

念佛超荐仪轨

Rite of Transcendental Deliverance Through
'Namo Amitufo' Recitation

*附录: 念佛共修读诵法语



净本法师 辑

— Edited by —

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前言

净本法师 辑

人生一世，举凡贫穷、疾病、中天、灾难、恶缘、逆境，甚至一切是非成败、恩怨情仇等苦，究其根源，一言以蔽之：就是业深障重，福薄慧浅。

然而，一句“南無阿彌陀佛”，即是无量寿，亦是无量光。以无量寿的缘故，所以念佛之人能得增福延寿之果报；以无量光的原因，念佛之人能得消业开慧之利益。所谓：念佛一声，罪灭河沙，业消慧朗，障尽福崇。

因此，贫穷念佛，能逢贵人相扶，获得温饱。病人念佛，能够辅助医药，早日康复。若遇因果病、业障病，则医药绝无效果，唯有念佛。念佛则业消，业消则病愈；念佛则鬼退，鬼退则免难，何况念佛能化解冤鬼，度脱冤亲。

诸如水灾、火灾、空难、海难、车祸、盗贼、刀兵、瘟疫等天灾人祸，随时发生，难以逆料，令人不安；欲转祸为福，趋吉避凶，行住坐卧，触境逢缘，只要念佛，都能大事化小，小事化无，可保平安，脱离共业，免除灾难。

Preface

Edited by: Dharma Master Jing Ben

In our life, there can be much suffering, such as poverty, illness, premature death, calamity, evil karma, adversity, dispute, success and failure, even love and hatred. The root cause of such suffering can be attributed to heavy karmic obstructions and insufficient meritorious blessings and wisdom.

However, recitation of “Namo Amitufo” represents infinite life and infinite light. Due to the infinite life of the Buddha, the reciters are able to reap the karmic rewards of increased blessings and extension in longevity. With infinite light, the karmic offences of reciters can be eradicated and their wisdom increased. It is said: To recite ‘Namo Amitufo’ just once is to eliminate sins as weighty as the sands of Ganges River, when karmic obstructions are eliminated, blessings naturally increase.

As such, the impoverished who recite ‘Namo Amitufo’ will come across people who can help them to improve their standard of living. The sick who recite ‘Namo Amitufo’ will have a speedy recovery with the aid of medicine. For illnesses caused by karmic circumstances that cannot be cured by medicine, reciting “Namo Amitufo” is the only solution. Recitation of the Buddha’s name can eradicate negative karma and once the karmic offences are cleared, the sick will recover from the illness. ‘Namo Amitufo’-recitation can also keep ghosts away, thus disasters and calamities can be avoided. Moreover, ‘Namo Amitufo’-recitation can reconcile conflicts with enemies as well as debtors and deliver reciters to the Pure Land.

Natural disasters and human calamities such as floods, fire, plane crash, shipwreck, road accidents, robberies, wars, pandemics and so forth, can happen anytime. They are unpredictable and disturbing. To turn disasters into blessings or pursue good fortune and avoid calamities, while walking, standing, sitting, lying or when encountering causal conditions, we need only to recite “Namo Amitufo”, all serious problems will be mitigated, all trivial problems will vanish, and we will be safe from jeopardy caused by common karma.

念佛方法最简，效果最快，功德最高，方便中的方便，直接中的直接，简单中的最简单，易行中的最易行，人人可行，人人可证。

凡求子嗣、延寿命、愈疾病、解灾难、取功名、安家宅、谋职业、益资财，甚至解冤释结、荐亲度亡，只管念佛，无不灵验；不但自己蒙福，亦使家人受惠。信佛念佛之人，即是大善根大福德，阿弥陀佛常住其顶，放大光明，日夜守护，诸佛护念，菩萨相随，天神拥卫，地祇恭敬，消灾免难，却病延年，逢凶化吉，遇难呈祥，消除业障，增长福慧，现世常得安稳利乐，临终往生极乐报土。

为此，新加坡马来西亚净土宗特辑「念佛超荐仪轨」一书，凡是想要亲人作七、追思、消业解冤之有缘众皆可用此仪轨追荐。此仪轨任何人都可以做，亦适用于超荐一人、多人及任何对象，齐祈：生者消灾免难、福慧增长；亡者得生救度极乐。

佛于《观无量寿经》言：

种种安慰，为说妙法，教令念佛。

称南無阿彌陀佛，称佛名故，

于念念中，除八十亿劫生死之罪。

‘Namo Amitufo’-recitation is the simplest in method, fastest in effect, and the highest in merits, the most expedient of all expedient means, the most direct of all direct ways, the simplest of all simple practices, and the easiest of all easy-to-practice paths. All can practice, and all can realize.

In terms of asking for a family offspring, extending lifespan, healing illnesses, averting calamities, getting a high position, setting up a home, seeking a good job, acquiring wealth, even relieving enmities by clearing up misunderstandings, delivering departed kins, we can do so by solely reciting ‘Namo Amitufo’ and it is highly effective. Not only ourselves, but our family members also receive the benefits and protection through Amitabha’s power. Those who recite ‘Namo Amitufo’ are the people who have great virtuous roots and meritorious blessings. Amitabha Buddha dwells over his head, illuminating light to embrace and protect him day and night. ‘Namo Amitufo’-reciters are also surrounded and protected by all buddhas, accompanied by bodhisattvas, respected by heavenly devas, are able to avoid dangers and disasters, attain longevity and good health, turn calamities into blessings, eliminate karmic obstruction, grow in virtue, increase in wisdom, enjoy a stable, beneficial and happy life in this present lifetime. At the end of life, they will be received by Amitabha Buddha and be reborn in the Pure Land.

In this respect, Singapore & Malaysia Pure Land Buddhism has specially edited (bilingual) **“Rite of Transcendental Deliverance Through ‘Namo Amitufo’ Recitation”**. Regardless of conducting prayers or memorial services for departed family members, reconciling conflicts with enemies, delivering or blessing those that have karmic connections with us, all can be achieved with this rite of transcendental deliverance through ‘Namo Amitufo’-recitation. It can be presented and conducted by anyone. The targeted audience can be a single person, groups of people or simply anyone who needs it. With the wish that: May the living be free from disasters and calamities and increase in their blessings. May the deceased be delivered by Amitabha Buddha to the Land of Bliss.

The Buddha says in ‘The Contemplation Sutra’:

There are various ways of consolation, telling him the wonderful dharma to urge one to recite ‘Namo Amitufo’.

Recite Namo Amitufo, and with the recitation, the evil karma that one has committed during eight billions of kalpas in Samsara is extinguished in every recitation.

为亡者念佛回向者，阿弥陀佛即放其光明，照地狱、饿鬼、畜生故，堕此三恶道受苦之人，其苦则息，寿终之后得解脱。

《无量寿经》言：

若在三途，勤苦之处，见此光明，皆悉休息，
无复苦恼；寿终之后，皆蒙解脱。

印光大师：

须知做佛事，唯念佛功德最大。

至于做佛事，当以念佛为第一，余皆场面好看而已。

做佛事只可念佛，勿做别佛事。

凡丧中作佛事，均当以念佛为事。

若念经，拜忏，做水陆道场，殊少实益也。

念佛利益，多于诵经、拜忏、做水陆多多矣。

念佛一法，超过一切。或荐亡，
或祈亲寿，并一切所求，皆可如愿。

即亲人堕于恶道，为彼念佛，
亦可仗佛慈力，往生西方。

*「念佛超荐仪轨」之进行方式，可至网站搜索

净本法师所举办之佛事法会录影：www.plb-sea.org/rebirth

When we recite ‘Namo Amitufo’ for the deceased, Amitabha Buddha will immediately emit his illumination to shine through the Three Wretched Realms of animals, hungry ghosts and denizens of hell. As a result, sentient beings get relieved from their sufferings and liberated when their time in these realms are up. The ‘Infinite Life Sutra’ says: ‘If sentient beings in the three realms of suffering see Amitabha Buddha’s light, they will all be relieved and freed from affliction. At the end of their lives, they will be liberated.’

Great Master Yin Guang said:

Among all dharma ritual activities, ‘Namo Amitufo’-recitation has the greatest merit and virtue.

When conducting dharma ritual activities, reciting Namo Amitufo should be the top priority, other elaborate activities are only meant to impress.

Do not engage in other dharma ritual activities other than Namo Amitufo-recitation.

