### Sino-Japanese

如是我聞 一時佛 在舍衛國 祇樹給孤獨園 與大比丘衆 千二百五十人 俱 皆是大阿羅漢 衆所知識 長老舍利弗 摩訶目犍連 摩訶迦葉 摩訶迦旃延 摩訶倶絺羅 離婆多 周利槃陀伽 難陀 阿難陀 羅睺羅 憍梵波提 賓頭盧頗羅堕迦留陀夷 摩訶劫賓那 薄拘羅 阿樓駄 如是等 諸大弟子 井諸菩薩摩訶薩 文殊師利法王 子 阿逸多菩薩 乾陀訶提菩薩 常精進菩薩 與如是等 諸大菩薩 及釋提桓因等 無量諸天 大衆俱

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Nyo ze ga mon ichi ji butsu zai sha e koku gi ju gik-ko doku on yo dai bi ku shu sen ni hyaku go ju nin ku kai ze dai a ra kan shu sho chi shiki cho ro sha ri hotsu ma ka mok-ken ren ma ka ka sho ma ka ka sen nen ma ka ku chi ra ri ha da shu ri han da ka nan da a nan da ra go ra kyo bon ha dai bin zu ru ha ra da ka ru da i ma ka ko hin na hak-ku ra a nu ru da nyo ze to sho dai de shi byo sho bo satsu ma ka satsu mon ju shi ri ho o ji a it-ta bo satsu ken da ka dai bo satsu jo sho jin bo satsu yo nyo ze to sho dai bo satsu gyu shaku dai kan in to mu ryo sho ten dai shu ku

### English translation

Thus have I heard: Once the Buddha was dwelling in the Anathapindada Garden of Jetavana in the country of Shravasti together with a large company of Bhikshus of twelve hundred and fifty members. They were all great Arhats, well known among people, (to wit): Shariputra the elder, Mahamaudgalyayana, Mahakasyapa, Mahakayayana, Mahakaushthila, Revata, Shuddhipanthaka, Nanda, Ananda, Rahula, Gavampati, Pindola-Bharadvaja, Kalodayin, Mahakapphina, Vakkula, Aniruddha, etc., all great Shravakas [lit. disciples]; and with many Bodhisattva-Mahasattvas, (such as), Manjushri, Prince of the Lord of Truth, Bodhisattva Ajita, Bodhisattva Gandhahastin, Bodhisattva Nityodyukta, etc., all great Bodhisattvas; and also with a large company of innumerable devas, (such as) Shakrodevanam-Indra, etc.

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1. English translation from the Chinese Version of Kumarajiva by Nishu Utsuki, The Educational Department of the West Hongwanji, Kyoto, Japan: 1924. This translation is Public Domain, and may be copied and distributed free and without permission provided that it is not altered in any way.
爾時佛告長老舍利弗從是西方過十萬億佛土有世界名曰極樂其土有佛號阿彌陀今現在說法舍利弗彼土何故名極樂其國眾生無有衆苦但受諸樂故名極樂

Then the Buddha addressed Shariputra, the elder, and said, 'Beyond a hundred thousand kotis of Buddha-lands westwards from here, there is a world named Sukhavati. In that world there is a Buddha, Amita(-ayus) by name, now dwelling and preaching the law. Shariputra, why is that country named Sukhavati? The living beings in that country have no pains, but receive pleasures only. Therefore, it is called Sukhavati.

又舍利弗極樂國土七重欄楯七重羅網七重行樹皆是四寶周帀圍繞是故彼國名曰極樂

'Again, Shariputra, in the land Sukhavati (there are) seven rows of balustrades, seven rows of fine nets, and seven rows of arrayed trees; they are all of four gems and surround and enclose (the land). For this reason the land is called Sukhavati.

