta Grove, in the Garden of the Benefactor of Orphans and the Solitary (Anathapiṇḍada),

yǔ dà bǐ qiū sēng qiān èr bǎi wǔ shí rén jù jiē shì dà ā luó hàn  
與 大 比 丘 僧 ， 千 二 百 五 十 人 俱 ， 皆 是 大 阿 羅 漢 ，

together with the Saṅgha of great bhikṣus numbering twelve hundred fifty in all.

They were all great arhats,

zhòng suǒ zhī shí    zháng lǎo shě lì fú    mó hē mù jiān lián    mó hē jiā shè  
眾 所 知 識： 長 老 舍 利 弗、 摩 訶 目 犍 連、 摩 訶 迦 葉、  
known and recognized by the multitude. Among them were the elders Śāriputra,  
Mahāmaudgalyāyana, Mahākāśyapa,

mó hē jiā zhān yán    mó hē jù xī luó    lí pó duō    zhōu lì pán tuó qié  
摩 訶 迦 旃 延、 摩 訶 俱 絺 羅、 離 婆 多、 周 利 槃 陀 伽、  
Mahākātyāyana, Mahākauṣṭhila, Revata, Śuddhipaṃthaka,

nán tuó    ā nán tuó    luó hóu luó    jiāo fàn bō tí    bīn tóu lú pō luó duò  
難 陀、 阿 難 陀、 羅 侯 羅、 憍 梵 波 提、 賓 頭 盧 頗 羅 墮、  
Nanda, Ānanda, Rāhula, Gavāṃpati, Piṇḍola-bhāradvāja,

jiā liú tuó yí    mó hē jié bīn nà    bó jū luó    ā nà lóu tuó  
迦 留 陀 夷、 摩 訶 劫 賓 那、 薄 拘 羅、 阿 那 樓 駄、  
Kālodāyin, Mahākapphiṇa, Bakkula, Aniruddha,

rú shì děng zhū dà dì zǐ    bìng zhū pú sà mó hē sà  
如 是 等 諸 大 弟 子。 并 諸 菩 薩 摩 訶 薩：  
and other great disciples such as these. They were joined by the Bodhisattvas,  
Mahāsattvas,

wén shū shī lì fǎ wáng zǐ    ā yì duō pú sà    qián tuó hē tí pú sà  
文 殊 師 利 法 王 子、 阿 逸 多 菩 薩、 乾 陀 訶 提 菩 薩、  
including the Dharma prince Mañjuśrī, Ajita Bodhisattva, Gandhahastin Bodhisattva,

cháng jīng jìn pú sà    yǔ rú shì děng zhū dà pú sà  
常 精 進 菩 薩， 與 如 是 等 諸 大 菩 薩。  
Nityodyukta Bodhisattva, and other great bodhisattvas such as these.

jí shì tí huán yīn děng    wú liàng zhū tiān dà zhòng jù  
及 釋 提 桓 因 等， 無 量 諸 天 大 眾 俱。  
They were accompanied as well by Śakra Devānām Indra and others, a great  
multitude of countless gods.

ěr shí    fó gào zháng lǎo shě lì fú    cóng shì xī fāng    guò shí wàn yì fó tǔ  
爾 時， 佛 告 長 老 舍 利 弗：「 從 是 西 方， 過 十 萬 億 佛 土，  
At that time, the Buddha told the elder Śāriputra, "Proceeding from here towards the  
West, beyond ten myriads of koṭis of buddhalands,

yǒu shì jiè míng yuē jí lè qí tǔ yǒu fó hào ā mí tuó jīn xiàn zài shuō fǎ  
有世界名曰極樂，其土有佛，號阿彌陀，今現在說法。  
there is a world known as Ultimate Bliss. In that land, there is a buddha named  
Amitābha who is right now teaching the Dharma.

shě lì fú bǐ tǔ hé gù míng wéi jí lè  
「舍利弗，彼土何故名為極樂？」  
Śāriputra, why is that land known as Ultimate Bliss?

qí guó zhòng shēng wú yǒu zhòng kǔ dàn shòu zhū lè gù míng jí lè  
其國眾生，無有眾苦，但受諸樂，故名極樂。  
It is because the beings in that country are free of the many sufferings and experience  
only every bliss that it is known as Ultimate Bliss.

yòu shě lì fú jí lè guó tǔ qī chòng lán shǔn qī chòng luó wǎng  
「又舍利弗。極樂國土，七重欄楯，七重羅網，  
Moreover, Śāriputra, the Land of Ultimate Bliss is surrounded all around by seven  
tiers of balustrades, seven arrays of netting,

qī chòng háng shù jiē shì sì bǎo zhōu zā wéi rào shì gù bǐ guó míng wéi jí lè  
七重行樹，皆是四寶周匝圍繞，是故彼國名為極樂。  
and seven rows of trees, all formed from the four kinds of jewels. Because of this, that  
land is known as Ultimate Bliss.

yòu shě lì fú jí lè guó tǔ yǒu qī bǎo chí bā gōng dé shuǐ  
「又舍利弗。極樂國土，有七寶池，八功德水，  
“Moreover, Śāriputra, the Land of Ultimate Bliss has pools made from the seven  
jewels filled with the waters possessed of eight qualities.

chōng mǎn qí zhōng chí dǐ chún yǐ jīn shā bù dì sì biān jiē dào  
充滿其中，池底純以金沙布地。四邊階道，  
The bottoms of the pools are lined entirely with sands of gold. The steps and  
pathways along the four sides

jīn yín liú lí lí hé chéng shàng yǒu lóu gé  
金、銀、琉璃、璃合成。上有樓閣，  
are composed of gold, silver, lapis lazuli, and crystal. Above are storied pavilions

yì yǐ jīn yín liú lí bō lí chē qú chì zhū mǎ nǎo ér yǎn shì zhī  
亦以金、銀、琉璃、玻璃、硨磲、赤珠、瑪瑙而嚴飾之。

which themselves are adorned with gold, silver, lapis lazuli, crystal, mother-of-pearl, red pearls, and carnelian.

chí zhōng lián huā dà rú chē lún qīng sè qīng guāng huáng sè huáng guāng  
池中蓮花大如車輪，青色青光、黃色黃光、  
The lotus blossoms in these pools are as large as carriage wheels, are blue colored, emitting blue light, yellow colored, emitting yellow light,

chì sè chì guāng bái sè bái guāng wēi miào xiāng jié  
赤色赤光、白色白光，微妙香潔。」  
red colored, emitting red light, white colored, emitting white light, and are delicately marvelous, fragrant, and pristine.

shě lì fú jí lè guó tǔ chéng jiù rú shì gōng dé zhuāng yǎn  
「舍利弗。極樂國土，成就如是功德莊嚴。」  
Śāriputra, the Land of Ultimate Bliss is perfectly complete in its adornment with such meritorious qualities.

yòu shě lì fú bǐ fó guó tǔ cháng zuò tiān yuè huáng jīn wéi dì  
「又舍利弗。彼佛國土，常作天樂。黃金為地。」  
“Moreover, Śāriputra, that buddha’s land constantly creates celestial music. Its ground is made of yellow gold.

zhòu yè liù shí yǔ tiān màn tuó luó huá qí tǔ zhòng shēng  
晝夜六時，雨天曼陀羅華。其土眾生，  
In the six periods of the day and night, the heavens rain down mādārava blossoms. The beings in that country

cháng yǐ qīng dàn gè yǐ yī jiē shèng zhòng miào huá gòng yǎng tā fāng  
常以清旦，各以衣祴盛眾妙華，供養他方  
always set out in the early morning with robes full of the many wonderful blossoms,

shí wàn yì fó jí yǐ shí shí huan dào běn guó fàn shí jīng xíng  
十萬億佛，即以食時，還到本國，飯食經行。」  
making offerings then to the tens of myriads of koṭis of buddhas of the other regions. Then, at mealtime, they straightaway return to their own country and, having eaten, they proceed to walk about.

shě lì fú jí lè guó tǔ chéng jiù rú shì gōng dé zhuāng yǎn

「舍利弗。極樂國土，成就如是功德莊嚴。」

Śāriputra, the Land of Ultimate Bliss is perfectly complete in its adornment with such meritorious qualities.

fù cì shě lì fú bǐ guó cháng yǒu zhòng zhòng qí miào zá sè zhī niǎo

復次舍利弗：「彼國常有種種奇妙雜色之鳥：

“Moreover, Śāriputra, that land always has all kinds of rare and wonderful varicolored birds :

bái hè kǒng què yīng wǔ shě lì jiā líng pín qiē gòng mìng zhī niǎo

白鶴、孔雀、鸚鵡、舍利、迦陵頻伽、共命之鳥。

white cranes, peacocks, parrots, śāris, kalaviṅkas, and birds with conjoined bodies.

shì zhū zhòng niǎo zhòu yè liù shí chū hé yǎ yīn qí yīn yǎn chàng wǔ gēn

是諸眾鳥，晝夜六時，出和雅音。其音演暢五根、

Throughout the six periods of the day and night, all of these many sorts of birds sing with exquisite harmonizing voices. Their singing extols the five roots,

wǔ lì qī pú tí fēn bā shèng dào fēn rú shì děng fǎ

五力、七菩提分、八聖道分，如是等法。

the five powers, the seven limbs of enlightenment, the eight-fold path of the Āryas, and other dharma such as these.

