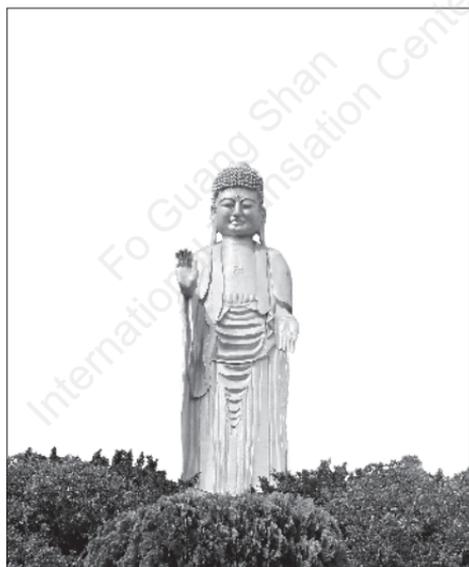


THE AMITABHA SUTRA
AS DISCOURSED BY THE BUDDHA

佛說阿彌陀經



Fo Guang Shan International Translation Center

© 2017 Fo Guang Shan International Translation Center

Published by Fo Guang Shan International Translation Center
3456 Glenmark Drive
Hacienda Heights, CA 91745 U.S.A.
Tel: (626) 330-8361 / (626) 330-8362
Fax: (626) 330-8363
www.fgsitc.org

Protected by copyright under the terms of the International Copyright Union; all rights reserved. Except for fair use in book reviews, no part of this book may be reproduced for any reason by any means, including any method of photographic reproduction, without permission of the publisher.

Printed in Taiwan.

Table of Contents

Praise of Incense Offering	3
The Amitabha Sutra as Discoursed by the Buddha	5
Rebirth in Pure Land Dharani	51
Praise to Amitabha Buddha	55
Reciting Amitabha Buddha's Name	57
Taking Refuge in Amitabha Buddha and the Bodhisattvas	59
Triple Refuge	61
A Prayer to Amitabha Buddha	63
Dedication of Merit	77
The Forty-Eight Vows of Amitabha Buddha	79

Praise of Incense Offering

Incense burning in the censer,

All space permeated with fragrance.

Buddhas perceive it from every direction.

Auspicious clouds gather everywhere.

With our sincerity,

Buddhas manifest themselves in their entirety.

We take refuge in the bodhisattvas, mahasattvas.

(repeat three times and prostrations)

We take refuge in the Buddhas and bodhisattvas
of the Lotus Pond Great Assembly.

(repeat three times)

The Amitabha Sutra as Discoursed by the Buddha

Thus have I heard:

Once the Buddha was staying at Jetavana,
Anathapindika's Park in the Kingdom of Sravasti
with a great sangha of *bhiksus*,¹ one thousand two
hundred and fifty in all. All were great arhats who
the multitudes knew and recognized, [...]

1. A male member of the Buddhist monastic community who has renounced the household life and received full ordination.

[...] such as the elders Sariputra, Mahamaudgalyayana, Mahakasyapa, Mahakatyayana, Mahakausthila, Revata, Suddhipanthaka, Nanda, Ananda, Rahula, Gavampati, Pindola Bharadvaja, Kaldayin, Mahakapphina, Vakkula, Aniruddha and other great disciples like these. [...]

[...] Also, the bodhisattvas, mahasattvas, Dharma Prince Manjusri, Ajita Bodhisattva, Gandhastin Bodhisattva, Nityodyukta Bodhisattva and other great bodhisattvas like these—as well as Sakra Devanam Indra and immeasurable other heavenly beings—were all in the great assembly.

At the time, the Buddha told the elder Sariputra, “West of here, passing beyond hundreds of thousands of millions of Buddhas' lands, there is a world called ‘Ultimate Bliss.’ In that land there is a Buddha named Amitabha who has now manifested there to teach the Dharma.

“Sariputra, why is that land called ‘Ultimate Bliss’? The sentient beings in that land are without any kind of suffering, and only enjoy various kinds of happiness, therefore it is called Ultimate Bliss.

