

The Amitabha Sutra

Also known as the *Smaller Sukhavathi-vyuha Sutra*, June 2022 revision¹

Sino-Japanese	Romanization
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 摩訶俱絺羅 離婆多 周利槃陀 伽 難陀 阿難陀 羅睺羅 憍梵波提 賓頭盧頗羅墮 迦留陀夷 摩訶劫賓 那 薄拘羅 阿菟樓駄 如是等 諸大弟 子 并諸菩薩摩訶薩 文殊師利法王 子 阿逸多菩薩 乾陀訶提菩薩 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	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 gyū shaku dai kan in to mu ryo sho ten dai shu ku
<i>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, Mahakashyapa, Mahakatyayana, 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.</i>	

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.

<p>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 名爲極樂 其國衆生 無 有衆苦 但受諸樂 故名極樂</p>	<p>Ni ji butsu go cho ro sha ri hotsu ju ze sai ho ka ju man noku butsu do u se kai myo watsu goku raku go do u butsu go a mi da kon gen zai sep-po sha ri hotsu hi do ga ko myo i goku raku go koku shu jo mu u shu ku tan ju sho raku ko myo goku raku</p>
<p><i>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.</i></p>	
<p>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</p>	<p>U sha ri hotsu goku rak-koku do shichi ju ran jun shichi ju ra mo shichi ju go ju kai ze shi ho shu so i nyo ze ko hi koku myo watsu goku raku</p>
<p><i>'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.</i></p>	
<p>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 玻瓈合成 上有 樓閣 亦以金銀瑠璃 玻瓈磈磈 赤珠 碼瑙 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</p>	<p>U sha ri hotsu goku rak-koku do u ship- po chi hak-ku doku shutsu ju man go chu chi te jun ni kon sha fu ji shi hen kai do kon gon ru ri ha ri go jo jo u ro kaku yaku i kon gon ru ri ha ri sha ko shaku shu me no ni gon jiki shi chi chu ren ge dai nyo sha rin sho shiki sho ko o shiki o ko shaku shiki shak-ko byaku shiki byak-ko mi myo ko ketsu sha ri hotsu goku rak-koku do jo ju nyo ze ku doku sho gon</p>
<p><i>'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.</i></p>	

<p>又舍利弗 彼佛國土 常作天樂 黃金 爲地 晝夜六時 而雨曼陀羅華 其國 衆生 常以清旦 各以衣祴 盛衆妙華 供養他方 十萬億佛 即以食時 還到 本國 飯食經行 舍利弗 極樂國土 成 就如是 功德莊嚴</p>	<p>U sha ri hotsu hi buk- koku do jo sa ten gaku o gon i ji chu ya roku ji ni u man da ra ke go koku shu jo jo i sho tan kaku i e koku jo shu myo ke ku yo ta ho ju man noku butsu soku i jiki ji gen to hon goku bon jiki kyo gyo sha ri hotsu goku rak- koku do jo ju nyo ze ku doku sho gon</p>
<p><i>'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.</i></p>	
<p>復次舍利弗 彼國常有 種種奇妙 雜 色之鳥 白鵠孔雀 鸚鵡舍利 迦陵頻 伽 共命之鳥 是諸衆鳥 晝夜六時 出 和雅音 其音演暢 五根五力 七菩提 分 八聖道分 如是等法 其土衆生 聞 是音已 皆悉念佛念法念僧 舍利弗 汝勿謂此鳥 實是罪報所生 所以者 何 彼佛國土 無三惡趣 舍利弗 其佛 國土 尚無三惡道之名 何況有實 是 諸衆鳥 皆是阿彌陀佛 欲令法音宣 流 變化所作 舍利弗 彼佛國土 微風 吹動 諸寶行樹 及寶羅網 出微妙 音 譬如百千種樂 同時俱作 聞是音 者 皆自然生 念佛念法念僧之 心舍 利弗 其佛國土 成就如是 功德莊嚴</p>	<p>Bu shi sha ri hotsu hi koku jo u shu ju ki myo zas- shiki shi cho byak- ko ku jaku o mu sha ri ka ryo bin ga gu myo shi cho ze sho shu cho chu ya roku ji shutsu wa ge on go on en cho go kon go riki shichi bo dai bun has- sho do bun nyo ze to ho go do shu jo mon ze on ni kai shitsu nen butsu nen po nen so sha ri hotsu nyo motsu i shi cho jitsu ze zai ho sho sho sho i sha ga hi buk- koku do mu san maku shu sha ri hotsu go buk- koku do sho mu san maku do shi myo ga kyo u jitsu ze sho shu cho kai ze a mi da butsu yoku ryo ho on sen ru hen ge sho sa sha ri hotsu hi buk- koku do mi fu shutsu do sho ho go ju gyu ho ra mo shutsu mi myo on hi nyo hyaku sen shu gaku do ji ku sa mon ze on sha kai ji nen sho nen butsu nen po nen so shi shin sha ri hotsu go buk- koku do jo ju nyo ze ku doku sho gon</p>