qí tǔ zhòng shēng wén shì yīn yǐ jiē xī niàn fó niàn fǎ niàn sēng

其土眾生，聞是音已，皆悉念佛、念法、念僧。」

When the beings of that land hear this singing, they all become mindful of the Buddha, mindful of the Dharma, and mindful of the Saṅgha.

shě lì fú rǔ wù wèi cǐ niǎo shí shì zuì bào suǒ shēng suǒ yǐ zhě hé

「舍利弗。汝勿謂此鳥，實是罪報所生，所以者何？

“Śāriputra, you must not think that these birds are really such as are born on account of karmic offenses. Why not?

bǐ fó guó tǔ wú sān è dào shě lì fú qí fó guó tǔ

彼佛國土，無三惡道。舍利弗。其佛國土，

That buddha's land is free of the three wretched destinies. Śāriputra, that buddha's land

shàng wú è dào zhī míng hé kuàng yǒu shí shì zhū zhòng niǎo  
尚 無 惡 道 之 名 ， 何 況 有 實 。 是 諸 眾 鳥 ，

does not even have the names of the three wretched destinies. How much the less  
could they actually exist there. All of these different sorts of birds

jiē shì ā mí tuó fó yù lìng fǎ yīn xuān liú biàn huà suǒ zuò  
皆 是 阿 彌 陀 佛 ， 欲 令 法 音 宣 流 ， 變 化 所 作 。 」

are transformationally created by Amitābha Buddha out of his wish to cause the  
sounds of Dharma to be proclaimed and spread about.

shě lì fú bǐ fó guó tǔ wēi fēng chuī dòng zhū bǎo háng shù  
「 舍 利 弗 。 彼 佛 國 土 ， 微 風 吹 動 諸 寶 行 樹 ，

“Śāriputra, a gentle breeze blows in that Buddha’s land producing movement in the  
rows of jeweled trees

jí bǎo luó wǎng chū wēi miào yīn pì rú bǎi qiān zhòng yuè tóng shí jù zuò  
及 寶 羅 網 ， 出 微 妙 音 ， 譬 如 百 千 種 樂 ， 同 時 俱 作 。

and in the curtains of jeweled netting, thus causing them to emanate subtle and  
wonderful sounds comparable to a hundred thousand different kinds of music, all  
played simultaneously.

wén shì yīn zhě zì rán jiē shēng niàn fó niàn fǎ niàn sēng zhī xīn  
聞 是 音 者 ， 自 然 皆 生 念 佛 、 念 法 、 念 僧 之 心 。 」

All who hear these sounds naturally develop thoughts imbued with mindfulness of  
the Buddha, mindfulness of the Dharma, and mindfulness of the Saṅgha.

shě lì fú qí fó guó tǔ chéng jiù rú shì gōng dé zhuāng yǎn  
「 舍 利 弗 。 其 佛 國 土 ， 成 就 如 是 功 德 莊 嚴 。 」

“Śāriputra, the Land of Ultimate Bliss is perfectly complete in its adornment with  
such meritorious qualities.

shě lì fú yū rǔ yì yún hé bǐ fó hé gù hào ā mí tuó  
「 舍 利 弗 。 於 汝 意 云 何 ？ 彼 佛 何 故 號 阿 彌 陀 ？ 」

“Śāriputra, what do you think? Why is that Buddha called ‘Amitābha’?

shě lì fú bǐ fó guāng míng wú liàng zhào shí fāng guó  
「 舍 利 弗 。 彼 佛 光 明 無 量 ， 照 十 方 國 ，

“Śāriputra, the light of that buddha is immeasurable and unimpededly illuminates

wú suǒ zhàng ài shì gù hào wéi ā mí tuó

無 所 障 礙， 是 故 號 為 阿 彌 陀。」

the lands of the ten directions. It is for this reason that he is called 'Amitābha.'

yòu shě lì fú bǐ fó shòu mìng jí qí rén mín wú liàng wú biān

「 又 舍 利 弗。 彼 佛 壽 命， 及 其 人 民， 無 量 無 邊

“Moreover, Śāriputra, that buddha's lifespan as well as that of his people extends for an immeasurable and boundless

ā sēng qǐ jié gù míng ā mí tuó

阿 僧 祇 劫， 故 名 阿 彌 陀。」

number of kalpas. It is for this reason, too, that he is called 'Amitābha.'

shě lì fú ā mí tuó fó chéng fó yǐ lái yū jīn shí jié

「 舍 利 弗。 阿 彌 陀 佛 成 佛 已 來， 於 今 十 劫。」

“Śāriputra, it has already been ten kalpas since Amitābha Buddha realized buddhahood.

yòu shě lì fú bǐ fó yǒu wú liàng wú biān shēng wén dì zǐ jiē ā luó hàn

「 又 舍 利 弗。 彼 佛 有 無 量 無 邊 聲 聞 弟 子， 皆 阿 羅 漢，

Moreover, Śāriputra, that buddha has an immeasurable and boundless number of Hearer disciples, all of whom are arhats.

fēi shì suàn shù zhī suǒ néng zhī zhū pú sà zhòng yì fù rú shì

非 是 算 數 之 所 能 知。 諸 菩 薩 眾， 亦 復 如 是。」

Their number is incalculable. So, too, it is in the case of the Bodhisattvas.

shě lì fú bǐ fó guó tǔ chéng jiù rú shì gōng dé zhuāng yǎn

「 舍 利 弗。 彼 佛 國 土， 成 就 如 是 功 德 莊 嚴。」

Śāriputra, the Land of Ultimate Bliss is perfectly complete in its adornment with such meritorious qualities.

yòu shě lì fú jí lè guó tǔ zhòng shēng shēng zhě jiē shì ā bǐ bá zhì

「 又 舍 利 弗。 極 樂 國 土， 眾 生 生 者， 皆 是 阿 鞞 跋 致，

“Moreover, Śāriputra, the beings born in the Land of Ultimate Bliss are all avaiivartika.

qí zhōng duō yǒu yī shēng bǔ chū qí shù shèn duō fēi shì suàn shù

其 中 多 有 一 生 補 處， 其 數 甚 多， 非 是 算 數

Among them, there are many who abide in the station of the last life prior to buddhahood. Their number is extremely many. It is such as is incalculable.

suǒ néng zhī zhī dàn kě yǐ wú liàng wú biān ā sēng qǐ shuō  
所 能 知 之， 但 可 以 無 量 無 邊 阿 僧 祇 說。」

It could only be described by speaking of it for immeasurable and boundless  
asaṃkhyeyas of kalpas.

shě lì fú zhòng shēng wén zhě yìng dāng fā yuàn yuàn shēng bǐ guó  
「舍 利 弗。 眾 生 聞 者， 應 當 發 願， 願 生 彼 國，  
“Śāriputra, beings who hear this should make a vow, vowing to be born in that land.

suǒ yǐ zhě hé dé yǔ rú shì zhū shàng shàn rén jù huì yī chū  
所 以 者 何？ 得 與 如 是 諸 上 善 人 俱 會 一 處。」

Why? They will thereby succeed in joining together in a single place with such  
supremely good people.

shě lì fú bú kě yǐ shǎo shàn gēn fú dé yīn yuán dé shēng bǐ guó  
「舍 利 弗。 不 可 以 少 善 根 福 德 因 緣， 得 生 彼 國。」  
Śāriputra, one cannot succeed in being born in that country through the causes and  
conditions formed by only minor roots of goodness and merit.

shě lì fú ruò yǒu shàn nán zǐ shàn nǚ rén wén shuō ā mí tuó fó  
「舍 利 弗。 若 有 善 男 子 善 女 人， 聞 說 阿 彌 陀 佛，  
“Śāriputra, if there is a son or daughter of good family who hears the name of  
‘Amitābha’ spoken

zhí chí míng hào ruò yī rì ruò èr rì ruò sān rì ruò sì rì  
執 持 名 號， 若 一 日、 若 二 日， 若 三 日， 若 四 日，  
and who then upholds his name, whether for one day, two days, three days, four  
days,

ruò wǔ rì ruò liù rì ruò qī rì yī xīn bú luàn qí rén lín mìng zhōng shí  
若 五 日， 若 六 日， 若 七 日， 一 心 不 亂， 其 人 臨 命 終 時，  
five days, six days, or seven days, doing so in a single-minded and undistracted  
manner—when such a person draws near to the end of life,

ā mí tuó fó yǔ zhū shèng zhòng xiàn zài qí qián shì rén zhōng shí  
阿 彌 陀 佛， 與 諸 聖 眾， 現 在 其 前。 是 人 終 時，  
Amitābha and the assembly of the Āryas will manifest before him. When this person  
reaches the end,

xīn bú diān dǎo jí dé wǎng shēng ā mí tuó fó jí lè guó tǔ  
心不顛倒，即得往生阿彌陀佛極樂國土。」

his mind will not become affected by inverted views and he will straightaway  
succeed in being reborn in Amitābha Buddha's Land of Ultimate Bliss.