“Furthermore, Sariputra, completely circling the Land of Ultimate Bliss are seven tiers of railings, seven layers of netting, and seven rows of trees, which are all made of the four treasures. For this reason, that land is called Ultimate Bliss.

“Furthermore, Sariputra, in the Land of Ultimate Bliss there are ponds of seven treasures that are filled with the water of eight virtues, and the ground on the bottom of the ponds is [...]

[...] covered solely by gold sand. On the four sides, there are stairways composed of gold, silver, lapis lazuli, and crystal. Above, there are towered pavilions that have gold, silver, lapis lazuli, crystal, nacre, red pearls, and carnelian magnificently adorning them.

“In the ponds there are lotus flowers as large as carriage wheels that are blue colored with a blue sheen, yellow colored with a yellow sheen, red colored with a red sheen, and white colored with a white sheen. They are fine, wondrous, fragrant, and pure. Sariputra, the Land of Ultimate Bliss is complete with virtues and adornments like these.

“Furthermore, Sariputra, in that Buddha land heavenly music constantly plays, and the ground is made of gold. Throughout the six periods of day and night, heavenly mandarava flowers rain down. Early in the morning, the sentient beings in that land always fill the hem of their robes with many wondrous flowers and make offerings to the hundreds of thousands of millions of Buddhas in the other directions, and return by mealtime to eat their food and walk in meditation. Sariputra, the Land of Ultimate Bliss is complete with virtues and adornments like these.

“Moreover, Sariputra, in that land there are always various kinds of rare multicolored birds, such as snow cranes, peacocks, parrots, saris, kalavinkas, and birds that are conjoined. Throughout the six periods of day and night, all of these birds sing in harmony and with elegant sound. These sounds proclaim the five faculties, the five strengths, the seven factors of awakening, the Noble Eightfold Path, and other teachings like these. After hearing these sounds, all the sentient beings in that land are fully mindful of the Buddha, the Dharma, and the Sangha.

“Sariputra, you should not say that these birds are actually born because of the karmic effects of past offenses. [...]

[...] Why is this? Because that Buddha land is without the three lower realms. Sariputra, that Buddha land does not even have the names of the three lower realms, so how could they exist? All of these birds are transformationally produced through Amitabha Buddha's intention to cause the sounds of the Dharma to be widely circulated.

Sariputra, when gentle breezes blow in that Buddha land, all of the rows of jeweled trees and jeweled nets let out a subtle, wondrous sound similar to hundreds of thousands of types of music playing simultaneously. [...]

[...] Those who hear the sounds will spontaneously give rise to a mind that is mindful of the Buddha, the Dharma, and the Sangha. Sariputra, that Buddha land is complete with virtues and adornments like these.

“Sariputra, what do you think? Why is that Buddha named Amitabha?”

“Sariputra, that Buddha’s brilliant radiance is immeasurable and illuminates the lands of the ten directions without any obstruction, therefore he is named Amitabha.

“Furthermore, Sariputra, the lifespan of that Buddha and his people lasts for immeasurable, infinite *asamkhyā*² *kalpas*.³ Therefore, he is called Amitabha.

2. A Sanskrit term that literally means incalculable. A very large number unit. It is the sixtieth number of successively larger numbers with each one ten times greater than the preceding one.

3. An Indic unit of time, a very long period of time.

“Sariputra, it has been ten *kalpas* since Amitabha Buddha attained Buddhahood.

“Furthermore, Sariputra, that Buddha has immeasurable, infinite *sravaka*⁴ disciples, who are all arhats and whose numbers cannot be known by calculation. All of the bodhisattvas are also like this. Sariputra, that Buddha land is complete with virtues and adornments like these.

4. One who has heard. One who has been liberated from the cycle of birth and death after listening to the Buddha's teachings but does not seek to become a Buddha.

“Furthermore, Sariputra, the sentient beings who are born in the Land of Ultimate Bliss are all *avaivartikas*,⁵ and among them there are many who will become Buddhas in one more rebirth. Their numbers are extremely vast, and cannot be known by calculation. One could only speak of them in terms of immeasurable, infinite *asamkhyas*.

“Sariputra, sentient beings who hear this should set forth a vow to be reborn in that land. Why is this? Because they will be able to meet with all of the utmost virtuous people like these in a single place.