When conducting prayers or memorial service for the deceased, Namo Amitufo-recitation should be the main focus since chanting sutras, engaging in repentance rituals, or any other rituals, provide limited, but not absolute real benefits.

The merits and virtues derived from Namo Amitufo-recitation far exceed those of sutra-chanting, repentance ritual, or any other rituals.

Namo Amitufo-recitation is pure and surpassing. Regardless of deliverance of the deceased, praying for longevity of our family members, all that we wished for will be fulfilled.

Even if our relatives have fallen into the wretched realms, we can recite Namo Amitufo for them and rely upon Amitabha Buddha’s compassionate power to deliver them to the Pure Land.

* For the way of conducting the “**Rite of Transcendental Deliverance Through ‘Namo Amitufo’ Recitation**”, please refer to the video of the deliverance service conducted by Dharma Master Jing Ben: www.plb-sea.org/rebirth



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Rite of Transcendental Deliverance Through
'Namo Amitufo' Recitation

弥陀救度法筵开 清净海众降临来
mi tuó jiù dù fǎ yán kāi qīng jìng hǎi zhòng jiàng lín lái
广度众生极乐 诸佛欢喜畅本怀
guǎng dù zhòng shēng shēng jí lè zhū fó huān xǐ chàng běn huái

惟愿弥陀、圣众，不违本誓，怜愍有情，
wéi yuàn mí tuó shèng zhòng bù wéi běn shì lián mǐn yǒu qíng

此日今时，光临法会，接引众等觉灵，脱
cǐ rì jīn shí guāng lín fǎ huì jiē yǐn zhòng děng jué líng tuō

离三界六道，不再生死轮回；往生极乐净
lí sān jiè liù dào bù zài shēng sǐ lún huí wǎng shēng jí lè jìng

土，彻证真如涅槃。
tǔ chè zhèng zhēn rú niè pán

一心仰禀○○觉灵，我们是三宝弟子，
yì xīn yǎng bǐng jué líng wǒ mén shì sān bǎo dì zǐ

宿世有缘，我们能得难得人身，闻难闻佛
sù shì yǒu yuán wǒ mén néng dé nán dé rén shēn wén nán wén fó

法；而知善恶报应、三世因果、六道轮回
fǎ ér zhī shàn è bào yìng sān shì yīn guǒ liù dào lún huí

之理；亦知称念佛名、往生极乐、究竟解
zhī lǐ yì zhī chēng niàn fó míng wǎng shēng jí lè jiū jìng jiě

脱之道。为尽相互感恩报恩之道，敬述佛
tuō zhī dào wèi jìn xiāng hù gǎn ēn bào ēn zhī dào jìng shù fó

教真理，恭陈救度妙法，唯愿众等觉灵，
jiào zhēn lǐ gōng chén jiù dù miào fǎ wéi yuàn zhòng děng jué líng

称念弥陀佛名，乘佛愿力，仗佛功德，
chēng niàn mí tuó fó míng chéng fó yuàn lì zhàng fó gōng dé

永离生死轮回之苦海，往生涅槃常住之极
yǒng lí shēng sǐ lún huí zhī kǔ hǎi wǎng shēng niè pán cháng zhù zhī jí

乐。
lè

**Amitabha Buddha's compassionate
deliverance is open to all now;
A multitude of Pure Land Bodhisattvas
descends and arrives;
Numerous sentient beings will be
delivered to the Land of Bliss;
All Buddhas rejoice as their original intent is fulfilled.**

I pray that Amitabha Buddha, adhering to his vows, will take pity on us and be present in this ceremony now, to receive all sentient beings in the spirit realm so that they can leave the Six Realms, ending their sufferings in the cycle of birth-and-death and attain rebirth in the Land of Bliss to realize true suchness and nirvana.

To _____ (sentient beings in the spirit realm/all ancestors surnamed _____), I address sincerely:

We are the disciples of the Buddha. It is a very rare chance that we can become a human, it is also very precious for us to hear and believe in the Buddhist teachings in this life. We know the principle of the retribution of good and evil karma, the Law of Cause and Effect, and cycle of birth-and-death within the Six Realms, we also know the way to attain ultimate emancipation by rebirth in the Land of Bliss through reciting 'Namo Amitufo'. Thus, to repay the grace of profound karmic connections between us, I now stand before Amitabha Buddha, and respectfully explain the truths of Buddhism, and reverently describe the wonderful teaching of the deliverance. I hope all the sentient beings in the spirit realm will recite 'Namo Amitufo', rely on Amitabha's vows, merit and virtues, leave the sufferings in the cycle of birth-and-death forever, and be reborn in the Land of Bliss, attaining the stage of eternal nirvana.

一心召请○○觉灵（诸宗亲等），惟愿
yì xīn zhào qǐng jué líng zhū zōng qīn děng wéi yuàn

乘佛愿力，仗佛功德，来临座下，蒙佛救
chéng fó yuàn lì zhàng fó gōng dé lái lín zuò xià méng fó jiù

度，往生极乐。
dù wǎng shēng jí lè

（称念“南無阿彌陀佛”十声或百千声）
chēng niàn nán mó ā mí tuó fó shí shēng huò bǎi qiān shēng

（一）略说极乐引导念佛
lüè shuō jí lè yǐn dǎo niàn fó

金也空，银也空，
jīn yě kōng yín yě kōng

死后何曾在手中；
sǐ hòu hé céng zài shǒu zhōng

妻也空，子也空，
qī yě kōng zǐ yě kōng

黄泉路上不相逢。
huáng quán lù shàng bù xiāng féng

佛言：从是西方，有世界名曰极乐，有佛
fó yán cóng shì xī fāng yǒu shì jiè míng yuē jí lè yǒu fó

号阿弥陀，今现在说法。极乐世界，无有
hào ā mí tuó jīn xiàn zài shuō fǎ jí lè shì jiè wú yǒu

众苦，但受诸乐，故名极乐。亦即无有一
zhòng kǔ dàn shòu zhū lè gù míng jí lè yì jí wú yǒu yí

切身心忧苦，唯有无量清净喜乐；无有三
qiè shēn xīn yōu kǔ wéi yǒu wú liàng qīng jìng xǐ lè wú yǒu sān

界六道生死轮回之苦，唯有身心永恒自在
jiè liù dào shēng sǐ lún huí zhī kǔ wéi yǒu shēn xīn yǒng héng zì zài

无碍之乐。
wú ài zhī lè

With a sincere heart, I call and invite all the sentient beings in the spirit realm. I pray that they will rely on the vows, merits and virtues of Amitabha Buddha, accept his deliverance and attain rebirth in the Land of Bliss.

(Recite 'Namo Amitufofo' ten, hundreds or thousands times)

1. Brief Description of the Land of Bliss, and Leading Sentient Beings to 'Namo Amitufofo' Recitation

**Our wealth in this life, even precious and
worthy as gold and silver,
cannot be grasped in the realm of death.
Our family that is very close to us in this life,
would not meet again on the
path to the netherworld.**

The Buddha says: "Traveling westward from here, there is a world called Land of Bliss, wherein dwells a Buddha named Amitabha. He is teaching the Dharma now. In his Land of Bliss, beings suffer no pain but only experience joy of various kinds. For this reason, it is called 'the Land of Bliss.'" The inhabitants there suffer no vexations of body and mind, but enjoy infinite happiness and pure joy. They do not suffer the cycle of birth-and-death within the Six Realms, but have eternal, unimpeded freedom in body and mind.