又舍利弗極樂國土有七寶池八功德水充滿其中池底純以金沙布地四邊階道金銀瑠璃玻璃合成上有樓閣亦以金銀瑠璃玻璃硨磲赤珠碼碯而嚴飾之池中蓮華大如車輪青色青光黃色黃光赤色赤光白色白光微妙香潔舍利弗極樂國土成就如是功德莊嚴

'Again, Shariputra, in the land Sukhavati there are lakes of the seven gems, in which is filled water with the eight meritorious qualities. The lake-bases are strewn with golden sand, and the stairs of the four sides are made of gold, silver, beryl, and crystal. On land there are stories and galleries adorned with gold, silver, beryl, crystal, white coral, red pearl and diamond [lit. agate]. The lotus-flowers in the lakes, large as chariot wheels, are blue-colored with blue splendor, yellow-colored with yellow splendor, red-colored with red splendor, white-colored with white splendor, and (they are all) the most exquisite and purely fragrant. Shariputra, the land Sukhavati is arrayed with such good qualities and adornments.
'Again, Shariputra, in that Buddha-land there are heavenly musical instruments always played on; gold is spread on the ground; and six times every day and night it showers Mandarava blossoms. Usually in the serene morning lit. dawn] all of those who live in that land fill their plates with those wonderful blossoms, and (go to) make offering to a hundred thousand kotis of Buddhas of other regions; and at the time of the meal they come back to their own country, and take their meal and have a walk. Shariputra, the Sukhavati land is arrayed with such good qualities and adornments.
‘And again, Shariputra, in that country there are always various wonderful birds of different colors, -- swan, peacock, parrot, Chari, Kalavinka and the bird of double-heads [lit. double-lives]. Six times every day and night all those birds sing in melodious tune, and that tune proclaims the Five Virtues [lit. organs], the Five powers, the Seven Bodhi-paths, the Eight Noble Truths, and other laws of the kind. The living beings in that land, having heard that singing, all invoke the Buddha, invoke the Dharma, and invoke the Sangha. Shariputra, you should not think that these birds are in fact born as punishment for sin. What is the reason? (Because), in that Buddha-land there exist not the Three Evil Realms. Shariputra, in that Buddha-land there are not (to be heard) even the names of the Three Evil Realms. How could there be the realms themselves! All those birds are what Buddha Amitayus miraculously created with the desire to let them spread the voice of the Law. Shariputra, (when) in that Buddha-land a gentle breeze happens to blow, the precious trees in rows and the begemmed nets emit a delicate enrapturing tune, and it is just as if a hundred thousand musical instruments played at the same time. Everybody who hears that music naturally conceives the thought to invoke the Buddha, to invoke the Dharma, and to invoke the Sangha. Shariputra, that Buddha-land is arrayed with such good qualities and adornments.

| Sha ri hotsu o nyo i un ga hi butsu ga ko go a mi da sha ri hotsu hi butsu ko myo mu ryo sho jip- po koku mu sho sho ge ze ko go i a mi da u sha ri hotsu hi butsu ju myo gyu go nin min mu ryo mu hen a so gi ko ko myo a mi da sha ri hotsu a mi da butsu jo butsu i rai o kon jik- ko u sha ri hotsu hi butsu u mu ryo mu hen sho mon de shi kai a ra kan hi ze san ju shi sho no chi sho bo sas- shu yaku bu nyo ze sha ri hotsu hi buk- koku do jo ju nyo ze ku doku sho gon |