“Sariputra, it is not possible to obtain rebirth in that land with few wholesome roots and meritorious causes and conditions. [...]

5. A bodhisattva who will not regress on the path to Buddhahood.

[...] Sariputra, if good men and women hear Amitabha Buddha mentioned and hold firmly to his name for one day, two days, three, four, five, six, or seven days, wholeheartedly without distraction, then when these people are near the end of life, Amitabha Buddha will appear in front of them with a host of sages.

“In their final moments, if the minds of these people are not distorted, then they will be reborn in Amitabha’s Land of Ultimate Bliss.

“Sariputra, I recognize these benefits, therefore I proclaim these words: ‘If there are sentient beings who hear this spoken, they should set forth a vow to be born in that land.’

“Sariputra, similar to me now, there are also those in the eastern region who praise the inconceivable virtues of Amitabha Buddha, such as Aksobya Buddha, Sumeru Emblem Buddha, Great Sumeru Buddha, Sumeru Light Buddha, Wondrous Voice Buddha, and other Buddhas like these who are as numerous as grains of sand in the Ganges River. [...]

[...] From their own lands, they each extend their characteristic long, broad tongues covering everywhere in the three thousandfold world systems⁶ and speak these sincere and true words: ‘Sentient beings, you should believe in the *Praising the Inconceivable Virtues Which All Buddhas Have Protected Sutra*.’

“Sariputra, in the southern region there is Sun Moon Beacon Buddha, Renowned Light Buddha, Great Blazing Shoulders Buddha, Sumeru Beacon Buddha, Immeasurable Diligence Buddha, and other Buddhas like these who are as numerous [...]

6. — According to Buddhist cosmology, a world consists of a Mount Sumeru at its center surrounded by nine mountains, eight oceans, four continents, sun, moon, and star. A group of one thousand such worlds is called a “small world system,” one thousand small world systems equal a “medium world system,” and one thousand medium world systems equal a “large world system.” A three thousandfold world system is a combination of these three types of world systems.

[...] as grains of sand in the Ganges River. From their own lands, they each extend their characteristic long, broad tongues covering everywhere in the three thousandfold world systems and speak these sincere and true words: ‘Sentient beings, you should believe in the *Praising the Inconceivable Virtues Which All Buddhas Have Protected Sutra*.’

“Sariputra, in the western region there is Immeasurable Life Buddha, Immeasurable Emblem Buddha, Immeasurable Banner Buddha, Great Light Buddha, Great Brilliance Buddha, Treasure Emblem Buddha, Pure Light Buddha, and other Buddhas like these who are as numerous as grains of sand in the Ganges River. From their own lands, they each extend their characteristic long, broad tongues covering everywhere [...]

[...] in the three thousandfold world systems and speak these sincere and true words: 'Sentient beings, you should believe in the *Praising the Inconceivable Virtues Which All Buddhas Have Protected Sutra.*'

“Sariputra, in the northern region there is Blazing Shoulders Buddha, Most Excellent Voice Buddha, Unstoppable Buddha, Sun Birth Buddha, Net Brilliance Buddha, and other Buddhas like these who are as numerous as grains of sand in the Ganges River. From their own lands, they each extend their characteristic long, broad tongues covering everywhere in the three thousandfold world systems and speak these sincere and true words: [...]

[...] ‘Sentient beings, you should believe in the *Praising the Inconceivable Virtues Which All Buddhas Have Protected Sutra.*’

“Sariputra, in the lower region there is Lion Buddha, Renowned Buddha, Acclaimed Light Buddha, Dharma Buddha, Dharma Banner Buddha, Upholding the Dharma Buddha, and other Buddhas like these who are as numerous as grains of sand in the Ganges River. From their own lands, they each extend their characteristic long, broad tongues covering everywhere in the three thousandfold world systems and speak these sincere and true words: ‘Sentient beings, you should believe in [...]