此极乐世界乃是阿弥陀佛为十方众生之

cǐ jí lè shì jiè nǎi shì ā mí tuó fó wèi shí fāng zhòng shēng zhī

所建立。阿弥陀佛观见众生轮回六道，

suǒ jiàn lì ā mí tuó fó guān jiàn zhòng shēng lún huí liù dào

沉沦三途，造业造罪，受苦受难，生生世

chén lún sān tú zào yè zào zuì shòu kǔ shòu nàn shēng shēng shì

世，无穷无尽。乃发悲愿，积极、主动、

shì wú qióng wú jìn nǎi fā bēi yuàn jī jí zhǔ dòng

平等、无条件，普欲广度十方一切罪苦众

píng děng wú tiáo jiàn pǔ yù guǎng dù shí fāng yī qiè zuì kǔ zhòng

生，凡是六道众生，不论天道人道，不论

shēng fán shì liù dào zhòng shēng bú lùn tiān dào rén dào bú lùn

善人恶人，不论三途四生，只要称念南无

shàn rén è rén bú lùn sān tú sì shēng zhǐ yào chēng niàn nā mó

阿弥陀佛，阿弥陀佛即时应声而现，放光

ā mí tuó fó ā mí tuó fó jí shí yīng shēng ér xiàn fàng guāng

护佑，莲台接引，一刹那间，往生极乐。

hù yòu lián tái jiē yǐn yí chà nà jiān wǎng shēng jí lè

永脱生死，不再轮回；身心安乐，速证佛

yǒng tuō shēng sǐ bú zài lún huí shēn xīn ān lè sù zhèng fó

果。

guǒ

This Land of Bliss is established by Amitabha Buddha for all sentient beings. It pains Amitabha Buddha to see them suffering in the cycle of birth-and-death in the Six Realms, sinking into the Three Wretched Realms. They commit karmic offenses and suffer endlessly life after life. So, Amitabha Buddha makes compassionate vows to deliver all iniquitous, suffering sentient beings proactively, equally and unconditionally. All who inhabit the Six Realms – regardless of their status as heavenly or human beings, regardless of whether they are good or evil people, regardless of whether they have been caught in the Three Wretched Realms – if they recite ‘Namo Amitufo’, Amitabha Buddha will immediately appear to embrace and protect them. In a flash, they will be reborn in the Land of Bliss and part from the birth-and-death cycle forever, never again to be reborn in the Six Realms. They will possess the fullness of joy and peace, and speedily achieve Buddhahood.

(二) 略说六道 令生厌离

lüè shuō liù dào lìng shēng yàn lí

六欲诸天现五衰，

liù yù zhū tiān xiàn wǔ shuāi

三禅犹患有风灾；

sān chán yóu huàn yǒu fēng zāi

纵饶修到非非想，

zòng ráo xiū dào fēi fēi xiǎng

不如极乐归去来。

bù rú jí lè guī qù lái

佛言：「三界无安，犹如火宅，众苦充

fó yán sān jiè wú ān yóu rú huǒ zhái zhòng kǔ chōng

满，甚可怖畏。」三界即是六道：「天

mǎn shèn kě bù wèi sān jiè jí shì liù dào tiān

道、人道、阿修罗道、畜生道、饿鬼道、

dào rén dào ā xiū luó dào chù shēng dào è guǐ dào

地狱道。」

dì yù dào

六道乃是众生依业受报之世界，众生由

liù dào nǎi shì zhòng shēng yī yè shòu bào zhī shì jiè zhòng shēng yóu

其未了之业，故于六道之中，受无穷无尽

qí wèi liǎo zhī yè gù yú liù dào zhī zhōng shòu wú qióng wú jìn

生死轮回之苦，称为六道轮回。行善者上

shēng sǐ lún huí zhī kǔ chēng wéi liù dào lún huí xíng shàn zhě shàng

生：天、人、阿修罗之三善道，作恶者下

shēng tiān rén ā xiū luó zhī sān shàn dào zuò è zhě xià

堕：畜生、饿鬼、地狱之三恶道。

duò chù shēng è guǐ dì yù zhī sān è dào

2. Description of the Six Realms, and Leading Sentient Beings to Renounce Them

**Even good heavenly beings will
undergo decay one day,
those who dwell in the Heaven will suffer
the disaster as well.**

**Even if we can achieve the highest level of Heaven,
it is much better to be reborn in the Land of Bliss.**

The Buddha says, “There is no peace in the Six realms. It is like a burning house, full of countless and horrible sufferings!” The Six Realms are those of heavenly beings, humans, asuras, animals, hungry ghosts and hell-beings.

The Six Realms are worlds of retribution resulting from the karma of sentient beings. Because of their unresolved karma, sentient beings must suffer the endless cycle of birth-and-death. Those practicing virtues are reborn in the Three Wholesome Realms (the Heavenly Realm, Human Realm and Asura Realm), and those committing evil offences will fall into the Three Wretched Realms (the Animal Realm, Hungry Ghost Realm and Hell Realm).

人生世上，或善多恶少，或恶多善少，
rén shēng shì shàng huò shàn duō è shǎo huò è duō shàn shǎo

或善恶俱多，或善恶俱少，或唯恶无善，
huò shàn è jù duō huò shàn è jù shǎo huò wéi è wú shàn

未有纯善无恶。然一般凡夫，皆是恶多善
wèi yǒu chún shàn wú è rán yì bān fán fū jiē shì è duō shàn

少，因此常堕三恶道者多，出生人道者
shǎo yīn cǐ cháng duò sān è dào zhě duō chū shēng rén dào zhě

少，上生天道尤稀。是故佛言：「得人身
shǎo shàng shēng tiān dào yóu xī shì gù fó yán dé rén shēn

如爪上尘，失人身如大地土。」又言：「
rú zhuǎ shàng chén shī rén shēn rú dà dì tǔ yòu yán

一失人身，万劫不复。」
yì shī rén shēn wàn jié bù fù

然三界六道，无论为人生天，通皆是苦，
rán sān jiè liù dào wú lùn wéi rén shēng tiān tōng jiē shì kǔ

身心之苦，环境之苦，轮回之苦，大苦小
shēn xīn zhī kǔ huán jìng zhī kǔ lún huí zhī kǔ dà kǔ xiǎo

苦，长苦短苦，苦事无尽，苦海无边，苦
kǔ cháng kǔ duǎn kǔ kǔ shì wú jìn kǔ hǎi wú biān kǔ

不堪言。此之烦恼不安，剧苦怖畏，佛以
bù kān yán cǐ zhī fán nǎo bù ān jù kǔ bù wèi fó yǐ

火宅形容。众生未离三界六道之间，必常
huǒ zhái xíng róng zhòng shēng wèi lí sān jiè liù dào zhī jiān bì cháng

受火宅焚烧，常遭苦海沉溺。
shòu huǒ zhái fēn shāo cháng zāo kǔ hǎi chén nì

In life, some people have more virtues and fewer offenses, while some have more offenses and fewer virtues. Some are plentiful in both virtues and offenses, while some are scant in both virtues and offenses. But no one has virtues alone, with no offenses. Generally, ordinary beings have more offenses and fewer virtues, so most of them will fall into the Three Wretched Realms. Not many are reborn in the Human Realm, and only a few can ascend to the Heavenly Realm. Thus, the Buddha says: “The chances of receiving human form are as few as the sand grains in my palm, but the chances of losing human form are as great as all the flecks of soil in the land.” He also says, “Once we lose our human body, it is hard to gain one even in ten thousand *kalpas*.”

Nevertheless, within the Six Realms – from the human worlds to the celestial heavens – all is suffering. It includes the sufferings of body and mind, environment, reincarnation, large and small scale, long and short duration, as well as pain without boundaries and beyond description. Since these sufferings are due to our vexations and anxieties, they are terrible and frightening, thus the Buddha describes them as a burning house. Sentient beings who have not escaped from the Six Realms will be scorched in the flames of the fiery house. They are forever drowning in the sufferings.

众等觉灵，若已堕地狱饿鬼，即已亲身体
zhòng děng jué líng ruò yǐ duò dì yù è guǐ jí yǐ qīn shēn tǐ
验火宅之苦；即使生在天上，天寿一尽，
yàn huǒ zhái zhī kǔ jí shǐ shēng zài tiān shàng tiān shòu yí jìn
难免堕落之苦。佛言：「虽复得受梵天之
nán miǎn duò luò zhī kǔ fó yán suī fù dé shòu fàn tiān zhī
身，乃至非想非非想天，命终还堕三恶道
shēn nǎi zhì fēi xiǎng fēi fēi xiǎng tiān mìng zhōng huán duò sān è dào
中。」又言：「从天生地狱，从地狱生天。」
zhōng yòu yán cóng tiān shēng dì yù cóng dì yù shēng tiān
可知三界犹如火宅，苦不可言，苦难思议。
kě zhī sān jiè yóu rú huǒ zhái kǔ bù kě yán kǔ nán sī yì

弥陀悲愿，誓救苦趣，呼唤而言：「三恶
mí tuó bēi yuàn shì jiù kǔ qù hū huàn ér yán sān è
道中，地狱饿鬼畜生，皆生我刹，受我法
dào zhōng dì yù è guǐ chù shēng jiē shēng wǒ chà shòu wǒ fǎ
化，不久悉成佛。」
huà bù jiǔ xī chéng fó