| Shariputra, what do you think in your mind, for what reason that Buddha is called Amita(-abha)? Shariputra, the light of that Buddha is boundless and shining without impediments all over the countries of the ten quarters. Therefore he is called Amita(-abha). Again, Shariputra, the life of that Buddha and of his people is endless and boundless in Asamkhya-kalpas, so he is named Amita(-ayus). Shariputra, since Buddha Amitayus attained Buddhahood, (it has passed) now ten Kalpas. Again, Shariputra, that Buddha has numerous Shravakas or disciples, who are all Arhats and whose number cannot be known by (ordinary) calculation. (The number of) Bodhisatvas (cannot be known) also. Shariputra, that Buddha-land is arrayed with such good qualities and adornments. |
| 又舍利弗 極樂國土 衆生 生者 皆是阿耨跋致 其中多有一生補處 其數
| 甚多 非是算數 所能知之 但可以無量無邊 阿僧祇劫說 舍利弗 衆生聞
| 者 應當發願 願生彼國 所以者何 得與如是 諸上善人 俱會一處 舍利弗
| 不可以少善根 福德因緣 得生彼國 | U sha ri hotsu goku rak- koku do shu jo sho ja ka ze a bi bat- chi go chu ta u is- sho fu sho go shu jin ta hi ze san ju sho no chi shi tan ka i mu ryo mu hen a so gi ko ses- sha ri hotsu shu jo mon ja o to hotsu gan gan sho hi koku sho i sha ga toku yo nyo ze sho jo zen nin ku e is- sho sha ri hotsu fu ka i sho zen gon fuku toku in nen toku sho hi koku

‘Again, Shariputra, the beings born in the land Sukhavati are all Avinivartaniya. Among them is a multitude of beings bound to one birth only; and their number, being extremely large, cannot be expressed by (ordinary) calculation. Only can it be mentioned in boundless Asamkhya-kalpas. Shariputra, the sentient beings who hear (this account) ought to put up their prayer that they may be born into that country; for they will be able to be in the same place together with those noble personages. Shariputra, by means of small good works [lit. roots] or virtues no one can be born in that country.

| 舍利弗 若有善男子善女人 聞說阿彌陀佛 執持名號 若一日 若二日 若三日 若四日 若五日 若六日 若七日
| 一心不亂 其人臨命終時 阿彌陀佛 與諸聖衆 現在其前 是人終時 心不顛倒 即得往生 阿彌陀佛 極樂國土
| 舍利弗 我見是利 故說此言 若有衆生 聞是說者 應當發願 生彼國土 | Sha ri hotsu nyaku u zen nan shi zen nyo nin mon zetsu a mi da butsu shu ji myo go nyaku ichi nichī nyaku ni nichī nyaku san nichī nyaku shi nichī nyaku go nichī nyaku roku nichī nyaku shichi nichī is- shin fu ran go nin rin myo ju ji a mi da butsu yo shou sho ju gen zai go zen ze nin ju ji shin pu ten do soku toku o jo a mi da butsu goku rak- koku do sha ri hotsu ga ken ze ri ko ses- shi gon nyaku u shu jo mon ze ses- sha o to hotsu gan sho hi koku do

‘Shariputra, if there be a good man or a good woman, who, on hearing of Buddha Amitayus, keeps his name (in mind) with thoughts undisturbed for one day, two days, three days, four days, five days, six days, or seven days, that person, when about to die, (will see) Amitayus Buddha accompanied by his holy host appear before him; and immediately after his death, he with his mind undisturbed can be born into the Sukhavati land of Buddha Amitayus. Shariputra, as I witness this benefit, I say these words; Every being who listens to this preaching ought to offer up prayer with the desire to be born into that country.
精進 一切諸佛 所護念經

'Shariputra, as I now glorify the inconceivable excellences of Amitayus Buddha, there are also in the Eastern quarters Buddha Akshobhya, Buddha Merudhaja, Buddha Mahameru, Buddha Meruprabhasa, Buddha Manjughosha, and Buddhas as many as the sands of the River Ganga, each of whom, in his own country stretching out his long broad tongue that covers three thousand greater worlds completely, proclaims these truthful words: All you sentient beings believe in this Sutra, which is approved and protected by all the Buddhas, and in which are glorified the inconceivable excellences (of Buddha Amitayus).