[...] the *Praising the Inconceivable Virtues Which All Buddhas Have Protected Sutra.*'

“Sariputra, in the upper region there is Brahma Voice Buddha, Constellation King Buddha, Foremost Fragrance Buddha, Fragrance and Light Buddha, Great Blazing Shoulders Buddha, Multi-colored Jeweled Flower Adornment Body Buddha, King of the Sala Tree Buddha, Jeweled Flower Virtue Buddha, Discerning All Meanings Buddha, Sumeru-Like Buddha, and other Buddhas like these who are as numerous as grains of sand in the Ganges River. From their own lands, they each extend their characteristic long, broad tongues covering everywhere in the three thousandfold world systems [...]

[...] and speak these sincere and true words: ‘Sentient beings, you should believe in the *Praising the Inconceivable Virtues Which All Buddhas Have Protected Sutra*.’

“Sariputra, what do you think? Why is it called the *Praising the Inconceivable Virtues Which All Buddhas Have Protected Sutra*?

“Sariputra, if there are those good men and women who hear this sutra and receive and retain it, and hear the name of all the Buddhas, then all of these good men and women are protected and kept in mind by all Buddhas. [...]

[...] All of them will attain non-regression from *anuttara-samyak-sambodhi*.⁷ For this reason, Sariputra, all of you should believe and receive my words, and those of all Buddhas.

“Sariputra, if there are those who have already put forth a vow, or who are presently setting forth a vow, or who will set forth a vow wanting to be reborn in the Land of Amitabha Buddha, then all of these people will attain non-regression from *anuttara-samyak-sambodhi*, [...]

7. — A Sanskrit term meaning complete, unexcelled enlightenment; an attribute of all Buddhas.

[...] whether they are already born, presently being born, or will be born in that land. For this reason, Sariputra, if there are those good men and women who believe, they should set forth a vow to be reborn in that land.

“Sariputra, just as I now praise the inconceivable virtues of all Buddhas, those Buddhas also commend my inconceivable virtues, proclaiming these words: ‘Sakyamuni Buddha is able to accomplish extremely difficult and rare feats. In the Saha land amid [...]

[...] the evil period of five degenerations—*kalpa* degeneration, view degeneration, affliction degeneration, sentient being degeneration, and lifespan degeneration—he is able to attain *anuttara-samyak-sambodhi*. For the sake of all sentient beings, he teaches this Dharma that this world finds hard to believe.’

“Sariputra, you should know, I have practiced these difficult feats during the evil period of five degenerations, attaining *anuttara-samyak-sambodhi*, and have taught this Dharma that the world finds hard to believe. This is extremely difficult.”

After the Buddha spoke this sutra, Sariputra and all of the *bhiksus*, and heavenly beings, humans, and *asuras*⁸ of all the worldly realms heard what the Buddha said, rejoiced in it, and faithfully accepted it. They made obeisance and then departed.

[Thus ends] the *Amitabha Sutra*
as Discoursed by the Buddha

8. Also known as non-heaven; they are prone to hatred, arrogance, and suspicion.

Rebirth in Pure Land Dharani

Uprooting all Karmic Hindrances and Attaining
Rebirth in the Pure Land Dharani

[Uprooting All Karmic Hindrances and Attaining
Rebirth in the Pure Land Dharani is preserved in
Sanskrit through Chinese transliteration. Tradi-
tionally dharanis are not translated. This dharani
is recited following the chanting of the *Amitabha
Sutra*.]

(repeat three times)

Praise to Amitabha Buddha

Amitabha Buddha's body is golden in hue;

His marks of excellence and brilliance are
incomparable.

His white tuft of hair curls like the five Mount
Sumerus;

His azure eyes are as clear as the four great
oceans.

His aura transforms into countless trillions of
Buddhas and

Manifests bodhisattvas without limit.

With his forty-eight vows he liberates all sen-
tient

beings and

Enables all the nine ranks to reach the other
shore.

We take refuge in Amitabha Buddha of Great Kindness and Compassion in the Western Land of Ultimate Bliss.

Reciting Amitabha Buddha's Name

We take refuge in Amitabha Buddha.

Amitabha Buddha.

Taking Refuge in Amitabha Buddha and the Bodhisattvas

We take refuge in Amitabha Buddha.

We take refuge in Avalokitesvara Bodhisattva.

We take refuge in Mahasthamaprapta Bodhisattva.