shě lì fú wǒ jiàn shì lì gù shuō cǐ yán ruò yǒu zhòng shēng  
「舍利弗。我見是利，故說此言。若有眾生，  
“Śāriputra, it is because I have seen the benefit in this that I speak these words: If  
there be a being

wén shì shuō zhě yīng dāng fā yuàn shēng bǐ guó tǔ  
聞是說者，應當發願，生彼國土。」  
who hears this teaching, he should make the vow to be reborn in that country.

shě lì fú rú wǒ jīn zhě zàn tàn ā mí tuó fó bú kě sī yì gōng dé zhī lì  
「舍利弗。如我今者，讚歎阿彌陀佛，不可思議功德之利。  
“Śāriputra, just as I now praise the inconceivable and ineffable meritorious qualities  
of Amitābha Buddha,

dōng fāng yì yǒu ā chù bǐ fó xū mí xiāng fó dà xū mí fó  
東方亦有阿閼鞞佛、須彌相佛、大須彌佛、  
so too in the East do Akṣobhya Buddha, Sumeru Signs Buddha, Great Sumeru  
Buddha,

xū mí guāng fó miào yīn fó rú shì děng héng hé shā shù zhū fó  
須彌光佛、妙音佛，如是等恆河沙數諸佛，  
Sumeru Light Buddha, Sublime Sound Buddha, and other buddhas such as these as  
numerous as the Ganges' sands.

gè yú qí guó chū guǎng cháng shé xiāng biàn fù sān qiān dà qiān shì jiè  
各於其國，出廣長舌相，遍覆三千大千世界，  
Each in his own country displays the mark of the broad and long tongue, causes it to  
cover the worlds of the entire great trichiliocosm,

shuō chéng shí yán rǔ děng zhòng shēng dāng xìn shì chēng zàn  
說誠實言：『汝等眾生，當信是稱讚  
and then states the trustworthy and genuine words, 'You beings should have faith

bú kě sī yì gōng dé yī qiē zhū fó suǒ hù niàn jīng  
不可思議 功德一切諸佛所護念經。』』

in this sūtra praising inconceivable and ineffable meritorious qualities, this sūtra of which all buddhas are protective and mindful.'

shě lì fú nán fāng shì jiè yǒu rì yuè dēng fó míng wén guāng fó  
「舍利弗。南方世界，有日月燈佛、名聞光佛、  
“Śāriputra, in the worlds to the South, there are Sun and Moon Lamp Buddha,  
Famous Light Buddha,

dà yàn jiān fó xū mí dēng fó wú liàng jīng jìn fó  
大焰肩佛、須彌燈佛、無量精進佛，  
Great Blazing Shoulders Buddha, Sumeru Lamp Buddha, Immeasurable Vigor  
Buddha,

rú shì děng héng hé shā shù zhū fó  
如是等恆河沙數諸佛，  
and other buddhas such as these as numerous as the Ganges' sands.

gè yú qí guó chū guǎng cháng shé xiāng biàn fù sān qiān dà qiān shì jiè  
各於其國，出廣長舌相，遍覆三千大千世界，  
Each in his own country displays the mark of the broad and long tongue, causes it to  
cover the worlds of the entire great trichiliocosm,

shuō chéng shí yán rǔ děng zhòng shēng dāng xìn shì chēng zàn  
說誠實言：『汝等眾生，當信是稱讚  
and then states the trustworthy and genuine words, 'You beings should have faith

bú kě sī yì gōng dé yī qiē zhū fó suǒ hù niàn jīng  
不可思議功德一切諸佛所護念經。』』  
in this sūtra praising inconceivable and ineffable meritorious qualities, this sūtra of which all buddhas are protective and mindful.'

shě lì fú xī fāng shì jiè yǒu wú liàng shòu fó wú liàng xiāng fó  
「舍利弗。西方世界，有無量壽佛、無量相佛、  
“Śāriputra, in the worlds to the West, there are Immeasurable Life Buddha,  
Immeasurable Signs Buddha,

wú liàng chuàng fó dà guāng fó dà míng fó bǎo xiāng fó  
無量幢佛、大光佛、大明佛、寶相佛、

Immeasurable Banner Buddha, Great Light Buddha, Great Brilliance Buddha,  
Precious Signs Buddha,

jìng guāng fó rú shì děng héng hé shā shù zhū fó  
淨光佛，如是等恆河沙數諸佛，

Pure Light Buddha, and other buddhas such as these as numerous as the Ganges'  
sands.

gè yú qí guó chū guǎng cháng shé xiāng biàn fù sān qiān dà qiān shì jiè  
各於其國，出廣長舌相，遍覆三千大千世界，

Each in his own country displays the mark of the broad and long tongue, causes it to  
cover the worlds of the entire great trichiliocosm,

shuō chéng shí yán rǔ děng zhòng shēng dāng xìn shì chēng zàn  
說誠實言：『汝等眾生，當信是稱讚

and then states the trustworthy and genuine words, 'You beings should have faith

bú kě sī yì gōng dé yī qiē zhū fó suǒ hù niàn jīng  
不可思議功德一切諸佛所護念經。』

in this sūtra praising inconceivable and ineffable meritorious qualities, this sūtra of  
which all buddhas are protective and mindful.'

shě lì fú běi fāng shì jiè yǒu yàn jiān fó zuì shèng yīn fó  
「舍利弗。北方世界，有焰肩佛、最勝音佛、

“Śāriputra, in the worlds to the North, there are Blazing Shoulders Buddha, Most  
Victorious Voice Buddha,

nán jǔ fó rì shēng fó wǎng míng fó rú shì děng héng hé shā shù zhū fó  
難沮佛、日生佛、網明佛，如是等恆河沙數諸佛，

Hard to Hinder Buddha, Sun Born Buddha, Net-like Brilliance Buddha, and other  
buddhas such as these as numerous as the Ganges' sands.

gè yú qí guó chū guǎng cháng shé xiāng biàn fù sān qiān dà qiān shì jiè  
各於其國，出廣長舌相，遍覆三千大千世界，

Each in his own country displays the mark of the broad and long tongue, causes it to  
cover the worlds of the entire great trichiliocosm,

shuō chéng shí yán rǔ děng zhòng shēng dāng xìn shì chēng zàn  
說 誠 實 言：『汝 等 眾 生， 當 信 是 稱 讚

and then states the trustworthy and genuine words, 'You beings should have faith

bú kě sī yì gōng dé yī qiē zhū fó suǒ hù niàn jīng

不 可 思 議 功 德 一 切 諸 佛 所 護 念 經。』

in this sūtra praising inconceivable and ineffable meritorious qualities, this sūtra of which all buddhas are protective and mindful.'

shě lì fú xià fāng shì jiè yǒu shī zǐ fó míng wén fó míng guāng fó  
「 舍 利 弗。 下 方 世 界， 有 師 子 佛、 名 聞 佛、 名 光 佛、

“Śāriputra, in the worlds below, there are Lion Buddha, Famous Buddha, Renowned Light Buddha,

dá mó fó fǎ chuàng fó chí fǎ fó rú shì děng héng hé shā shù zhū fó  
達 摩 佛、 法 幢 佛、 持 法 佛， 如 是 等 恆 河 沙 數 諸 佛，

Dharma Buddha, Dharma Banner Buddha, Upholder of Dharma Buddha, and other buddhas such as these as numerous as the Ganges' sands.

gè yú qí guó chū guǎng cháng shé xiāng biàn fù sān qiān dà qiān shì jiè  
各 於 其 國， 出 廣 長 舌 相， 遍 覆 三 千 大 千 世 界，

Each in his own country displays the mark of the broad and long tongue, causes it to cover the worlds of the entire great trichiliocosm,

shuō chéng shí yán rǔ děng zhòng shēng dāng xìn shì chēng zàn  
說 誠 實 言：『汝 等 眾 生， 當 信 是 稱 讚

and then states the trustworthy and genuine words, 'You beings should have faith

bú kě sī yì gōng dé yī qiē zhū fó suǒ hù niàn jīng

不 可 思 議 功 德 一 切 諸 佛 所 護 念 經。』

in this sūtra praising inconceivable and ineffable meritorious qualities, this sūtra of which all buddhas are protective and mindful.'

shě lì fú shàng fāng shì jiè yǒu fàn yīn fó sù wáng fó  
「 舍 利 弗。 上 方 世 界， 有 梵 音 佛、 宿 王 佛、

“Śāriputra, in the worlds above, there are Brahmin Voice Buddha, Constellation King Buddha,

xiāng shàng fó xiāng guāng fó dà yàn jiān fó  
香 上 佛、 香 光 佛、 大 焰 肩 佛、

Fragrance Supremacy Buddha, Fragrant Light Buddha, Great Blazing Shoulders  
Buddha,

zá sè bǎo huá yǎn shēn fó suō luó shù wáng fó bǎo huá dé fó  
雜 色 寶 華 嚴 身 佛、 娑 羅 樹 王 佛、 寶 華 德 佛、

Body Adorned with Varicolored Precious Flowers Buddha, Śāla Tree King Buddha,  
Precious Floral Virtue Buddha,

jiàn yī qiē yì fó rú xū mí shān fó rú shì děng héng hé shā shù zhū fó  
見 一 切 義 佛、 如 須 彌 山 佛、 如 是 等 恆 河 沙 數 諸 佛、