'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 bejewelled 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.

舍利弗 於汝意云何 彼佛何故 號阿彌陀 舍利弗 彼佛光明無量 照十方國 無所障礙 是故號為阿彌陀 又舍利弗 彼佛壽命 及其人民 無量無邊 阿僧祇劫 故名阿彌陀 舍利弗 阿彌陀佛 成佛已來 於今十劫 又舍利弗 彼佛有無量無邊 聲聞弟子 皆阿羅漢 非是算數 之所能知 諸菩薩眾 亦復如是 舍利弗 彼佛國土 成就如是 功德莊嚴

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 Asamkhyakalpas, 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) Bodhisattvas (cannot be known) also. Shariputra, that Buddha-land is arrayed with such good qualities and adornments.

<p>又舍利弗 極樂國土 衆生生者 皆是阿鞞跋致 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</p>	<p>U sha ri hotsu goku rak- koku do shu jo sho ja kai 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</p>
--	--

'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 Asamkhyā-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.

<p>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</p>	<p>Sha ri hotsu nyaku u zen nan shi zen nyo nin mon zetsu a mi da butsu shu ji myo go nyaku ichi nichi nyaku ni nichi nyaku san nichi nyaku shi nichi nyaku go nichi nyaku roku nichi nyaku shichi nichi is- shin fu ran go nin rin myo ju ji a mi da butsu yo sho 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</p>
---	---

'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.

<p>舍利弗 如我今者 讚歎阿彌陀佛 不可思議功德 東方亦有 阿閼鞞佛 須彌相佛 大須彌佛 須彌光佛 妙音佛 如是等 恒河沙數諸佛 各於其國 出廣長舌相 徧覆三千大千世界 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</p>	<p>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</p>
<p><i>'Shariputra, as I now glorify the inconceivable excellences of Amitayus Buddha, there are also in the Eastern quarters Buddha Akshobhya, Buddha Merudhvaja, 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).</i></p>	
<p>舍利弗 南方世界 有日月燈佛 名聞光佛 大焰肩佛 須彌燈佛 無量精進佛 如是等 恒河沙數諸佛 各於其國 出廣長舌相 徧覆三千大千世界 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</p>	<p>Sha ri hotsu nan po se kai u nichu gat- to butsu myo mon ko butsu dai en ken butsu shu mi to butsu mu ryo sho jin butsu nyo ze to go ga sha shu sho butsu kaku o go koku shuk- ko jo zes- so hen pu san zen dai sen se kai setsu cho jitsu gon nyo to shu jo to shin ze sho san fu ka shi gi ku doku is- sai sho butsu sho gon nen gyo</p>
<p><i>'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).</i></p>	