We take refuge in the pure, ocean-like assembly of
bodhisattvas.

Triple Refuge

I take refuge in the Buddha, wishing that all sentient beings understand the Dharma and make the supreme vow.

I take refuge in the Dharma, wishing that all sentient beings study the sutras diligently and obtain an ocean of wisdom.

I take refuge in the Sangha, wishing that all sentient beings lead the masses in harmony without obstruction.

A Prayer to Amitabha Buddha

Oh great, compassionate Amitabha Buddha!
Every day I come before you
In an extremely respectful and sincere state of mind,
To chant your name and to pay respect to your
golden image;
The light from the fine, white hair emanating
from the middle of your brow illuminates the
whole universe,

Your Dharma eyes are as crystal-clear as the ocean.

We extend our heartfelt thanks to you

*For initiating the forty-eight vows to liberate us
many kalpas ago,*

And for adorning the Pure Land of Ultimate Bliss,

Therefore attaining Buddhahood

More than ten kalpas ago.

Where you are,

Lotus flowers cluster in the ponds of seven treasures,

The water of the eight virtues is soft, pure, and cool,

Orderly lined trees and towers abound,

Frequent breezes soothe and please the mind,

*The sound of the Dharma and wonderful music
float everywhere,
Exotic flowers and unusual birds preach the Dharma,
Abundant clothing and food appear as one's heart
wishes,
All excellent beings gather in one place,
And with each dawn, offerings are made to all
Buddhas.*

*Where you are,
In the Pure Land of Ultimate Bliss,
There is no environmental pollution;
In economics, there is no argument over property;
In life, there is no cruelty from evildoers;
In dealing with people, there is no gossip;*

In one's circle of friends, there is no misunderstanding;

In politics, there is no persecution or injustice;

In transportation, there are no troublesome incidents;

In society, there is no distinction in class.

Oh great, compassionate Amitabha Buddha!

I would like to unburden myself to you:

In our Saha world of the evil period of five degenerations,

There is deception and fraud among people,

There are unceasing conflicts among countries.

Our suffering is as deep as the ocean,

Our worries spread like creeping weeds.

Oh great, compassionate Amitabha Buddha!

*I pray to you to receive me through
your vows of loving-kindness.*

In my dreams: May I see your golden body;

May I travel to and experience your Pure Land;

*May I obtain your blessing by the sprinkling of
your Dharma water;*

*May I receive the illumination and touch of
your light;*

May I eliminate past karma;

May I increase the wholesome roots;

May I decrease afflictions;

May I enhance the effectiveness of my vow.

*I pray to you to liberate me with your compassionate
heart;*

When my time in the world has ended,

May I know it beforehand,

And not suffer from physical illness;

May I have no mental delusions,

And have clear, right mindfulness.

I pray to you, and all bodhisattvas,

To hold the golden throne in your hands and

Allow its light to draw and guide me;

*May all who see and hear of this be joyous and
appreciative,*

*Initiate the bodhi mind, hear the wonderful sound
of the Dharma,*

*And attain “the patience of the non-arising of
phenomena”;*

May I receive your prediction of Buddhahood,

*And come back again with vows to propagate the
Dharma and benefit all beings;*

*May all sentient beings be reborn in the Pure Land
of the West, and never regress.*

Oh great, compassionate Amitabha Buddha!

Please accept my sincerest prayer!

Please accept my sincerest prayer!

Dedication of Merit

May I be reborn in the Western Pure Land,

With lotus flowers of the nine ranks as parents;

When the flowers blossom, I shall see the Buddha
and awaken to the truth of non-arising,

With non-regressing bodhisattvas as
companions.

The Forty-Eight Vows of Amitabha Buddha

[1] If I should attain Buddhahood, yet there would be hell beings, hungry ghosts, or animals in my land, may I not attain perfect enlightenment.

[2] If I should attain Buddhahood, yet humans and heavenly beings in my land would again be in the three lower realms after the end of their lives, may I not attain perfect enlightenment.

[3] If I should attain Buddhahood, yet humans and heavenly beings in my land would not all be the color of genuine gold, may I not attain perfect enlightenment.