Seer of All Meanings Buddha, and other buddhas such as these as numerous as the  
Ganges' sands.

gè yú qí guó chū guǎng cháng shé xiāng biàn fù sān qiān dà qiān shì jiè  
各 於 其 國、 出 廣 長 舌 相、 遍 覆 三 千 大 千 世 界、

Each in his own country displays the mark of the broad and long tongue, causes it to  
cover the worlds of the entire great trichiliocosm,

shuō chéng shí yán rǔ děng zhòng shēng dāng xìn shì chēng zàn  
說 誠 實 言：『汝 等 眾 生、 當 信 是 稱 讚

and then states the trustworthy and genuine words, 'You beings should have faith

bú kě sī yì gōng dé yī qiē zhū fó suǒ hù niàn jīng  
不 可 思 議 功 德 一 切 諸 佛 所 護 念 經。』

in this sūtra praising inconceivable and ineffable meritorious qualities, this sūtra of  
which all buddhas are protective and mindful.'

shě lì fú yū rǔ yì yún hé hé gù míng wéi yī qiē zhū fó suǒ hù niàn jīng  
「舍 利 弗。於 汝 意 云 何？何 故 名 爲 一 切 諸 佛 所 護 念 經？」

“Śāriputra, what do you think? Why is this sūtra said to be one of which all buddhas  
are protective and mindful?

shě lì fú ruò yǒu shàn nán zǐ shàn nǚ rén wén shì jīng shòu chí zhě  
「舍 利 弗。若 有 善 男 子、 善 女 人、 聞 是 經 受 持 者、

Śāriputra, If there be sons and daughters of good family who hear this sūtra, uphold  
it,

jí wén zhū fó míng zhě shì zhū shàn nán zǐ shàn nǚ rén  
及聞諸佛名者，是諸善男子、善女人，  
and hear the names of these buddhas, these sons and daughters of good family

jiē wéi yī qiē zhū fó zhī suǒ hù niàn  
皆為一切諸佛之所護念，  
in every case become those of whom all buddhas are equally protective and mindful.

jiē dé bú tuì zhuǎn yū ā nòu duō luó sān miǎo sān pú tí  
皆得不退轉於阿耨多羅三藐三菩提。  
And every case, they gain irreversibility with respect to anuttara samyak sambodhi.

shì gù shě lì fú rǔ děng jiē dāng xìn shòu wǒ yǔ jí zhū fó suǒ shuō  
是故舍利弗，汝等皆當信受我語，及諸佛所說。」  
Therefore, Śāriputra, you should all have faith in and accept my words as well as  
those spoken by all buddhas.

shě lì fú ruò yǒu rén yǐ fā yuàn jīn fā yuàn dāng fā yuàn  
「舍利弗。若有人已發願、今發願、當發願，  
“Śāriputra, if there be a person who has already made the vow, now makes the vow,  
or shall make the vow

yù shēng ā mí tuó fó guó zhě shì zhū rén děng  
欲生阿彌陀佛國者，是諸人等，  
declaring the desire to be born in Amitābha's land, in every case these persons

jiē dé bú tuì zhuǎn yū ā nòu duō luó sān miǎo sān pú tí  
皆得不退轉於阿耨多羅三藐三菩提，  
gain in that land irreversibility with respect to anuttara samyak sambodhi.

yū bǐ guó tǔ ruò yǐ shēng ruò jīn shēng ruò dāng shēng  
於彼國土，若已生、若今生、若當生。  
This is so whether they have already been reborn there, are now being reborn there,  
or shall later be reborn there.

shì gù shě lì fú zhū shàn nán zǐ shàn nǚ rén ruò yǒu xìn zhě  
是故舍利弗，諸善男子、善女人，若有信者，  
Therefore, Śāriputra, wherever there may be sons or daughters of good family who  
are possessed of faith,

yìng dāng fā yuàn   shēng bǐ guó tǔ  
應 當 發 願 ， 生 彼 國 土。

they should make the vow to be born in that country.

shě lì fú   rú wǒ jīn zhě   chēng zàn zhū fó bú kě sī yì gōng dé  
舍 利 弗 ， 如 我 今 者 ， 稱 讚 諸 佛 不 可 思 議 功 德 ，

“Śāriputra, just as I now praise the inconceivable meritorious qualities of all buddhas,

bǐ zhū fó děng   yì chēng zàn wǒ bú kě sī yì gōng dé   ér zuò shì yán  
彼 諸 佛 等 ， 亦 稱 讚 我 不 可 思 議 功 德 ， 而 作 是 言 ：

so too do those buddhas and others also praise my inconceivable and ineffable meritorious qualities, proclaiming these words:

shì jiā móu ní fó néng wéi shèn nán xī yǒu zhī shì   néng yú suǒ pó guó tǔ  
『釋 迦 牟 尼 佛 能 為 甚 難 希 有 之 事 ， 能 於 娑 婆 國 土 ，

‘Shakyamuni Buddha is able to carry out an extremely difficult and rare endeavor. In the Sahā Land,

wǔ zhuó è shì   jié zhuó   jiàn zhuó   fán nǎo zhuó   zhòng shēng zhuó  
五 濁 惡 世 ， 劫 濁 、 見 濁 、 煩 惱 濁 、 眾 生 濁 、

in an evil age beset with the five turbidities, the turbidity of the kalpa, the turbidity of views, the turbidity of afflictions, the turbidity of beings,

mìng zhuó zhōng   dé ā nòng duō luó sān miǎo sān pú tí  
命 濁 中 ， 得 阿 耨 多 羅 三 藐 三 菩 提 。

and the turbidity of the lifespan—he is able even then to realize anuttara samyak sambodhi

wéi zhū zhòng shēng   shuō shì yī qiē shì jiàn nán xìn zhī fǎ  
為 諸 眾 生 ， 說 是 一 切 世 間 難 信 之 法 。

and proclaim for the sake of beings this dharma which, in all the worlds, is so difficult to believe.

shě lì fú   dāng zhī wǒ yú wǔ zhuó è shì   xíng cǐ nán shì  
「舍 利 弗 。 當 知 我 於 五 濁 惡 世 ， 行 此 難 事 ，

“Śāriputra, you should realize that my carrying out of this difficult endeavor in the midst of an evil age beset with the five turbidities—

dé ā nòng duō luó sān miǎo sān pú tí   wéi yī qiē shì jiàn  
得 阿 耨 多 羅 三 藐 三 菩 提 ， 為 一 切 世 間

realizing anuttara samyak sambodhi and proclaiming for the sake of beings

shuō cǐ nán xìn zhī fǎ shì wéi shèn nán  
說 此 難 信 之 法， 是 爲 甚 難。」

this dharma so difficult to believe—this is extremely difficult.

fó shuō cǐ jīng yǐ shě lì fú jí zhū bǐ qiū yī qiē shì jiàn tiān rén  
佛 說 此 經 已， 舍 利 弗， 及 諸 比 丘， 一 切 世 間 天 人

After the Buddha had finished speaking this sūtra, Śāriputra and all the Bhikṣus,  
together with the gods, people, asuras,

ā xiū luó děng wén fó suǒ shuō huān xǐ xìn shòu zuò lǐ ér qù  
阿 修 羅 等， 聞 佛 所 說， 歡 喜 信 受， 作 禮 而 去。

and others from all the worlds—having heard what the Buddha had taught, were  
delighted, accepted it with faith, bowed in reverence, and withdrew.

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wǎng shēng jìng tǔ shén zhòu  
往 生 淨 土 神 咒

### REBIRTH IN PURE LAND DHĀRAṆĪ

bá yī qiē yè zhàng gēn běn dé shēng jìng tǔ tuó luó ní  
拔 一 切 業 障 根 本 得 生 淨 土 陀 羅 尼

The dhāraṇī which removes the root of karmic obstructions and achieves rebirth in  
the Pure Land: *(Repeat the following three times)*

nǎ mó ā mí duō pó yè duō tā qiē duō yè duō dì yè tā  
曩 謨 阿 彌 多 婆 夜 哆 他 伽 哆 夜 哆 地 夜 他

Homage to Amitābha Buddha! The Thus Come One! It goes thus:

ā mí lī dōu pó pí  
阿 彌 唎 都 婆 毘

To the essence of the Deathless Ambrosia (Amṛta)!

ā mí lī duō xī dān pó pí  
阿 彌 唎 哆 悉 耽 婆 毘

To the essence of the accomplished Deathless Ambrosia (Amṛta)!

ā mí lī duō pí jiā lán dì  
阿 彌 唎 哆 毘 迦 蘭 帝

To the transcendent Deathless Ambrosia (Amṛta)!