又言：「轮回诸趣众生类，速生我刹受快
yòu yán lún huí zhū qù zhòng shēng lèi sù shēng wǒ chà shòu kuài
乐；常运慈心拔有情，度尽阿鼻苦众生。」
lè cháng yùn cí xīn bá yǒu qíng dù jìn ā bí kǔ zhòng shēng

又言：「我若成正觉，立名无量寿，众生
yòu yán wǒ ruò chéng zhèng jué lì míng wú liàng shòu zhòng shēng
闻此号，俱来我刹中；如佛金色身，妙相
wén cǐ hào jù lái wǒ chà zhōng rú fó jīn sè shēn miào xiàng
悉圆满，亦以大悲心，利益诸群品。」
xī yuán mǎn yì yǐ dà bēi xīn lì yì zhū qún pǐn

The sentient beings in the spirit realm, if you have fallen into the realms of hell or hungry ghosts, you have personally experienced the pains of this burning house. Though you may be reborn in the heavenly realms, you will inevitably suffer the bitterness of falling from your station when your life ends. The Buddha says, "Though we are able to attain the heavenly body, we will fall into the Three Wretched Realms when our heavenly life ends." He also says, "Rise to heavens and fall in the hells from the heavens again". So, we know the Six Realms are like a burning house. Their pain is inconceivable and indescribable.

It is Amitabha's compassionate vow to save all suffering beings. He calls to us: "All beings in the wretched realms of hell, hungry ghosts and animals, please come to be reborn in my land, and you may soon become Buddhas."

He also says: "All beings in the Six Realms, come to be reborn in my land and receive the fullness of joy! My compassionate heart exerts itself to rescue all sentient beings and endlessly delivers them from Avici Hell."

He also says, "If I attain Perfect Enlightenment, my Buddha name will be called 'Namo Amitufo.' All sentient beings who hear this name can come to my land. Their bodies will be 'gold-colored' like the Buddha and their forms will be splendid, perfect and complete. Moreover, they will benefit all the various kinds of sentient beings with a mind of great compassion."

(三) 略说极乐 引导念佛 往生净土

lue shuo ji le yin dao nian fo wang sheng jing tu

阿弥陀佛为十方众生建立了西方极乐世界。

a mi tuo fo wei shi fang zhong sheng jian li le xi fang ji le shi jie

极乐无众苦，唯受无量乐；

ji le wu zhong ku wei shou wu liang le

既无轮回苦，亦无老病死；

ji wu lun hui ku yi wu lao bing si

玉食自然来，天衣应念至；

yu shi zi ran lai tian yi ying nian zhi

宫殿随大小，万物如意出；

gong dian sui da xiao wan wu ru yi chu

气候不寒热，地皆众宝成；

qi hou bu han re di jie zhong bao cheng

八德水甘美，饮者心垢净；

ba de shui gan mei yin zhe xin gou jing

空雨妙天华，香熏十方界；

kong yu miao tian hua xiang xun shi fang jie

树鸟乐说法，见闻证无生。

shu niao le shuo fa jian wen zheng wu sheng

任何诸众生，往生极乐国，

ren he zhu zhong sheng wang sheng ji le guo

既出轮回苦，亦无八种苦；

ji chu lun hui ku yi wu ba zhong ku

烦恼惑业断，无明尽皆除，

fan nao huo ye duan wu ming jin jie chu

具三明六通，百千陀罗尼；

ju san ming liu tong bai qian tuo luo ni

3. Brief Description of the Land of Bliss, and Inducing Sentient Beings to Recite ‘Namo Amitufo’ and Seek Rebirth in the Land of Bliss

This Land of Bliss is established by Amitabha Buddha for all sentient beings.

No sufferings in the Land of Bliss, only immeasurable joy.

**No sufferings of cycle of birth-and-death in the Six
Realms, also absence of aging, illness or death.**

**Delicate food comes naturally, and heavenly
clothing appears with the speed of thought;**

**In celestial palaces, large and small,
things manifest accordingly.**

**The climate is temperate and mild,
and the ground is full of sundry jewels.**

**Water of eight virtues, sweet and refreshing,
clear all mental defilements.**

**Rain of heavenly flowers, whose
fragrance reaches all the worlds,**

**Birds and trees preach the Dharma.
Whoever perceives will achieve enlightenment.**

**Sentient beings of different kinds:
Be reborn in the Land of Bliss,**

**Leave behind the pain of cycle of birth-and-death in
the Six Realms, and be free of the Eight Sufferings;**

能于十方界，来去一念间，
néng yú shí fāng jiè lái qù yí niàn jiān
变化随缘现，说法应群机；
biàn huà suí yuán xiàn shuō fǎ yīng qún jī
如佛金色身，妙相悉圆满，
rú fó jīn sè shēn miào xiàng xī yuán mǎn
亦以大悲心，广度诸众生。
yì yǐ dà bēi xīn guǎng dù zhū zhòng shēng

任何众生，一旦往生极乐世界，即已断除
rèn hé zhòng shēng yí dàn wǎng shēng jí lè shì jiè jí yǐ duàn chú
三界六道生死轮回，永无一切身心烦恼之
sān jiè liù dào shēng sǐ lún huí yǒng wú yí qiè shēn xīn fǎn nǎo zhī
苦，无有生苦、老苦、病苦、死苦、爱别
kǔ wú yǒu shēng kǔ lǎo kǔ bìng kǔ sǐ kǔ ài bié
离苦、怨憎会苦、求不得苦、五阴炽盛苦
lí kǔ yuàn zēng huì kǔ qiú bù dé kǔ wǔ yīn chì shèng kǔ
之八苦，乃至无有众苦，但受诸乐。
zhī bā kǔ nǎi zhì wú yǒu zhòng kǔ dàn shòu zhū lè

容貌身相，庄严圆满，如佛无异，同证
róng mào shēn xiàng zhuāng yán yuán mǎn rú fó wú yì tóng zhèng
无量相好、无量光明、无量寿命、无量智
wú liàng xiàng hǎo wú liàng guāng míng wú liàng shòu mìng wú liàng zhì
慧、无量慈悲、无量功德，誓愿弘深，神
huì wú liàng cí bēi wú liàng gōng dé shì yuàn hóng shēn shén
通广大，辩才无碍，一切自在。
tōng guǎng dà biàn cái wú ài yí qiè zì zài

Delusive karma, affliction and ignorance are cut off;

**Attaining six kinds of supernatural powers,
and hundreds of thousands of Dharani;**

Coming and going among all worlds in a single thought;

**Manifesting under any condition,
teaching Dharma appropriate to the hearers;**

**Body golden like the Buddha's, form splendid,
perfect and complete;**

**Delivering sentient beings comprehensively
with a mind of great compassion.**

Any sentient being, once reborn in the Land of Bliss, ceases to be reborn in the Six Realms again. Forever terminated are the sufferings of physical and mental afflictions – no sufferings of birth, aging, illness, death, no separation from loved ones, no encountering with enemies, no thwarting of desire, and sufferings of the Five Aggregates. For those in the Land of Bliss, these eight kinds of sufferings (and all other kinds of sufferings) cease forever, while happiness abounds.

The facial appearance and bodily form of the inhabitants of the Land of Bliss are splendid and perfect, exactly the same as those of Amitabha Buddha. They realize the same infinite auspicious marks, infinite light, infinite life, infinite wisdom, infinite compassion, infinite merit and virtues, great deep vows, extensive supernatural powers and unimpeded eloquence. All are natural and freely attained.

经言：「极乐国土，众生生者，皆是阿鞞

跋致，其中多有一生补处。超出常伦诸地

之行，现前修习普贤之德。如佛金色身，

妙相悉圆满，亦以大悲心，利益诸群品。

三十二相，八十种好，皆如佛，说经行道

皆如佛。」

又言：「彼佛国土，清净安稳，微妙快

乐，次于无为，泥洹之道。其诸声闻、菩

萨、天人：智慧高明，神通洞达，咸同一

类，形无异状；但因顺余方，故有天人

之名。颜貌端正，超世稀有，容色微妙，非

天非人。皆受自然虚无之身、无极之体。」

As the scriptures says: “All sentient beings born in the Land of Bliss dwell in the Stage of ‘Avaivartika (non-retrogression)’. Many are in the Stage of ‘Eka-jāti-prati-baddha (Bodhisattva who is becoming a Buddha after one more life)’. Such Bodhisattvas transcend the course of practice of ordinary Bodhisattvas, manifest the practices of all Bodhisattva stages, and cultivate the virtues of universal benevolence. Their bodies are golden in color like the Buddha’s, and their forms are splendid, perfect and complete. Moreover, they benefit various kinds of sentient beings with a mind of great compassion. They have 32 marks and 80 kinds of splendor like the Buddha. They can also expound the teachings and practise the path like the Buddha.”