[4] If I should attain Buddhahood, yet humans and heavenly beings in my land would differ in appearance and vary in beauty, may I not attain perfect enlightenment.

[5] If I should attain Buddhahood, yet humans and heavenly beings in my land would not all be aware of their past lives and know events of at least the past hundreds of thousands of millions

of *nayutas*¹ of *kalpas*, may I not attain perfect enlightenment.

[6] If I should attain Buddhahood, yet humans and heavenly beings in my land would not attain heavenly vision and see at least hundreds of thousands of millions of *nayutas* of Buddhas' lands, may I not attain perfect enlightenment.

[7] If I should attain Buddhahood, yet humans and heavenly beings in my land would not attain heavenly hearing and hear the teachings of at least hundreds of thousands of millions of

1. — A large number unit. It is the twelfth number of successively larger numbers with each one ten times greater than the preceding one.

nayutas of Buddhas, and they would not receive and uphold all of them, may I not attain perfect enlightenment.

[8] If I should attain Buddhahood, yet humans and heavenly beings in my land would not attain the wisdom of mind reading and know the minds and thoughts of sentient beings of at least hundreds of thousands of millions of *nayutas* of Buddhas' lands, may I not attain perfect enlightenment.

[9] If I should attain Buddhahood, yet humans and heavenly beings in my land would not attain supernatural abilities and travel beyond at least hundreds of thousands of millions of *nayutas* of

Buddhas' lands within one thought, may I not attain perfect enlightenment.

[10] If I should attain Buddhahood, yet humans and heavenly beings in my land would give rise to perceptions, thoughts, or greed toward their bodies, may I not attain perfect enlightenment.

[11] If I should attain Buddhahood, yet humans and heavenly beings in my land would not abide in meditative concentration toward enlightenment and definitely attain nirvana, may I not attain perfect enlightenment.

[12] If I should attain Buddhahood, yet my light would have a limit and not illuminate at least hundreds of thousands of millions of *nayutas* of Buddhas' lands, may I not attain perfect enlightenment.

[13] If I should attain Buddhahood, yet my lifespan would have a limit and not be at least hundreds of thousands of millions of *nayutas* of *kalpas*, may I not attain perfect enlightenment.

[14] If I should attain Buddhahood, yet the number of *sravakas* in my land could be counted, even if their number is known only after all the

sentient beings of a three thousandfold world systems would become *pratyekabuddhas*² and count together for hundreds of thousands of *kalpas*, may I not attain perfect enlightenment.

[15] If I should attain Buddhahood, the lifespan of humans and heavenly beings in my land would be infinite, except for those who shorten their lives at will because of their original vows. If this should not be the case, may I not attain perfect enlightenment.

2. One who is awakened through dependent origination without having heard the teachings of a Buddha.

[16] If I should attain Buddhahood, yet humans and heavenly beings in my land would even hear the name of any unwholesomeness, may I not attain perfect enlightenment.

[17] If I should attain Buddhahood, yet immeasurable Buddhas in the worlds of the ten directions would not all praise and proclaim my name, may I not attain perfect enlightenment.

[18] If I should attain Buddhahood, yet sentient beings of the ten directions who aspire to be reborn in my land with wholehearted faith and joy, even having just ten thoughts [of my name], would not be reborn there, may I not attain perfect

enlightenment. The only exceptions are those who have committed the five great violations and those who have slandered the right Dharma.

[19] If I should attain Buddhahood, sentient beings of the ten directions would generate the bodhi mind, cultivate various virtues, and wholeheartedly vow to be reborn in my land. If at the end of their lives, I would not appear before them, surrounded by a great assembly, may I not attain perfect enlightenment.

[20] If I should attain Buddhahood, yet sentient beings who hear my name, concentrate their thoughts continuously on my land, cultivate all

roots of virtue, and wholeheartedly dedicate the virtue toward their aspiration to be reborn in my land would not fulfill their wishes, may I not attain perfect enlightenment.

[21] If I should attain Buddhahood, yet humans and heavenly beings in my land would not all have fully accomplished the thirty-two marks of a great man, may I not attain perfect enlightenment.