<p>舍利弗 西方世界 有無量壽佛 無量相佛 無量幢佛 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 徧覆三千大千世界 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</p>	<p>Sha ri hotsu sai ho se kai u mu ryo ju butsu mu ryo so butsu mu ryo do butsu dai ko butsu dai myo butsu ho so butsu jo ko 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</p>
<p><i>'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).</i></p>	
<p>舍利弗 北方世界 有焰肩佛 最勝音佛 難沮佛 日生佛 網明佛 如是等恒河沙數諸佛 各於其國 出廣長舌相 徧覆三千大千世界 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</p>	<p>Sha ri hotsu hop- po se kai u en ken butsu sai sho on butsu nan so butsu nis- sho butsu mo myo 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</p>
<p><i>'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).</i></p>	
<p>舍利弗 下方世界 有師子佛 名聞佛 名光佛 達摩佛 法幢佛 持法佛 如是等 恒河沙數諸佛 各於其國 出廣長舌相 徧覆三千大千世界 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</p>	<p>Sha ri hotsu ge ho se kai u shi shi butsu myo mon butsu myo ko butsu datsu ma butsu ho do butsu ji ho 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</p>

'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 徧覆
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 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 Zenith words there are Buddha Brahmaghosha, Buddha Nakshatraraja, Buddha Gandhottama, Buddha Gandhaprabhasa, Buddha Maharciskandha, Buddha Ratnakusumasampushpitagatra, Buddha Salendraraja, Buddha Ratnotpalashri, Buddha Sarvarthadarsha, Buddha Sumerukalpa, and Buddhas as many as the sands of the River Ganges¹, 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 於汝意云何 何故名爲 一切諸佛 所護念經 舍利弗 若有善男子 善女人 聞是諸佛所說名 及經名者 是諸善男子善女人 皆爲一切諸佛 共所護念 皆得不退轉 於阿耨多羅三藐三菩提 是故舍利弗 汝等皆當 信受我語 及諸佛所說 舍利弗 若有人 已發願 今發願 當發願 欲生阿彌陀佛國者 是諸人等 皆得不退轉 於阿耨多羅三藐三菩提 於彼國土 若已生 若今生 若當生 是故舍利弗 諸善男子善女人 若有信者 應當發願 生彼國土

**Sha ri hotsu o nyo i un ga ga ko myo i is-
sai sho butsu sho go nen gyo sha ri
hotsu nyaku u zen nan shi zen nyo nin
mon ze sho bus- sho setsu myo gyu kyo
myo sha ze sho zen nan shi zen nyo nin
kai i is- sai sho butsu gu sho go nen kai
toku fu tai ten o a noku ta ra san myaku
san bo dai ze ko sha ri hotsu nyo to kai
to shin ju ga go gyu sho bus- sho setsu
sha ri hotsu nyaku u nin i hotsu gan kon
hotsu gan to hotsu gan yoku sho a mi da
buk- koku sha ze sho nin to kai toku fu
tai ten o a noku ta ra san myaku san bo
dai o hi koku do nyaku i sho nyak- kon
sho nyaku to sho ze ko sha ri hotsu sho
zen nan shi zen nyo nin nyaku u shin ja
o to hotsu gan sho hi koku do**

'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.

<p>舍利弗 如我今者 稱讚諸佛 不可思議功德 彼諸佛等 亦稱說我 不可思議功德 而作是言 釋迦牟尼佛 能爲甚難 希有之事 能於娑婆國土 五濁惡世 劫濁 見濁 煩惱濁 衆生濁 命濁中 得阿耨多羅三藐三菩提 爲諸衆生 說是一切世間 難信之法 舍利弗 當知我於 五濁惡世 行此難事 得阿耨多羅三藐三菩提 爲一切世間 說此難信之法 是爲甚難 佛說此經已 舍利弗 及諸比丘 一切世間 天人阿修羅等 聞佛所說 歡喜信受 作禮而去</p>	<p>Sha ri hotsu nyo 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</p>
<p><i>'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.'</i></p> <p><i>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.</i></p>	
<p>佛說阿彌陀經</p>	<p>Bus- setsu a mi da kyo</p>
<p><i>The Buddha expounds the Amitabha Sutra...</i></p>	