ā mí lī duō pí jiā lán duō qiē mí nì  
阿 彌 唎 哆 毘 迦 蘭 多 伽 彌 膩

To the transcendent path of the Deathless Ambrosia (Amṛta)!

qiē qiē nà zhǐ duō jiā lì suō pó hē  
伽 伽 那 枳 多 迦 利 娑 婆 訶

To that which is as resplendent as the firmament! Hail!

zàn fó jì  
讚 佛 偈

## VERSE IN PRAISE OF AMITĀBHA BUDDHA

ā mí tuó fó shēn jīn sè  
阿 彌 陀 佛 身 金 色

Amitābha Buddha's body is the color of gold!

xiāng hǎo guāng míng wú děng lún  
相 好 光 明 無 等 倫

His physical signs and marks are bright, He is of unequalled virtue!

bái háo wǎn zhuǎn wǔ xū mí  
白 毫 宛 轉 五 須 彌

His white curled brow mark, is like five mount Sumerus!

gàn mù chéng qīng sì dà hǎi  
紺 目 澄 清 四 大 海

His blue eyes deep and clear, like the four great oceans!

guāng zhōng huà fó wú shù yì  
光 中 化 佛 無 數 億

Within the light appear countless billions of manifested Buddhas!

huà pú sà zhòng yì wú biān  
化 菩 薩 眾 亦 無 邊

And the manifested bodhisattva assembly is also boundless!

sì shí bā yuàn dù zhòng shēng  
四 十 八 願 度 眾 生

With forty-eight vows to liberate living beings,

jiǔ pǐn xián lìng dēng bǐ àn  
九 品 咸 令 登 彼 岸

The nine grades let them ascend to the other shore!

ná mó xī fāng jí lè shì jiè  
南 無 西 方 極 樂 世 界

Homage to the Western Land of Ultimate Bliss,

dà cí dà bēi ā mí tuó fó  
大 慈 大 悲 阿 彌 陀 佛

Most kind, most compassionate, Amitābha Buddha.

chēng sòng mí tuó shèng hào  
稱 誦 彌 陀 聖 號

## RECITATION OF AMITĀBHA BUDDHA'S HOLY NAME

ná mó ā mí tuó fó  
南 無 阿 彌 陀 佛

Homage to Amitābha Buddha! *(Repeat)*

ā mí tuó fó  
阿 彌 陀 佛

Amitābha Buddha! *(Repeat)*

bài yuàn  
拜 願

## ANTIPHONAL CHANTS

ná mó ā mí tuó fó  
南 無 阿 彌 陀 佛

Homage to Amitābha Buddha! (Buddha of Infinite Light and Life)

sān guī yī  
三 皈 依

**THREE REFUGES**

zì guī yī fó dāng yuàn zhòng shēng  
自 皈 依 佛 當 願 眾 生

I go to the Buddha for refuge, vowing that all sentient beings,

tǐ jiě dà dào fā wú shàng xīn  
體 解 大 道 發 無 上 心

Shall realize the great path, and aspire to the supreme state of mind.

zì guī yī fǎ dāng yuàn zhòng shēng  
自 皈 依 法 當 願 眾 生

I go to the Dharma for refuge, vowing that all sentient beings,

shēn rù jīng zàng zhì huì rú hǎi  
深 入 經 藏 智 慧 如 海

Shall deeply enter the collection of teachings, and attain wisdom like the ocean.

zì guī yī sēng dāng yuàn zhòng shēng  
自 皈 依 僧 當 願 眾 生

I go to the Saṃgha for refuge, vowing that all sentient beings,

tǒng lǐ dà zhòng yī qiē wú ài  
統 理 大 眾 一 切 無 礙

Shall lead the community, in harmony without any hindrance.

huí xiàng  
迴 向

**DEDICATION OF MERIT**

yuàn shēng xī fāng jìng tǔ zhōng  
願 生 西 方 淨 土 中  
May I be reborn in the Western Pure Land,

jiǔ pǐn lián huā wéi fù mǔ  
九 品 蓮 花 爲 父 母  
The nine grades of lotus flowers as mother and father,

huā kāi jiàn fó wù wú shēng  
花 開 見 佛 悟 無 生  
As the flower blooms, I see the Buddha and realize the unborn,

bú tuì pú sà wéi bàn lǚ  
不 退 菩 薩 爲 伴 侶  
With non-retreating bodhisattvas as my companions.

bā shí bā fó chàn huǐ wén  
八 十 八 佛 懺 悔 文

**REPENTANCE OF THE EIGHTY EIGHT BUDDHAS**

dà cí dà bēi mǐn zhòng shēng  
大 慈 大 悲 愍 眾 生

To the one of great love and great compassion, who pities living beings,

dà xǐ dà shě jì hán shí  
大 喜 大 捨 濟 含 識

To the one of great joy and great equanimity, who liberates sentient beings,

xiāng hǎo guāng míng yǐ zì yǎn  
相 好 光 明 以 自 嚴

To the one who is self adorned with the marks, signs and radiance,

zhòng děng zhì xīn guī mìng lǐ  
眾 等 至 心 歸 命 禮

To him, we assembled here, single mindedly go, to take refuge for life.

( Turn to the front, kneel. )

nán mó guī yī shí fāng jìn xū kōng jiè yī qiē zhū fó  
南 無 皈 依 十 方 。 盡 虛 空 界 。 一 切 諸 佛 。

Homage and refuge to all the Buddhas, throughout all of space.

nán mó guī yī shí fāng jìn xū kōng jiè yī qiē zūn fǎ  
南 無 皈 依 十 方 。 盡 虛 空 界 。 一 切 尊 法 。

Homage and refuge to all the Dharma, throughout all of space.

nán mó guī yī shí fāng jìn xū kōng jiè yī qiē xiàn shèng sēng  
南 無 皈 依 十 方 。 盡 虛 空 界 。 一 切 賢 聖 僧  
。

Homage and refuge to all the Saṅghas, throughout all of space.

nán mó rú lái yìng gòng zhèng biàn zhī míng xíng zú shàn shì  
南 無 如 來 。 應 供 。 正 遍 知 。 明 行 足 。 善 逝 。

Homage to the Thus Come One, the Worthy One, of Right Full Knowledge, Endowed with Wisdom and Action, the Well Gone One,

shì jiàn jiě wú shàng shì diào yù zhàng fū tiān rén shī fó shì zūn  
世 間 解 。 無 上 士 。 調 御 丈 夫 。 天 人 師 。 佛 。 世 尊 。 ◎

the Knower of the World, the Unsurpassed One, the Charioteer of Human Beings, the Teacher of Gods and Humans, the Awakened One, the Blessed One.

nán mó pǔ guāng fó nán mó pǔ míng fó  
南 無 普 光 佛 南 無 普 明 佛

Homage to Universal Light Buddha; Homage to Universal Brightness Buddha;

nán mó pǔ jìng fó nán mó duō mó luó bá zhān tán xiāng fó  
南 無 普 淨 佛 南 無 多 摩 羅 跋 栴 檀 香 佛

Homage to Universal Purity Buddha;

Homage to Cassia Sandalwood Fragrance Buddha;

nán mó zhān tán guāng fó nán mó mó ní zhuàng fó  
南 無 栴 檀 光 佛 南 無 摩 尼 幢 佛

Homage to Sandalwood Light Buddha; Homage to Pearl Penant Buddha;

nán mó huan xǐ zàng mó ní bǎo jī fó  
南 無 歡 喜 藏 摩 尼 寶 積 佛

Homage to Blissful Treasure of Jewels Buddha;

nán mó yī qiē shì jiàn lè jiàn shàng dà jīng jìn fó  
南 無 一 切 世 間 樂 見 上 大 精 進 佛

Homage to Joyous to Behold in All Worlds Highest Effort Buddha;

nán mó mó ní zhuàng dēng guāng fó nán mó huì jù zhào fó  
南 無 摩 尼 幢 燈 光 佛 南 無 慧 炬 照 佛

Homage to Pearl Penant Lamp Light Buddha;

Homage to Illuminating Torch of Wisdom Buddha;

nán mó hǎi dé guāng míng fó nán mó jīn gāng láo qiáng pǔ sàn jīn guāng fó  
南 無 海 德 光 明 佛 南 無 金 剛 牢 強 普 散 金 光 佛

Homage to Light of the Ocean of Merit Buddha;

Homage to Indestructible Vajra Spreading Golden Light Buddha;

nán mó dà qiáng jīng jìn yǒng měng fó      nán mó dà bēi guāng fó  
南 無 大 強 精 進 勇 猛 佛      南 無 大 悲 光 佛

Homage to Strength of Effort Hero Buddha;

Homage to Great Compassionate Light Buddha;

nán mó cí lì wáng fó      nán mó cí zàng fó  
南 無 慈 力 王 佛      南 無 慈 藏 佛

Homage to King of the Power of Love Buddha;

Homage to Treasury of Kindness Buddha;

nán mó zhān tán kū zhuāng yǎn shèng fó      nán mó xiàn shàn shǒu fó  
南 無 栴 檀 窟 莊 嚴 勝 佛      南 無 賢 善 首 佛

Homage to Sandalwood Cavern Victorious Adornment Buddha;

Homage to Foremost of Righteous Saints Buddha;

nán mó shàn yì fó      nán mó guǎng zhuāng yǎn wáng fó  
南 無 善 意 佛      南 無 廣 莊 嚴 王 佛

Homage to Wholesome Intent Buddha;

Homage to King of Vast Adornment Buddha;

nán mó jīn huá guāng fó      nán mó bǎo gài zhào kōng zì zài lì wáng fó  
南 無 金 華 光 佛      南 無 寶 蓋 照 空 自 在 力 王 佛