[22] If I should attain Buddhahood, all the multitudes of bodhisattvas in lands of other directions who come to be reborn in my land would ultimately reach [the stage of] being only one rebirth

away from Buddhahood. The only exceptions are bodhisattvas who have made the original vows to freely transform themselves: For the sake of sentient beings, they don the armor of the great vows, accumulate roots of virtue, and bring liberation to all; they travel through all Buddhas' lands, cultivate the bodhisattva practices, honor all Buddhas, Tathagatas, of the ten directions with offerings, edify sentient beings as immeasurable as grains of sand in the Ganges River, and establish them in the unsurpassed, true Way; they go beyond the usual practices of the grounds of the bodhisattva path, and manifest and cultivate the virtues of Samantabhadra. If this should not be the case, may I not attain perfect enlightenment.

[23] If I should attain Buddhahood, and bodhisattvas in my land would honor all Buddhas with offerings through the spiritual power of the Buddha, yet they could not travel throughout immeasurable, innumerable millions of *nayutas* of Buddhas' lands within the time of a meal, may I not attain perfect enlightenment.

[24] If I should attain Buddhahood, and bodhisattvas in my land would manifest their roots of virtue in front of all Buddhas and honor them with offerings of their choice, yet they could not fulfill their wishes, may I not attain perfect enlightenment.

[25] If I should attain Buddhahood, yet bodhisattvas in my land could not teach [the Dharma] with all wisdom, may I not attain perfect enlightenment.

[26] If I should attain Buddhahood, yet bodhisattvas in my land would not attain the diamond-like body of *Narayana*,³ may I not attain perfect enlightenment.

[27] If I should attain Buddhahood, humans, heavenly beings, and all myriad things in my land would be adorned and pure, brilliant and

3. — A powerful Hindu deity adopted into Buddhism as one of the Dharma protectors.

beautiful, their shapes and colors would be extraordinary, and their utterly exquisite and wonderful qualities would be unfathomable and beyond description. If sentient beings, even those who have attained heavenly vision, could clearly distinguish the names and numbers of the wonders of beings and things there, may I not attain perfect enlightenment.

[28] If I should attain Buddhahood, yet bodhisattvas in my land, even those with few measures of virtue, could not know and see the bodhi tree with its immeasurable light and colors, four million miles in height, may I not attain perfect enlightenment.

[29] If I should attain Buddhahood, yet bodhisattvas in my land would not attain eloquence and wisdom after having received, read, recited, upheld, and expounded on the teachings of sutras, may I not attain perfect enlightenment.

[30] If I should attain Buddhahood, yet the wisdom and eloquence of bodhisattvas in my land could have a limit, may I not attain perfect enlightenment.

[31] If I should attain Buddhahood, my land would be pure, completely reflecting all the immeasurable,

innumerable, inconceivable Buddhas' worlds of the ten directions, just like seeing the image of one's face in a clear mirror. If this should not be the case, may I not attain perfect enlightenment.

[32] If I should attain Buddhahood, from the ground up into the sky, the palaces, towers, ponds, streams, flowers, trees, and all the myriad things in my land would all be made of an immeasurable number of various jewels and hundreds of thousands of kinds of incense. Their adornments would be marvelously exquisite, surpassing those of humans and heavenly beings. Their fragrances

would permeate throughout the worlds of the ten directions, and bodhisattvas who perceive them would all cultivate the Buddha Way. If this should not be the case, may I not attain perfect enlightenment.

[33] If I should attain Buddhahood, sentient beings in immeasurable, inconceivable Buddhas' worlds of the ten directions whose bodies are touched by my radiant light would become soft and pliant in their bodies and minds to a degree surpassing that of humans and heavenly beings. If this should not be the case, may I not attain perfect enlightenment.

[34] If I should attain Buddhahood, yet sentient beings in immeasurable, inconceivable Buddhas' worlds of the ten directions who hear my name would not attain the bodhisattva's patience of the non-arising of phenomena and the profound dharanis, may I not attain perfect enlightenment.

[35] If I should attain Buddhahood, and there would be women in immeasurable, inconceivable Buddhas' worlds of the ten directions who hear my name, rejoice with faith, generate the bodhi mind, and are weary of being women, yet after the end of their lives they would again be reborn as women, may I not attain perfect enlightenment.