The scripture also mentions: “The Land of Bliss is the realm of unconditioned nirvana, pure and serene, resplendent and blissful. The inhabitants there have lofty and brilliant wisdom, and are masters of supernatural powers, all are of one form without any differences separating them in the Land of Bliss. They are of noble and majestic countenance, rare in all the worlds; their appearance is superb, unmatched by beings of other worlds. They are all endowed with bodies of naturalness, emptiness and infinity.”

往生极乐，「皆受自然虚无之身、无极

之体」，即是证入涅槃，即是圆成佛道；

无明净尽，惑业断除；寿命永恒，不坏

不灭；身无生老病死，心无忧悲苦恼；悲

智愿力弘深，神通自在无碍。以神通广大

自在无碍故，能于此国他方，乃至十方世

界，一念一时，同时遍至，来去自如；欲

见现生亲人，甚至生生世世父母儿女六亲

眷属，皆能如意而见，应身而度。亦能于

十方世界，变现自在，宣说妙法，广度众

生。

shēng

Those born in the Land of Bliss are “endowed with bodies of naturalness, emptiness and infinity.” That means they have realized the state of Nirvana. They have achieved and completed the Buddha’s path. They have eradicated all traces of ignorance and cut off all delusive karma. Their life is eternal – no decay, extinction, or sufferings of birth, aging, illness and death; no worry, sadness, pain or affliction. Their compassion, wisdom and vow power are great and deep, and their supernatural powers are unimpeded and free. They can travel to all the worlds with the speed of thought, and can reach them all simultaneously. They can come and go as they wish. If they want to see their parents or children in this present life, relatives from past lives, they can see and deliver them in any expedient form. They can transform their bodies as they wish, and expound the wonderful teachings widely to deliver all sentient beings.

(四) 略说极乐往生正因

lüè shuō jí lè wǎng shēng zhèng yīn

极乐无为涅槃界，

jí lè wú wéi niè pán jiè

随缘杂善恐难生；

suí yuán zá shàn kǒng nán shēng

故使如来选要法，

gù shǐ rú lái xuǎn yào fǎ

教念弥陀专复专。

jiāo niàn mí tuó zhuān fù zhuān

极乐国土，无为涅槃，清净庄严，超踰

jí lè guó tǔ wú wéi niè pán qīng jìng zhuāng yán chāo yú

十方一切世界。然一切善恶凡夫，如何得

shí fāng yí qiè shì jiè rán yí qiè shàn è fán fū rú hé dé

生？

shēng

若论「往生正因」，在于「专称佛名」。

ruò lùn wǎng shēng zhèng yīn zài yú zhuān chēng fó míng

不论任何众生，愿生极乐世界，专称弥陀

bú lùn rèn hé zhòng shēng yuàn shēng jí lè shì jiè zhuān chēng mí tuó

佛名，即是乘佛愿力，必得往生；一旦往

fó míng jí shì chéng fó yuàn lì bì dé wǎng shēng yí dàn wǎng

生，必得成佛。

shēng bì dé chéng fó

4. Description of the Land of Bliss, and the Direct Cause of Rebirth

**The Land of Bliss is a realm
of unconditioned nirvana;**

**It is hard to be reborn there
by practising assorted virtues
according to our own circumstances.**

**Thus, it triggers the Buddha
to select the key method for us;**

**He teaches us to recite
'Namo Amitufo' exclusively.**

The Land of Bliss is a realm of unconditioned nirvana, pure and magnificent, surpassing all the worlds. But how can all people, good and evil, attain rebirth?

The primary cause of rebirth is “exclusive recitation of ‘Namo Amitufo’”. Any sentient being who aspires to be reborn in the Land of Bliss and exclusively recites ‘Namo Amitufo’ is assured of rebirth through the power of the Buddha’s Vow. Once reborn, they are assured of attaining Buddhahood.

弥陀愿言：「十方众生，至心信乐，欲生

mí tuó yuàn yán

shí fāng zhòng shēng

zhì xīn xìn lè

yù shēng

我国，乃至十念；若不生者，不取正觉。」

wó guó

nǎi zhì

shí niàn

ruò bù shēng zhě

bù qǔ zhèng jué

祖师释言：「彼佛今现在世成佛，当知本

zǔ shī shì yán

bǐ fó jīn xiàn zài shì chéng fó

dāng zhī běn

誓重愿不虚，众生称念必得往生。」

shì zhòng yuàn bù xū

zhòng shēng chēng niàn bì

dé wǎng shēng

「十方众生」者，一切众生也，包含圣

shí fāng zhòng shēng

zhě

yī qiè zhòng shēng yě

bāo hán shèng

人、凡夫、善人、恶人、天界、人间、

rén

fán fū

shàn rén

è rén

tiān jiè

rén jiān

平生、临终、中阴身，乃至地狱、饿鬼、

píng shēng

lín zhōng

zhōng yīn shēn

nǎi zhì dì yù

è guǐ

畜生等，此等众生皆是弥陀悲愍救度之对

chù shēng děng

cǐ děng zhòng shēng jiē

shì mí tuó bēi mǐn

jiù dù zhī duì

象。

xiàng

阿弥陀佛，成佛以来，于今十劫，日夜长

ā mí tuó fó

chéng fó yǐ lái

yú jīn shí jié

rì yè cháng

伸金臂，呼唤十方众生，尤其身沉苦趣，

shēn jīn bì

hū huàn shí fāng zhòng shēng

yóu qí shēn chén kǔ qù

受极重苦之众生，而言：「轮回诸趣众生

shòu jí zhòng kǔ zhī zhòng shēng

ér yán

lún huí zhū qù zhòng shēng

Amitabha says in his Vow: 'When I achieve Buddhahood, all sentient beings who entrust themselves to me, wish to be reborn in my Pure Land and recite my name (Namo Amitufofo), for even ten times, should they fail to be born there, may I not attain perfect enlightenment.'

The lineage master explains: "Today Amitabha Buddha is before us, having achieved Buddhahood. We should know that his Fundamental Vow has been unequivocally fulfilled. If sentient beings recite his name, they will certainly be reborn in the Land of Bliss."

"All Sentient beings" refers to all beings, including sages and mortals, good and evil people, celestial and human beings, those coming across the teaching during their lifetime, and near the end of life – and even those in the transitional body (or 'Bardo'), and those in the hell realm, the hungry ghost realm and the animal realm, they are the focus of Amitabha Buddha's compassionate deliverance.

Ten *kalpas* have passed since Amitabha Buddha attained enlightenment. He extends his arm and calls out to all sentient beings, particularly those who suffer in the Three Wretched Realms. The Buddha says: "All beings in the various rebirth of Six Realms come to be reborn in my land and receive the fullness of joy! My compassionate heart exerts itself to rescue all sentient beings and

类，速生我刹受快乐；常运慈心拔有情，
lèi sù shēng wǒ chà shòu kuài lè cháng yùn cí xīn bá yǒu qíng

度尽阿鼻苦众生。」是故众等觉灵，皆是
dù jìn ā bí kǔ zhòng shēng shì gù zhòng děng jué líng jīē shì

弥陀救度对象，只要当下称念佛名，即得
mí tuó jiù dù duì xiàng zhǐ yào dāng xià chēng niàn fó míng jí dé

当下往生极乐。
dāng xià wǎng shēng jí lè

祖师言：「以佛愿力：五逆十恶，罪灭得
zǔ shī yán yǐ fó yuàn lì wǔ nì shí è zuì miè dé

生；谤法阐提，回心皆往。」
shēng bàng fǎ chǎn tí huí xīn jiē wǎng

又，弥陀名号，其义云何？
yòu mí tuó míng hào qí yì yún hé

《阿弥陀经》言：「无量无边、不可思
ā mí tuó jīng yán wú liàng wú biān bù kě sī

议、功德名号。」
yì gōng dé míng hào

《无量寿经》言：「其有得闻，彼佛名
wú liàng shòu jīng yán qí yǒu dé wén bǐ fó míng

号，欢喜踊跃，乃至一念；当知此人，为
hào huān xǐ yǒng yuè nǎi zhī yí niàn dāng zhī cǐ rén wèi

得大利，则是具足，无上功德。」
dé dà lì zé shì jù zú wú shàng gōng dé

deliver them from Avici Hell.” So, all sentient beings in the spirit realm, are the focus of Amitabha’s deliverance. Right now, just recite ‘Namo Amitufo’, and you will immediately attain rebirth in the Land of Bliss!