Homage to Golden Flower Light Buddha;

Homage to King of Jeweled Canopy Illuminating Space Power of Mastery Buddha;

nán mó xū kōng bǎo huá guāng fó      nán mó liú lí zhuāng yǎn wáng fó  
南 無 虛 空 寶 華 光 佛      南 無 琉 璃 莊 嚴 王 佛

Homage to Precious Flower Light in Space Buddha;

Homage to King of Lapis Lazuli Adornment Buddha;

nán mó pǔ xiàn sè shēn guāng fó      nán mó bú dòng zhì guāng fó  
南 無 普 現 色 身 光 佛      南 無 不 動 智 光 佛

Homage to Manifestation of Physical Aura Buddha;

Homage to Immutable Wisdom Light Buddha;

nán mó jiàng fú zhòng mó wáng fó      nán mó cái guāng míng fó  
南 無 降 伏 眾 魔 王 佛      南 無 才 光 明 佛

Homage to King Vanquishing Mara's Horde Buddha;

Homage to Eloquent Illumination Buddha;

nán mó zhì huì shèng fó    nán mó mí lè xiān guāng fó  
南 無 智 慧 勝 佛    南 無 彌 勒 仙 光 佛

Homage to Victorious Wisdom Buddha;

Homage to Maitreya Sacred Light Buddha;

nán mó shàn jì yuè yīn miào zūn zhì wáng fó    nán mó shì jìng guāng fó  
南 無 善 寂 月 音 妙 尊 智 王 佛    南 無 世 淨 光 佛

Homage to King Silent Moon Voice Sublime Revered Wisdom Buddha;

Homage to Light that Purifies the World Buddha;

nán mó lóng zhòng shàng zūn wáng fó    nán mó rì yuè guāng fó  
南 無 龍 種 上 尊 王 佛    南 無 日 月 光 佛

Homage to King Most Venerated Nāga Buddha;

Namo Light of Sun and Moon Buddha;

nán mó rì yuè zhū guāng fó    nán mó huì zhuàng shèng wáng fó  
南 無 日 月 珠 光 佛    南 無 慧 幢 勝 王 佛

Homage to Pearl Light of Sun and Moon Buddha;

Homage to Victorious King Wisdom Banner Buddha;

nán mó shī zǐ hǒu zì zài lì wáng fó    nán mó miào yīn shèng fó  
南 無 師 子 吼 自 在 力 王 佛    南 無 妙 音 勝 佛

Homage to King Lion's Roar Sovereign Power Buddha;

Homage to Wonderful Voice Supreme Buddha;

nán mó cháng guāng zhuàng fó    nán mó guān shì dēng fó  
南 無 常 光 幢 佛    南 無 觀 世 燈 佛

Homage to Eternal Light Pennant Buddha;

Homage to Lamp Observing the World Buddha;

nán mó huì wēi dēng wáng fó    nán mó fǎ shèng wáng fó  
南 無 慧 威 燈 王 佛    南 無 法 勝 王 佛

Homage to King Wisdom Might Lantern Buddha;

Homage to King Dharma Victory Buddha;

nán mó xū mí guāng fó    nán mó xū màn nà huá guāng fó  
南 無 須 彌 光 佛    南 無 須 曼 那 華 光 佛

Homage to Sumeru Light Buddha;

Homage to Great Jasmine Light Buddha;

nán mó yōu tán bō luó huá shū shèng wáng fó      nán mó dà huì lì wáng fó  
南 無 優 曇 鉢 羅 華 殊 勝 王 佛      南 無 大 慧 力 王 佛  
Homage to King Udumbra Blossom Excellent Victory Buddha;  
Homage to King Great Wisdom Force Buddha;

nán mó ā chù pí huān xǐ guāng fó      nán mó wú liàng yīn shēng wáng fó  
南 無 阿 閼 毗 歡 喜 光 佛      南 無 無 量 音 聲 王 佛  
Homage to Immovable Bliss Light Buddha;  
Homage to King Measureless Sound Buddha;

nán mó cái guāng fó      nán mó jīn hǎi guāng fó  
南 無 才 光 佛      南 無 金 海 光 佛  
Homage to Illuminating Talent Buddha;  
Homage to Golden Ocean of Light Buddha;

nán mó shān hǎi huì zì zài tōng wáng fó      nán mó dà tōng guāng fó  
南 無 山 海 慧 自 在 通 王 佛      南 無 大 通 光 佛  
Homage to King Mountain Ocean Wisdom Sovereign Knowledge Buddha;  
Homage to Great Knowledge Light Buddha;

nán mó yī qiē fǎ cháng mǎn wáng fó      nán mó shì jiā móu ní fó  
南 無 一 切 法 常 滿 王 佛      南 無 釋 迦 牟 尼 佛 ◎  
Homage to King Eternal Fullness of All Dharmas Buddha;  
Homage to Śākyamuni Buddha;

nán mó jīn gāng bú huì fó      nán mó bǎo guāng fó  
南 無 金 剛 不 壞 佛      南 無 寶 光 佛  
Homage to Indestructible Vajra Buddha (Vajrāvīkāra Buddha);  
Homage to Jewel Light Buddha (Ratnarci Buddha);

nán mó lóng zūn wáng fó      nán mó jīng jìn jūn fó  
南 無 龍 尊 王 佛      南 無 精 進 軍 佛  
Homage to Dragon King Buddha (Geyarāja Buddha);  
Homage to Commander of Effort Buddha (Vorasena Buddha);

nán mó jīng jìn xǐ fó      nán mó bǎo huǒ fó  
南 無 精 進 喜 佛      南 無 寶 火 佛  
Homage to Joyous Effort Buddha (Vīryadandin Buddha);  
Homage to Precious Flame Buddha (Ratnāgni Buddha);

nán mó bǎo yuè guāng fó    nán mó xiàn wú yú fó  
南 無 寶 月 光 佛    南 無 現 無 愚 佛

Homage to Jeweled Moon Light Buddha (Ratnachandraprabhā Buddha);

Homage to Displayer of Wisdom Buddha (Amoghadarśin Buddha);

nán mó bǎo yuè fó    nán mó wú gòu fó  
南 無 寶 月 佛    南 無 無 垢 佛

Homage to Precious Moon Buddha (Ratnachandra Buddha);

Homage to Taintless Buddha (Amala Buddha);

nán mó lí gòu fó    nán mó yǒng shī fó  
南 無 離 垢 佛    南 無 勇 施 佛

Homage to Beyond Stain Buddha (Vimala Buddha);

Homage to Heroic Giver Buddha (Śrīdatta Buddha);

nán mó qīng jìng fó    nán mó qīng jìng shī fó  
南 無 清 淨 佛    南 無 清 淨 施 佛

Homage to Purity Buddha (Brāhma Buddha);

Homage to Giver of Purity Buddha (Brāhmadatta Buddha);

nán mó suō liú nà fó    nán mó shuǐ tiān fó  
南 無 娑 留 那 佛    南 無 水 天 佛

Homage to Water Deity Buddha (Varuna Buddha);

Homage to Water God Buddha (Varunadeva Buddha);

nán mó jiān dé fó    nán mó zhān tán gōng dé fó  
南 無 堅 德 佛    南 無 栴 檀 功 德 佛

Homage to Firm Virtue Buddha (Śrībhadrā Buddha);

Homage to Glorious Sandalwood Buddha (Chandanaśrī);

nán mó wú liàng jū guāng fó    nán mó guāng dé fó  
南 無 無 量 掬 光 佛    南 無 光 德 佛

Homage to Measureless Light Buddha (Anantejas Buddha);

Homage to Glorious Light Buddha (Prabhāśaśrī Buddha);

nán mó wú yōu dé fó    nán mó nà luó yán fó  
南 無 無 憂 德 佛    南 無 那 羅 延 佛

Homage to Sorrowless Virtue Buddha (Aśokaśrī Buddha);

Homage to He Without Craving Buddha (Nārāyaṇa Buddha);

nán mó gōng dé huá fó      nán mó lián huá guāng yóu xì shén tōng fó  
南 無 功 德 華 佛      南 無 蓮 華 光 遊 戲 神 通 佛

Homage to Flower of Merit Buddha (Kusumaśrī Buddha);

Homage to Mastery of Knowledge Lotus Light Buddha  
(Padmajyotivikrodhitābhijñā Buddha);

nán mó cái gōng dé fó      nán mó dé niàn fó  
南 無 財 功 德 佛      南 無 德 念 佛

Homage to Wealth of Virtue Buddha (Danaśrī Buddha);

Homage to Glorious Recollection Buddha (Smṛtiśrī Buddha);

nán mó shàn míng chēng gōng dé fó      nán mó hóng yàn dì zhuàng wáng fó  
南 無 善 名 稱 功 德 佛      南 無 紅 燄 帝 幢 王 佛

Homage to Glory of Righteous Fame Buddha (Brahmaśrīsuparikīrti Buddha);

Homage to King of Indra's Red Flame Banner Buddha (Indraketudhvajarāja Buddha);

nán mó shàn yóu bù gōng dé fó      nán mó dòu zhàn shèng fó  
南 無 善 遊 步 功 德 佛      南 無 鬪 戰 勝 佛