[36] If I should attain Buddhahood, all the multitudes of bodhisattvas in immeasurable, inconceivable Buddhas' worlds of the ten directions who hear my name would, after the end of their lives, always live the pure life of celibacy until they attain Buddhahood. If this should not be the case, may I not attain perfect enlightenment.

[37] If I should attain Buddhahood, all humans and heavenly beings in immeasurable, inconceivable Buddhas' worlds of the ten directions who hear

my name, pay homage to me with a full prostration to the ground, and cultivate the bodhisattva practices would be revered by all heavenly beings and humans in the world without exception. If this should not be the case, may I not attain perfect enlightenment.

[38] If I should attain Buddhahood, humans and heavenly beings in my land would obtain any clothing they wish for as soon as they think it. They would naturally be clad in wonderful garments, which are in accordance with the Dharma and praised by Buddhas. If there should be any sewing, dyeing, or washing [needed], may I not attain perfect enlightenment.

[39] If I should attain Buddhahood, yet humans and heavenly beings in my land would not enjoy happiness like that of a *bhikṣu* who has eradicated his outflows, may I not attain perfect enlightenment.

[40] If I should attain Buddhahood, whenever bodhisattvas in my land wish to see the immeasurable number of pure, adorned Buddhas' lands of the ten directions, they would fulfill their wish right then and see all of them reflected in jeweled trees, just like seeing the image of one's face in a clear mirror. If this should not be the case, may I not attain perfect enlightenment.

[41] If I should attain Buddhahood, yet all the multitudes of bodhisattvas in lands of other directions who hear my name would suffer any lack or imperfection in their faculties at any time before attaining Buddhahood, may I not attain perfect enlightenment.

[42] If I should attain Buddhahood, all the multitudes of bodhisattvas in lands of other directions who hear my name would fully attain the *samadhi*⁴ of pure liberation. They would abide in this *samadhi*, and as soon as they think of honoring immeasurable, inconceivable Buddhas,

World-Honored Ones, with offerings, they would

4. A state in which the mind is concentrated in a one pointed focus.

accomplish this within a thought without losing their state of concentration. If this should not be the case, may I not attain perfect enlightenment.

[43] If I should attain Buddhahood, all the multitudes of bodhisattvas in lands of other directions who hear my name would be reborn in noble families after the end of their lives. If this should not be the case, may I not attain perfect enlightenment.

[44] If I should attain Buddhahood, all the multitudes of bodhisattvas in lands of other directions who hear my name would be joyful and enthusiastic,

cultivate the bodhisattva practices, and be replete with roots of virtue. If this should not be the case, may I not attain perfect enlightenment.

[45] If I should attain Buddhahood, all the multitudes of bodhisattvas in lands of other directions who hear my name would fully attain the *samadhi* of universal equality. They would abide in this *samadhi* until they attain Buddhahood, and they would always see all the immeasurable, inconceivable Buddhas. If this should not be the case, may I not attain perfect enlightenment.

[46] If I should attain Buddhahood, bodhisattvas in my land would naturally hear the Dharma they wish for in accordance with their aspirations and vows. If this should not be the case, may I not attain perfect enlightenment.

[47] If I should attain Buddhahood, yet all the multitudes of bodhisattvas in lands of other directions who hear my name would not instantly reach [the stage of] not regressing, may I not attain perfect enlightenment.

[48] If I should attain Buddhahood, yet all the multitudes of bodhisattvas in lands of other directions who hear my name would not instantly reach the first, second, and third [states of] Dharma patience and not instantly attain [the stage of] not regressing from the Dharma of all Buddhas, may I not attain perfect enlightenment.

Fo Guang Shan
International Translation Center

Fo Guang Shan International Translation Center is dedicated to translating and distributing quality translations of classical Buddhist texts as well as works by contemporary Buddhist teachers and scholars. We embrace Humanistic Buddhism, and promote Buddhist writing that is accessible, community-oriented, and relevant to daily life. On FGSITC.org you can browse all of our publications, read them online and even download them for FREE, as well as requesting printed copies for you or your organization.