The lineage master says: “With Amitabha Buddha’s vow power, all those who commit the Five Gravest Offences will be cleared of their offences/karmic sins and be reborn in the Land of Bliss. All those who slander the true Dharma and have no roots of virtue can be reborn if they turn their minds to Amitabha Buddha.”

Also, what is the meaning of ‘Namo Amitufo’?

The *Amitabha Sutra* says, “It is the name of immeasurable and boundless, inconceivable merit and virtues.”

The *Infinite Life Sutra* says: “If there are beings who hear ‘Namo Amitufo’, and recite his name even once, then you should know that they have gained great benefit by receiving the unsurpassed virtue.”

《观无量寿经》言：「称南無阿彌陀佛；
guān wú liàng shòu jīng yán chēng nán mó ā mí tuó fó

称佛名故，于念念中，除八十亿劫生死之
chēng fó míng gù yú niàn niàn zhōng chú bā shí yì jié shēng sǐ zhī
罪。」
zuì

可知：阿彌陀佛名号，具足无量无边、
kě zhī ā mí tuó fó míng hào jù zú wú liàng wú biān

不可思议、甚深秘密、殊胜微妙、无上功
bù kě sī yì shèn shēn mì mì shū shèng wēi miào wú shàng gōng

德。不论任何众生，只要专称弥陀佛名，
dé bù lùn rèn hé zhòng shēng zhǐ yào zhuān chēng mí tuó fó míng

即能获得大利无上殊妙功德，即能灭除八
jí néng huò dé dà lì wú shàng shū miào gōng dé jí néng miè chú bā

十亿劫生死重罪；可离六道轮回，可生极
shí yì jié shēng sǐ zhòng zuì kě lí liù dào lún huí kě shēng jí

乐成佛。
lè chéng fó

祖师释言：「众生称念，即除多劫罪；
zǔ shī shì yán zhòng shēng chēng niàn jí chú duō jié zuì

命欲终时，佛与圣众，自来迎接；诸邪业
mìng yù zhōng shí fó yǔ shèng zhòng zì lái yíng jiē zhū xié yè

系，无能碍者。」
xì wú néng ài zhě

The *Contemplation Sutra* says: “When one recites ‘Namo Amitufo’, the evil karma that he has committed during eight billion kalpas in the past is extinguished by his every recitation.”

Therefore, we should know that ‘Namo Amitufo’ contains immeasurable, boundless, inconceivable, profound, hidden, splendid and unsurpassed merit and virtues. No matter who you are, all sentient beings who exclusively recite ‘Namo Amitufo’ can attain great benefits and unsurpassed splendid merit and virtue immediately. They can eradicate the heavy karmic offenses of eight billion kalpas in the past. They can leave the cycle of birth and death within the Six Realms, and be reborn in the Land of Bliss to become Buddhas.

The lineage master explains: “Sentient beings who recite his name will immediately clear the offenses of many *kalpas*. Moreover, at the end of their lives, they will be welcomed by Amitabha Buddha naturally. They will not be impeded by any deviant or evil karmic forces that prevent them from being reborn in the Land of Bliss.”

《阿弥陀经》又言：「彼佛光明无量，照

ā mí tuó jīng yòu yán bǐ fó guāng míng wú liàng zhào

十方国，无所障碍，故名阿弥陀。」

shí fāng guó wú suǒ zhàng ài gù míng ā mí tuó

《观无量寿经》言：「光明遍照十方世

guān wú liàng shòu jīng yán guāng míng biàn zhào shí fāng shì

界，念佛众生摄取不舍。」

jiè niàn fó zhòng shēng shè qǔ bù shě

祖师合此二文释言：「彼佛光明无量，照

zǔ shī hé cǐ èr wén shì yán bǐ fó guāng míng wú liàng zhào

十方国，无所障碍；唯观念佛众生，摄取

shí fāng guó wú suǒ zhàng ài wéi guān niàn fó zhòng shēng shè qǔ

不舍，故名阿弥陀。」

bù shě gù míng ā mí tuó

又言：「但有专念阿弥陀佛众生，彼佛心

yòu yán dàn yǒu zhuān niàn ā mí tuó fó zhòng shēng bǐ fó xīn

光，常照是人，摄护不舍；总不论照摄余

guāng cháng zhào shì rén shè hù bù shě zǒng bù lùn zhào shè yú

杂业行者。」

zá yè xíng zhě

The *Amitabha Sutra* also says, “That Buddha’s light is boundless, illuminating all the worlds without obstruction. This is why he is called Amitabha.”

The *Contemplation Sutra* says: “The light of Amitabha permeates all worlds, always embracing those who recite his name.

The lineage master combines the two texts and explains: “That Buddha’s light is infinite, illuminating all worlds without any obstruction. He watches over the ‘Namo Amitufofo’-reciters, and embraces them always. That is why he is called Amitabha.”

Also: “For those sentient beings who exclusively recite ‘Namo Amitufofo’, the light of the Buddha always shines upon them, protecting and embracing them, never forsaking them; it does not shine upon and embrace those who perform other miscellaneous practices.”

又言：「弥陀世尊，本发深重誓愿，以光
yòu yán mí tuó shì zūn běn fā shēn zhòng shì yuàn yǐ guāng
明名号，摄化十方，但使信心求念；上尽
míng míng hào shè huà shí fāng dàn shǐ xìn xīn qiú niàn shàng jìn
一形，下至十声一声等，以佛愿力，易得
yì xíng xià zhì shí shēng yì shēng děng yǐ fó yuàn lì yì dé
往生。」
wǎng shēng

是故不论任何众生，只要专称弥陀佛名，
shì gù bú lùn rèn hé zhòng shēng zhǐ yào zhuān chēng mí tuó fó míng
必蒙弥陀光明摄取救护，必得现生往生极
bì méng mí tuó guāng míng shè qǔ jiù hù bì dé xiàn shēng wǎng shēng jí
乐净土。
lè jìng tǔ

《无量寿经》言：「其有众生，遇斯光
wú liàng shòu jīng yán qí yǒu zhòng shēng yù sī guāng
者，三垢消灭，身意柔软，欢喜踊跃，善
zhě sān gòu xiāo miè shēn yì róu ruǎn huān xǐ yǒng yuè shàn
心生焉。若在三途，极苦之处，见此光
xīn shēng yān ruò zài sān tú jí kǔ zhī chù jiàn cǐ guāng
明，皆得休息，无复苦恼。寿终之后，皆
míng jiē dé xiū xī wú fù kǔ nǎo shòu zhōng zhī hòu jiē
蒙解脱。」
méng xiè tuō

Further: "Amitabha Buddha made a profound, weighty vow to embrace all beings with his light and transform them with his name. Whether one recites 'Namo Amitufo' for an entire lifetime, or merely ten times, or even just once in the end of life, because of the power of Amitabha's vow, the rebirth can be achieved very easily."

Thus, all sentient beings who recite 'Namo Amitufo' exclusively are certainly embraced and protected by Amitabha Buddha's light. They assuredly attain rebirth in the Pure Land of Bliss in this lifetime.

The *Infinite Life Sutra* says, "If sentient beings encounter Amitabha Buddha's light, their defilements will be removed; they will feel tenderness, joy and pleasure, and good thoughts will arise. If sentient beings, were desperately caught in the Three Wretched Realms, upon seeing his light, they will all be relieved and freed from affliction. At the end of their lives, they will all be delivered."