Homage to Marching Forth in Wholesome Merit Buddha (Suvikrantaśrī Buddha);

Homage to Victory in Battle Buddha (Yuddhajaya Buddha);

nán mó shàn yóu bù fó      nán mó zhōu zā zhuāng yǎn gōng dé fó  
南 無 善 遊 步 佛      南 無 周 匝 莊 嚴 功 德 佛

Homage to Righteous Step Buddha (Sukranta Buddha);

Homage to Adorned All Round in Virtue Buddha (Vikrantagamiśrī Buddha);

nán mó bǎo huá yóu bù fó  
南 無 寶 華 遊 步 佛

Homage to Walking Upon Jeweled Blossoms Buddha (Ratnapuṣpakranta Buddha);

nán mó bǎo lián huá shàn zhù suō luó shù wáng fó  
南 無 寶 蓮 華 善 住 娑 羅 樹 王 佛

Homage to King Lotus Gem Well Abiding Beneath the Sāla Tree Buddha  
(Ratnapadmaśailendrarāja Buddha);

nán mó fǎ jiè zàng shēn ā mí tuó fó  
南 無 法 界 藏 身 阿 彌 陀 佛

Homage to He Who Dwells in the Dharmadhātu, Amitābha Buddha.

rú shì děng yī qiē shì jiè zhū fó shì zūn cháng zhù zài shì shì zhū shì zūn  
如 是 等 。 一 切 世 界 。 諸 佛 世 尊 。 常 住 在 世 。 是 諸 世 尊 。  
All these, and other such Blessed Buddhas throughout the universe, who forever  
abide in the universe, please, Blessed Ones, consider me with kindness.

dāng cí niàn wǒ ruò wǒ cǐ shēng ruò wǒ qián shēng  
當 慈 念 我 。 若 我 此 生 。 若 我 前 生 。  
In this life, or in past lives, throughout beginningless birth and death,

cóng wú shǐ shēng sǐ yǐ lái suǒ zuò zhòng zuì  
從 無 始 生 死 以 來 。 所 作 眾 罪 。  
All the many offences that I have either committed myself,

ruò zì zuò ruò jiào tā zuò jiàn zuò suí xǐ ruò tǎ ruò sēng  
若 自 作 。 若 教 他 作 。 見 作 隨 喜 。 若 塔 若 僧 。  
or instructed others to commit, or rejoiced in seeing the committing thereof;

ruò sì fāng sēng wù ruò zì qǔ ruò jiào tā qǔ jiàn qǔ suí xǐ  
若 四 方 僧 物 。 若 自 取 。 若 教 他 取 。 見 取 隨 喜 。  
Or at a shrine or temple, those possessions of the Saṅgha that I have either stolen  
myself, or instructed others to steal, or rejoiced in seeing the stealing thereof;

wú wú jiàn zuì ruò zì zuò ruò jiào tā zuò jiàn zuò suí xǐ  
五 無 間 罪 若 自 作 。 若 教 他 作 。 見 作 隨 喜 。  
Or the five atrocious offences that I have either committed myself, or instructed others  
to commit, or rejoiced in seeing the committing thereof;

shí bú shàn dào ruò zì zuò ruò jiào tā zuò jiàn zuò suí xǐ  
十 不 善 道 。 若 自 作 。 若 教 他 作 。 見 作 隨 喜 。  
Or the ten unwholesome actions that I have either committed myself, or instructed  
others to commit, or rejoiced in seeing the committing thereof;

suǒ zuò zuì zhàng huò yǒu fù cáng huò bú fù cáng  
所 作 罪 障 。 或 有 覆 藏 。 或 不 覆 藏 。  
All these offences and transgressions, whether concealed or not concealed,

yīng duò dì yù è guǐ chù shēng zhū yú è qù biān dì xià jiàn  
應 墮 地 獄 。 餓 鬼 畜 生 。 諸 餘 惡 趣 。 邊 地 下 賤 。  
Lead to descent into the hells, the spirit or animals realms, or other painful  
destinations, wilderness lands, low birth,

jí miè lì chē rú shì děng chù suǒ zuò zuì zhàng  
及蔑戾車。如是等處。所作罪障。

as an outcast, and other such results. All these offences and transgressions,

jīn zhū fó shì zūn dāng zhèng zhī wǒ dāng yì niàn wǒ  
今諸佛世尊。當證知我。當憶念我。

May the present Blessed Buddhas act as my witnesses, and bear me in mind.

wǒ fù yú zhū fó shì zūn qián zuò rú shì yán  
我復於諸佛世尊前。作如是言。

I further, before all the Blessed Buddhas, do so declare:

ruò wǒ cǐ shēng ruò wǒ yú shēng céng xíng bù shī  
若我此生。若我餘生。曾行布施。

If in this life, or in other lives, I have practiced giving

huò shǒu jìng jiè nǎi zhì shī yǔ chù shēng yī bó zhī shí  
或守淨戒。乃至施與畜生。一搏之食。

or upholding pure precepts, even as much as giving a morsel of food to an animal,

huò xiū jìng xíng suǒ yǒu shàn gēn chéng jiù zhòng shēng  
或修淨行。所有善根。成就眾生。

or cultivation of purity; All these wholesome roots mature to mature living beings;

suǒ yǒu shàn gēn xiū xíng pú tí suǒ yǒu shàn gēn jí wú shàng zhì  
所有善根。修行菩提。所有善根。及無上智。

All these wholesome roots and the cultivation of Bodhi; All these wholesome roots,  
up to the highest wisdom;

suǒ yǒu shàn gēn yī qiē hé jí xiào jì chóu liàng jiē xī huí xiàng  
所有善根。一切合集。校計籌量。皆悉迴向。

May all these wholesome roots be gathered together, amassed and accumulated  
together, and dedicated to

ā nòu duō luó sān miǎo sān pú tí rú guò qù wèi lái xiàn zài zhū fó  
阿耨多羅三藐三菩提。如過去未來現在諸佛。

Anuttara Samyak Sambodhi. Just as all the Buddhas of past, present and future

suǒ zuò huí xiàng wǒ yì rú shì huí xiàng  
所作迴向。我亦如是迴向。

do so dedicate, I too shall now dedicate this merit.

zhòng zuì jiē chàn huǐ    zhū fú jìn suí xǐ  
眾 罪 皆 懺 悔 。 諸 福 盡 隨 喜 。

I repent all my offences, rejoice completely in all merits,

jí qǐng fó gōng dé    yuàn chéng wú shàng zhì  
及 請 佛 功 德 。 願 成 無 上 智 。

And the virtue of inviting the Buddhas, vowing to accomplish supreme wisdom.

qù lái xiàn zài fó    yú zhòng shēng zuì shèng  
去 來 現 在 佛 。 於 眾 生 最 勝 。

The Buddhas of past, present and future, are supreme amongst all living beings,

wú liàng gōng dé hǎi    wǒ jīn guī mìng lǐ  
無 量 功 德 海 。 我 今 歸 命 禮 。 ◎

In their measureless ocean of virtues, I now prostrate and take refuge for life.

suǒ yǒu shí fāng shì jiè zhōng    sān shì yī qiē rén shī zǐ  
所 有 十 方 世 界 中 。      三 世 一 切 人 師 子 。

Those lions in all the worlds in all directions, in past, present and future,

wǒ yǐ qīng jìng shēn yǔ yì    yī qiē biàn lǐ jìn wú yú  
我 以 清 淨 身 語 意 。      一 切 遍 禮 盡 無 餘 。

I use purity of action, speech and mind, to pay homage to them all, completely.

pǔ xiàn xíng yuàn wēi shén lì    pǔ xiàn yī qiē rú lái qián  
普 賢 行 願 威 神 力 。      普 現 一 切 如 來 前 。

The deeds, vows and psychic power of Samantabhadra,  
manifests before all the Buddhas,

yī shēn fù xiàn chā chén shēn    yī yī biàn lǐ chā chén fó      ◎  
一 身 復 現 刹 塵 身 。      一 一 遍 禮 刹 塵 佛 。

Each body further manifesting myriad bodies,  
each one paying homage to myriad Buddhas,

yū yī chén zhōng chén shù fó    gè chù pú sà zhòng huì zhōng  
於 一 塵 中 塵 數 佛 。      各 處 菩 薩 眾 會 中 。

Within each mote and myriads of Buddhas, before their bodhisattva assembly.

wú jìn fǎ jiè chén yì rán                      shēn xìn zhū fó jiē chōng mǎn  
無盡法界塵亦然。                      深信諸佛皆充滿。  
And so for countless, endless Dharma realms,  
Each filled with deep faith in the Buddhas.

gè yǐ yī qiē yīn shēng hǎi                      pǔ chū wú jìn miào yán cí  
各以一切音聲海。                      普出無盡妙言辭。  
Within each ocean of voices, they all emit endless sublime words and speech,

jìn yū wèi lái yī qiē jié                      zàn fó shèn shēn gōng dé hǎi                      ◎  
盡於未來一切劫。                      讚佛甚深功德海。  
Filling future kalpas, in praise of the Buddhas' deep ocean of merits.