Sha ri hotsu nyo ga kon ja san dan a mi da butsu fu ka shi gi ku doku to ho yaku u a shuku bi butsu shu mi so butsu dai shu mi butsu shu mi ko butsu myo on butsu nyo ze to go ga sha shu sho butsu kaku o go koku shuk- ko cho zes- so hen pu san zen dai sen se kai setsu jo jitsu gon nyo to shu jo to shin ze sho san fu ka shi gi ku doku is- sai sho butsu sho go nen gyo

'Shariputra, in the Southern worlds there are Buddha Candrasuryapradipa, Buddha Yacahprabha, Buddha Maharciskandha, Buddha Merupradipa, Buddha Anantavirya, and Buddhas as many as the sands of the River Ganga, each of whom, in his own country stretching out his long broad tongue that covers three thousand greater worlds completely, proclaims these truthful words: All you sentient beings believe in this Sutra, which is approved and protected by all the Buddhas, and in which are glorified the inconceivable excellences (of Buddha Amitayus).
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<th>Chinese</th>
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<td>舍利弗 西方世界 有無量壽佛 无量相佛 无量幢佛 大光佛 大明佛 寶相佛 淨光佛 如是等 恒河沙數諸佛 各於其國 出廣長舌相 微覆三千大千世界 說誠實言 汝等衆生 當信是稱讚 不可思議功德 一切諸佛 所護念經</td>
<td>'Shariputra, in the Western worlds there are Buddha Amitayus, Buddha Amitalakshana, Buddha Amitadhvaja, Buddha Mahaprabha, Buddha Mahanirbhasa, Buddha Ratnala kshana, Buddha Shuddharashmiprabha, and Buddhas as many as the sands of the River Ganga, each of whom, in his own country stretching out his long broad tongue that covers three thousand greater worlds completely, proclaims these truthful words: All you sentient beings believe in this Sutra, which is approved and protected by all the Buddhas, and in which are glorified the inconceivable excellences (of Buddha Amitayus).</td>
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<td>舍利弗 北方世界 有焰肩佛 最勝音佛 難沮佛 日生佛 網明佛 如是等恆河沙數諸佛 各於其國 出廣長舌相 微覆三千大千世界 說誠實言 汝等衆生 當信是稱讚 不可思議功德 一切諸佛 所護念經</td>
<td>'Shariputra, in the Northern worlds there are Buddha Arciskandha, Buddha Vaishvanaranirghosha, Buddha Dushpradharsha, Buddha Adityasambhava, Buddha Jaliniprabha, and Buddhas as many as the sands of the River Ganga, each of whom, in his own country stretching out his long broad tongue that covers three thousand greater worlds completely, proclaims these truthful words: All you sentient beings believe in this Sutra, which is approved and protected by all the Buddhas, and in which are glorified the inconceivable excellences (of Buddha Amitayus).</td>
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<td>'Shariputra, in the Southern worlds there are Buddha Simhasena, Buddha Kanyasena, Buddha Mahamajjukha, Buddha Upasena, Buddha Vajraprada, and Buddhas as many as the sands of the River Ganga, each of whom, in his own country stretching out his long broad tongue that covers three thousand greater worlds completely, proclaims these truthful words: All you sentient beings believe in this Sutra, which is approved and protected by all the Buddhas, and in which are glorified the inconceivable excellences (of Buddha Amitayus).</td>
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Shariputra, in the Nadir worlds there are Buddha Simha, Buddha Yacas, Buddha Yashaprabhava, Buddha Dharma, Buddha Dharmadhvaja, Buddha Dharmadhara, and Buddhas as many as the sands of the River Ganga, each of whom, in his own country stretching out his long broad tongue that covers three thousand greater worlds completely, proclaims these truthful words: All you sentient beings believe in this Sutra, which is approved and protected by all the Buddhas, and in which are glorified the inconceivable excellences (of Buddha Amitayus).