是故○○觉灵，若在三途，正宜称念弥陀

shì gù jué líng ruò zài sān tú zhèng yí chēng niàn mí tuó

佛名，仰蒙弥陀光明摄护，脱离三途之极

fó míng yǎng méng mí tuó guāng míng shè hù tuō lí sān tú zhī jǐ

苦，获得极乐之往生。

kǔ huò dé jí lè zhī wǎng shēng

弥陀名号，功德无量；

mí tuó míng hào gōng dé wú liàng

弥陀光明，摄取无碍；

mí tuó guāng míng shè qǔ wú ài

弥陀悲救，十方众生；

mí tuó bēi jiù shí fāng zhòng shēng

弥陀莲台，接引众生；

mí tuó lián tái jiē yǐn zhòng shēng

众生正宜，称念佛名；

zhòng shēng zhèng yí chēng niàn fó míng

蒙佛救度，往生净土。

méng fó jiù dù wǎng shēng jìng tǔ

Thus, all sentient beings in the spirit realm, if caught in the Three Wretched Realms, this is the best time to recite ‘Namo Amitufofo’ and gain the embrace and protection of Amitabha Buddha’s light, to be liberated from the sufferings there, and attain rebirth in the Land of Bliss.

**‘Namo Amitufofo’ contains
immeasurable merits and virtues;**

**Amitabha’s light embraces all reciters
without any obstructions.**

**Amitabha compassionately
delivers all sentient beings.**

**Amitabha receives sentient beings
with lotus altar in hand.**

**Now is the best time for sentient
beings to recite ‘Namo Amitufofo’.**

**They will be received by Amitabha
and be reborn in his Pure Land.**

赞佛偈

zàn fó jì

弥陀身色如金山，相好光明照十方；

mí tuó shēn sè rú jīn shān xiàng hǎo guāng míng zhào shí fāng

唯有念佛蒙光摄，当知本愿最为强。

wéi yǒu niàn fó méng guāng shè dāng zhī běn yuàn zuì wéi qiáng

六方如来舒舌证，专称名号至西方；

liù fāng rú lái shū shé zhèng zhuān chēng míng hào zhì xī fāng

到彼华开闻妙法，十地愿行自然彰。

dào bǐ huā kāi wén miào fǎ shí dì yuàn xíng zì rán zhāng

念
佛
超
荐
仪
轨

仰劳法众，举扬圣号；众等觉灵，至诚恳

切，随声称念，往生极乐。

qiè suí shēng chēng niàn wǎng shēng jí lè

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(称念“南無阿彌陀佛”十声或百千声)

chēng niàn nán mó ā mí tuó fó shí shēng huò bǎi qiān shēng

Gatha of Praise for Amitabha Buddha

**Amitabha Buddha's body is like golden mountains,
which illuminate his Buddha light to all the worlds.**

**Only those who recite his name Namu Amitufo are
embraced by his light, because his Fundamental Vow
brings out the most powerful karmic connection.**

**Buddhas of all the worlds extend their tongues to attest that:
by reciting 'Namu Amitufo' exclusively,
all sentient beings will arrive at the Land of Bliss.**

**Once born there in a blooming lotus,
one can listen to wondrous Dharma teachings.**

**The aspiration and practices of all
Bodhisattva stages manifest naturally.**

May the assembly here recite Namu Amitufo now, and all sentient beings in the spirit realm, follow the recitation, and be reborn in the Land of Bliss!

(Recite 'Namu Amitufo' ten, hundreds or thousands times)

回向

huí xiàng

普愿有情皆念佛，临终往生极乐邦；
pǔ yuàn yǒu qíng jiē niàn fó lín zhōng wǎng shēng jí lè bāng

家亲眷属永团聚，光寿如同大愿王。
jiā qīn juàn shǔ yǒng tuán jù guāng shòu rú tóng dà yuàn wáng

愿以此功德 (回向○○觉灵)

yuàn yǐ cǐ gōng dé

huí xiàng

jué líng

平等施一切 同发菩提心 往生安乐国
píng děng shī yí qiè tóng fā pú tí xīn wǎng shēng ān lè guó

南無阿彌陀佛

ná mó ā mí tuó fó

Dedication

**May all sentient beings recite 'Namo Amitufo',
Be reborn in the Land of Bliss as life ends.
Family and loved ones can gather together
in Pure Land forever,
Achieve the infinite light,
and infinite life the same as Amitabha Buddha.**

**May the merits from Amitabha Buddha,
be bestowed upon _____ (sentient beings in the spirit realm/
all ancestors surnamed _____)
and all sentient beings without discrimination.
May all beings awaken to the bodhi mind,
be reborn in the Land of Bliss.**



共修读诵法语 (一)

gong xiu du song fa yu

人生实相

rén shēng shí xiàng

人生就像梦一场，做人不必太心伤；
rén shēng jiù xiàng mèng yì chǎng zuò rén bú bì tài xīn shāng

前世剧本今世忙，悲剧喜剧轮流上；
qián shì jù běn jīn shì máng bēi jù xǐ jù lún liú shàng

悲欢离合皆无常，有人出生有人往；
bēi huān lí hé jiē wú cháng yǒu rén chū shēng yǒu rén wǎng

紫禁宫殿仍辉煌，历代君王在何方。
zǐ jìn gōng diàn réng huī huáng lì dài jūn wáng zài hé fāng

共
修
读
诵
法
语
（
一
）

红尘名利色三关，赚得人生日夜忙；
hóng chén míng lì sè sān guān zhuàn dé rén shēng rì yè máng

徒有千箱遗子息，难将一物见阎翁；
tú yǒu qiān xiāng yí zǐ xī nán jiāng yí wù jiàn yán wēng

举世皆从忙里过，谁人肯向死前修。
jǔ shì jiē cóng máng lǐ guò shuí rén kěn xiàng sǐ qián xiū

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委骸回视积如山，别泪翻成四海澜；
wěi hái huí shì jī rú shān bié lèi fān chéng sì hǎi lán

世界到头终有坏，人生弹指有何欢？
shì jiè dào tóu zhōng yǒu huài rén shēng tán zhǐ yǒu hé huān

成男作女经千遍，带角披毛历万端；
chéng nán zuò nǚ jīng qiān biàn dài jiǎo pī máo lì wàn duān

不向此生生净土，投胎一错悔时难！
bú xiàng cǐ shēng shēng jìng tǔ tóu tāi yí cuò huǐ shí nán

《无量寿经》

wú liàng shòu jīng

设我得佛，十方众生，至心信乐，欲生我

shè wǒ dé fó shí fāng zhòng shēng zhì xīn xìn lè yù shēng wǒ

国，乃至十念；若不生者，不取正觉。

guó nǎi zhì shí niàn ruò bù shēng zhě bù qǔ zhèng jué

我若成正觉，立名无量寿；

wǒ ruò chéng zhèng jué lì míng wú liàng shòu

众生闻此号，俱来我刹中；

zhòng shēng wén cǐ hào jù lái wǒ chà zhōng

如佛金色身，妙相悉圆满；

rú fó jīn sè shēn miào xiàng xī yuán mǎn

亦以大悲心，利益诸群品。

yì yǐ dà bēi xīn lì yì zhū qún pǐn

无量寿佛，威神光明，最尊第一，

wú liàng shòu fó wēi shén guāng míng zuì zūn dì yī

诸佛光明，所不能及。

zhū fó guāng míng suǒ bù néng jí

诸佛中之王也，光明中之极尊也。

zhū fó zhōng zhī wáng yě guāng míng zhōng zhī jí zūn yě

得闻无量寿佛名号，发一念信心，

dé wén wú liàng shòu fó míng hào fā yī niàn xìn xīn

归依瞻礼。当知此人，非是小乘；

guī yī zhān lǐ dāng zhī cǐ rén fēi shì xiǎo chéng

于我法中，得名第一弟子。

yú wǒ fǎ zhōng dé míng dì yī dì zǐ

《观无量寿经》

guān wú liàng shòu jīng

光明遍照十方世界，念佛众生摄取不舍。
guāng míng biàn zhào shí fāng shì jiè niàn fó zhòng shēng shè qǔ bù shě

称南無阿弥陀佛；称佛名故，于念念中，
chēng nán mó ā mí tuó fó chēng fó míng gù yú niàn niàn zhōng

除八十亿劫生死之罪。

chú bā shí yì jié shēng sǐ zhī zuì

若念佛者，当知此人则是人中芬陀利华；
ruò niàn fó zhě dāng zhī cǐ rén zé shì rén zhōng fēn tuó lì huā