yǐ zhū zuì shèng miào huá mǎn                      jì lè tu xiāng jí sǎn gài  
以諸最勝妙華鬘。                      伎樂塗香及傘蓋。  
With the most excellent of delightful flowers and garlands,  
music, incense and parasols.

rú shì zuì shèng zhuāng yǎn jù                      wǒ yǐ gòng yǎng zhū rú lái  
如是最勝莊嚴具。                      我以供養諸如來。  
These such wonderful objects of adornment, I offer to the Tathāgatas.

zuì shèng yī fú zuì shèng xiāng                      mò xiāng shāo xiāng yǔ dēng zhú  
最勝衣服最勝香。                      末香燒香與燈燭。  
The most excellent robes, and supreme fragrances,  
powders, incense and candles,

yī yī jiē rú miào gāo jù                      wǒ xī gòng yǎng zhū rú lái  
一一皆如妙高聚。                      我悉供養諸如來。  
Amassed in a sublime collection, I offering them all to the Tathāgatas.

wǒ yǐ guǎng dà shèng jiě xīn                      shēn xìn yī qiē sān shì fó  
我以廣大勝解心。                      深信一切三世佛。  
With a mind of vast and supreme confidence,  
I have deep faith in the Buddhas of past, present and future,

xī yǐ pǔ xián xíng yuàn lì                      pǔ biàn gòng yǎng zhū rú lái                      ◎  
悉以普賢行願力。                      普遍供養諸如來。  
Through the power of Samantabhadra's practice and vows,  
make universal offerings to all the Tathāgatas.

wǒ xī suǒ zào zhū è yè                      jiē yóu wú shǐ tān tiàn chī  
我 昔 所 造 諸 惡 業 。                      皆 由 無 始 貪 瞋 癡 。

All the negative karma I have committed from the past,  
Due to desire, anger and ignorance from time without beginning,

cóng shēn yǔ yì zhī suǒ shēng                      yī qiē wǒ jīn jiē chàn huǐ  
從 身 語 意 之 所 生 。                      一 切 我 今 皆 懺 悔 。                      ◎  
Produced from body, speech, and mind, I now repent it all.

shí fāng yī qiē zhū zhòng shēng      èr chéng yǒu xué jí wú xué  
十 方 一 切 諸 眾 生 。      二 乘 有 學 及 無 學 。  
All living beings in all of space, those of the two vehicles, learners and those beyond learning,

yī qiē rú lái yǔ pú sà                      suǒ yǒu gōng dé jiē suí xǐ  
一 切 如 來 與 菩 薩 。                      所 有 功 德 皆 隨 喜 。                      ◎  
All the Tathāgatas and Bodhisattvas – we rejoice in all their virtue and merit.

shí fāng suǒ yǒu shì jiàn dēng                      zuì chū chéng jiù pú tí zhě  
十 方 所 有 世 間 燈 。                      最 初 成 就 菩 提 者 。  
All these lights of the world, those who have first attained Bodhi,

wǒ jīn yī qiē jiē quàn qǐng                      zhuǎn yú wú shàng miào fǎ lún  
我 今 一 切 皆 勸 請 。                      轉 於 無 上 妙 法 輪 。                      ◎  
I now request and invite them, to turn the unexcelled, sublime Dharma wheel.

zhū fó ruò yù shì niè pán                      wǒ xī zhì chéng ér quàn qǐng  
諸 佛 若 欲 示 涅 槃 。                      我 悉 至 誠 而 勸 請 。  
When the Buddhas are about to enter parinirvāṇa,  
I shall request and invite them all with great sincerity,

wéi yuàn jiǔ zhù chā chén jié                      lì lè yī qiē zhū zhòng shēng  
惟 願 久 住 剎 塵 劫 。                      利 樂 一 切 諸 眾 生 。                      ◎  
Our only wish that they remain long in this tainted world,  
To benefit and bring happiness to all living beings.

suǒ yǒu lǐ zàn gòng yǎng fú                      qǐng fó zhù shì zhuǎn fǎ lún  
所 有 禮 讚 供 養 福 。                      請 佛 住 世 轉 法 輪 。  
All the merit of worship, praise and offerings,  
Inviting the Buddhas to abide and turn the Dharma wheel,

suí xǐ chàn huǐ zhū shàn gēn      huí xiàng zhòng shēng jí fó dào  
隨喜懺悔諸善根。迴向眾生及佛道。◎  
The wholesome roots of rejoicing and repentance,  
Shall be dedicated to living beings reaching the Buddha path.

yuàn jiāng yǐ cǐ shèng gōng dé      huí xiàng wú shàng zhēn fǎ jiè  
願將以此勝功德。迴向無上真法界。  
Vowing to dedicate this supreme merit, to the unsurpassed, true, Dharmadhātu,

xìng xiāng fó fǎ jí sēng gā      èr dì róng tōng sān mèi yìn  
性相佛法及僧伽。二諦融通三昧印。  
The nature of Buddha, Dharma and Saṅgha,  
The inseparable knowledge of the two truths, and samādhi seals.

rú shì wú liàng gōng dé hǎi      wǒ jīn jiē xī jìn huí xiàng  
如是無量功德海。我今皆悉盡迴向。  
This immeasurable ocean of merit, I now dedicate and transfer it completely,

suǒ yǒu zhòng shēng shēn kǒu yì      jiàn huò dàn bàng wǒ fǎ děng  
所有眾生身口意。見惑彈謗我法等。  
That the actions, speech and thought of all living beings,  
Their views, delusions, slander of myself and the Dharma,

rú shì yī qiē zhū yè zhàng      xī jiē xiāo miè jìn wú yú  
如是一切諸業障。悉皆消滅盡無餘。  
All these such karmic obstructions, shall all be eliminated without remainder.

niàn niàn zhì zhōu yú fǎ jiè      guǎng dù zhòng shēng jiē bú tuì  
念念智周於法界。廣度眾生皆不退。  
In every thought may their wisdom encompass the Dharmadhātu,  
Vastly liberating living beings, without regression,

nǎi zhì xū kōng shì jiè jìn      zhòng shēng jí yè fán nǎo jìn  
乃至虛空世界盡。眾生及業煩惱盡。  
Until all of space is finished,  
And the karmic defilements of living beings are no more.

rú shì sì fǎ guǎng wú biān      yuàn jīn huí xiàng yì rú shì  
如是四法廣無邊。願今迴向亦如是。◎  
The vast boundlessness of these four Dharma,  
I now wish to dedicate in such a way.

nán mó dà xíng pǔ xiàn pú sà  
南 無 大 行 普 賢 菩 薩

Homage to Universal Worthy Bodhisattva of Great Dees. ( Repeat Three Times )

( Rise )

( \* Pabongka Rinpoche's "Liberation in the Palm of Your Hand" for names of the Thirty-five Buddhas in the repentance.)

sān guī yī  
三 皈 依

### THREE REFUGES

zì guī yī fó dāng yuàn zhòng shēng  
自 皈 依 佛 當 願 眾 生

I go to the Buddha for refuge, vowing that all sentient beings,

tǐ jiě dà dào fā wú shàng xīn  
體 解 大 道 發 無 上 心

Shall realize the great path, and aspire to the supreme state of mind.

zì guī yī fǎ dāng yuàn zhòng shēng  
自 皈 依 法 當 願 眾 生

I go to the Dharma for refuge, vowing that all sentient beings,

shēn rù jīng zàng zhì huì rú hǎi  
深 入 經 藏 智 慧 如 海

Shall deeply enter the collection of teachings, and attain wisdom like the ocean.

zì guī yī sēng dāng yuàn zhòng shēng  
自 皈 依 僧 當 願 眾 生

I go to the Saṃgha for refuge, vowing that all sentient beings,

tǒng lǐ dà zhòng yī qiē wú ài  
統 理 大 眾 一 切 無 礙

Shall lead the community, in harmony without any hindrance.

huí xiàng  
迴 向

**DEDICATION OF MERIT**

cí bēi xǐ shě piàn fǎ jiè  
慈 悲 喜 捨 遍 法 界

May love, compassion, joy and equanimity pervade the dharma realm;

xī fú jié yuán lì rén tiān  
惜 福 結 緣 利 人 天

May we cherish merit and form affinities, to benefit heaven and earth;

chán jìng jiè hàng píng děng rěn  
禪 淨 戒 行 平 等 忍

May we practice of Chan, Pure Land and precepts, with equality and tolerance;

cán kuì gǎn ēn dà yuàn xīn  
慚 愧 感 恩 大 願 心

With a sense of shame and gratitude, and a heart of great vows.



Fó Guāng Sì Jù Jì  
佛 光 四 句 偈

## FO GUANG STANZA

cí bēi xǐ shě piàn fǎ jiè  
慈 悲 喜 捨 遍 法 界

May love, compassion, joy and equanimity  
pervade the dharma realm;

xī fú jié yuán lì rén tiān  
惜 福 結 緣 利 人 天

May we cherish merit and form affinities,  
to benefit heaven and earth;

chán jìng jiè hàng píng děng rěn  
禪 淨 戒 行 平 等 忍

May we practice of Chan, Pureland  
and precepts, with equality and tolerance;

cán kuì gǎn ēn dà yuàn xīn  
慚 愧 感 恩 大 願 心

With a sense of shame and gratitude,  
and a heart of great vows.