| 舍利弗 上方世界 有梵音佛 宿王佛香上佛 香光佛 大焰肩佛 雜色寶華嚴身佛 娑羅樹王佛 寶華德佛 見一切義佛 如須彌山佛 如是等 恒河沙數諸佛 各於其國 出廣長舌相 徑覆三千大千世界 說誠實言 汝等衆生當信是稱讚 不可思議功德 一切諸佛所護念經 |
|---|---|
| Sha ri hotsu jo ho se kai u bon non butsu shuku o butsu ko jo butsu ko ko butsu dai en ken butsu zas- shiki ho ke gon shin butsu sha ra ju o butsu ho ke toku butsu ken is- sai gi butsu nyo shu mi sen butsu nyo ze to go ga sha shu sho butsu kaku o go koku shu- ko cho zes- so hen pu san zen dai sen se kai setsu jo jitsu gon nyo to shu jo to shin ze sho san fu ka shi gi ku doku is- sai sho butsu sho go nen gyo |

Shariputra, in the Zenith words there are Buddha Brahmaghosha, Buddha Nakshatraraja, Buddha Gandhottama, Buddha Gandhaprabhasa, Buddha Maharciskandha, Buddha Ratnakusumasampushpitagatra, Buddha Salendaraja, Buddha Ratnotpalashri, Buddha Sarvarthadarsa, Buddha Sumerukalpa, and Buddhas as many as the sands of the River Ganges\(^1\), each of whom, in his own country stretching out his long broad tongue that covers three thousand greater worlds completely, proclaims these truthful words: All you sentient beings believe in this Sutra, which is approved and protected by all the Buddhas, and in which are glorified the inconceivable excellences (of Buddha Amitayus).
Shariputra, what do you think in your mind, why it is called the Sutra approved and protected by all the Buddhas? Shariputra, if there be a good man or a good woman who listens to those Buddhas' invocation of the name (of Buddha Amitayus) and the name of this Sutra, that good man or woman will be protected by all the Buddhas and never fail to attain Anuttara-samyaksambodhi. For this reason, Shariputra, all of you should believe in my words and in what all the Buddhas proclaim. Shariputra, if there are men who have already made, are now making, or shall make, prayer with the desire to be born in the land of Buddha Amitayus, they never fail to attain Anuttara-samyaksambodhi, and have been born, are now being born, or shall be born in that country. Therefore, Shariputra, a good man or good woman who has the faith ought to offer up prayers to be born in that land.
Sha ri hotsu nyō ga kon ja sho san sho butsu fu ka shi gi ku doku hi sho but- to yaku sho setsu ga fu ka shi gi ku doku ni sa ze gon sha ka mu ni butsu no i jin nan ke u shi ji no o sha ba koku do go joku aku se ko joku ken joku bon no joku shu jo joku myo joku chu toku a noku ta ra san myaku san bo dai i sho shu jo setsu ze is- sai se ken nan shin shi ho sha ri hotsu to chi ga o go joku aku se gyo shi nan ji toku a noku ta ra san myaku san bo dai i is- sai se ken ses- shi nan shin shi ho ze i jin nan bus- ses- shi kyo i sha ri hotsu gyu sho bi ku is- sai se ken ten nin a shu ra to mon bus- sho setsu kan gi shin ju sa rai ni ko

'Shariputra, as I am now praising the inconceivable excellences of those Buddhas, so all those Buddhas are magnifying the inconceivable excellences of myself, saying these words: Shakyamuni, the Buddha, has successfully achieved a rare thing of extreme difficulty; he has attained Anuttara-samyaksambodhi in the Saha world in the evil period of five corruptions -- Corruption of Kalpa, Corruption of Belief, Corruption of Passions, Corruption of Living Beings, and Corruption of Life; and for the sake of all the sentient beings he is preaching the Law which is not easy to accept. Shariputra, you must see that in the midst of this evil world of five corruptions I have achieved this difficult thing of attaining Anuttara-samyaksambodhi, and for the benefit of all the beings I am preaching the Law which is difficult to be accepted. This is how it is esteemed as (a thing of) extreme difficulty.'

The Buddha having preached this Sutra, Shariputra and Bhikshus, and Devas, men, Asuras, etc., of all the worlds, who have listened to the Buddha's preaching, believed and accepted with joy, made worship, and went away.

The Buddha expounds the Amitabha Sutra...