观世音菩萨、大势至菩萨，为其胜友。
guān shì yīn pú sà dà shì zhì pú sà wéi qí shèng yǒu

《阿弥陀经》

ā mí tuó jīng

彼佛光明无量，照十方国，
bǐ fó guāng míng wú liàng zhào shí fāng guó

无所障碍，是故号为阿弥陀。
wú suǒ zhàng ài shì gù hào wéi ā mí tuó

龙树菩萨 《易行品》

lóng shù pú sà yì xíng pǐn

阿弥陀佛本愿如是：若人念我，称名自

ā mí tuó fó běn yuàn rú shì ruò rén niàn wǒ chēng míng zì

归，即入必定，得阿耨多罗三藐三菩提。

guī jí rù bì dìng dé ā nòu duō luó sān miǎo sān pú tí

天亲菩萨 《往生论》

tiān qīn pú sà wǎng shēng lùn

观佛本愿力，遇无空过者，

guān fó běn yuàn lì yù wú kōng guò zhě

能令速满足，功德大宝海。

néng lìng sù mǎn zú gōng dé dà bǎo hǎi

昙鸾祖师法语

tán luán zǔ shī fǎ yǔ

缘佛愿力故，十念念佛，便得往生。

yuán fó yuàn lì gù shí niàn niàn fó biàn dé wǎng shēng

若如来不加威神，将何以达？

ruò rú lái bù jiā wēi shén jiāng hé yǐ dá

阿弥陀如来法王所领，

ā mí tuó rú lái fǎ wáng suǒ lǐng

阿弥陀如来为增上缘。

ā mí tuó rú lái wéi zēng shàng yuán

愚哉！后之学者，闻他力可乘，

yú zāi hòu zhī xué zhě wén tā lì kě chéng

当生信心，勿自局分也。

dāng shēng xìn xīn wù zì jú fēn yě

道绰祖师法语

dào chuò zǔ shī fǎ yǔ

纵使一形造恶，但能系意专精，常能念

zòng shǐ yì xíng zào è dàn néng xì yì zhuān jīng cháng néng niàn

佛，一切诸障，自然消除，定得往生。

fó yí qiè zhū zhàng zì rán xiāo chú dìng dé wǎng shēng

善导祖师法语

shàn dǎo zǔ shī fǎ yǔ

言弘愿者，如大经说：一切善恶凡夫得生
yán hóng yuàn zhě rú dà jīng shuō yí qiè shàn è fán fū dé shēng
者，莫不皆乘阿弥陀佛大愿业力为增上缘
zhě mò bù jiē chéng ā mí tuó fó dà yuàn yè lì wéi zēng shàng yuán
也。
yě

望佛本愿，意在众生，
wàng fó běn yuàn yì zài zhòng shēng

一向专称，弥陀佛名。
yí xiàng zhuān chēng mí tuó fó míng

自余众行，虽名是善，若比念佛者，全非
zì yú zhòng xíng suī míng shì shàn ruò bǐ niàn fó zhě quán fēi

比较也。是故诸经中处处广赞念佛功能。
bǐ jiào yě shì gù zhū jīng zhōng chù chù guǎng zàn niàn fó gōng néng

若念佛者：即是人中好人，人中妙好人，
ruò niàn fó zhě jí shì rén zhōng hǎo rén rén zhōng miào hǎo rén

人中上上人，人中稀有人，
rén zhōng shàng shàng rén rén zhōng xī yǒu rén

人中最胜人也。
rén zhōng zuì shèng rén yě

种种法门皆解脱，无过念佛往西方。
zhǒng zhǒng fǎ mén jiē jiě tuō wú guò niàn fó wǎng xī fāng

上尽一形至十念，三念五念佛来迎，
shàng jìn yì xíng zhì shí niàn sān niàn wǔ niàn fó lái yíng

直为弥陀弘誓重，致使凡夫念即生。
zhí wéi mí tuó hóng shì zhòng zhì shǐ fán fū niàn jí shēng

众生称念，即除多劫罪；命欲终时，佛与
zhòng shēng chēng niàn jí chú duō jié zuì mìng yù zhōng shí fó yǔ

圣众，自来迎接；诸邪业系，无能碍者。
shèng zhòng zì lái yíng jiē zhū xié yè xì wú néng ài zhě

极乐无为涅槃界，随缘杂善恐难生；
jí lè wú wéi niè pán jiè suí yuán zá shàn kǒng nán shēng

故使如来选要法，教念弥陀专复专。
gù shǐ rú lái xuǎn yào fǎ jiāo niàn mí tuó zhuān fù zhuān

弘誓多门四十八，偏标念佛最为亲；
hóng shì duō mén sì shí bā piān biāo niàn fó zuì wéi qīn

一切善业回生利，不如专念弥陀号；
yí qiè shàn yè huí shēng lì bù rú zhuān niàn mí tuó hào

万行俱回皆得往，念佛一行最为尊；
wàn xíng jù huí jiē dé wǎng niàn fó yì xíng zuì wéi zūn

回生杂善恐力弱，无过一日七日念。
huí shēng zá shàn kǒng lì ruò wú guò yì rì qī rì niàn



共修读诵法语 (二)

gong xiu du song fa yu

人生实相

rén shēng shí xiàng

南来北往走西东，看来浮生总是空。

nán lái běi wǎng zǒu xī dōng

kàn lái fú shēng zǒng shì kōng

田也空来地也空，换了多少主人翁。

tián yě kōng lái dì yě kōng

huàn le duō shǎo zhǔ rén wēng

妻也空来子也空，黄泉路上不相逢。

qī yě kōng lái zǐ yě kōng

huáng quán lù shàng bù xiāng féng

金也空来银也空，死后何曾在手中。

jīn yě kōng lái yín yě kōng

sǐ hòu hé céng zài shǒu zhōng

朝走西来暮走东，人生恰似采花蜂。

zhāo zǒu xī lái mù zǒu dōng

rén shēng qià sì cǎi huā fēng

采得百花做成蜜，到头辛苦一场空。

cǎi dé bǎi huā zuò chéng mì

dào tóu xīn kǔ yì chǎng kōng

从头仔细细思量，便是南柯一梦中。

cóng tóu zī xì xì sī liáng

biàn shì nán kē yí mèng zhōng

古今将相在何方？坟墓一堆草没了。

gǔ jīn jiāng xiàng zài hé fāng

fén mù yì duī cǎo mò liǎo

人生谁都是过客，相守百年也是梦；

rén shēng shuí dōu shì guò kè

xiāng shǒu bǎi nián yě shì mèng

世上万般带不去，一双空手见阎翁；

shì shàng wàn bān dài bú qù

yì shuāng kōng shǒu jiàn yán wēng

不向此生生净土，投胎一错悔时难。

bú xiàng cǐ shēng shēng jìng tǔ

tóu tāi yí cuò huǐ shí nán

《无量寿经》

wú liàng shòu jīng

其佛本愿力，闻名欲往生；

qí fó běn yuàn lì wén míng yù wǎng shēng

皆悉到彼国，自致不退转。

jiē xī dào bǐ guó zì zhì bú tuì zhuǎn

其有得闻，彼佛名号，

qí yǒu dé wén bǐ fó míng hào

欢喜踊跃，乃至一念；

huān xǐ yǒng yuè nǎi zhì yí niàn

当知此人，为得大利，

dāng zhī cǐ rén wéi dé dà lì

则是具足，无上功德。

zé shì jù zú wú shàng gōng dé

如是广大微妙法门，一切诸佛之所称赞。

rú shì guǎng dà wēi miào fǎ mén yī qiè zhū fó zhī suǒ chēng zàn

勿违佛教而弃舍之，当令汝等获不舍利。

wù wéi fó jiào ér qì shě zhī dāng lìng rǔ děng huò bú shàn lì

沦没长夜备众危苦，是故我今为大嘱累。

lún mò cháng yè bèi zhòng wēi kǔ shì gù wǒ jīn wéi dà zhǔ lèi

当令是法久住不灭。

dāng lìng shì fǎ jiǔ zhù bú miè

假使大火满三千，及彼庄严诸牢狱；

jiǎ shǐ dà huǒ mǎn sān qiān jí bǐ zhuāng yán zhū láo yù

如是诸难悉能超，皆是如来威德力。

rú shì zhū nán xī néng chāo jiē shì rú lái wēi dé lì

《观无量寿经》

guān wú liàng shòu jīng

弥陀赞言：「以汝称佛名故，诸罪消灭，
我来迎汝！」
mí tuó zàn yán yǐ rǔ chēng fó míng gù zhū zuì xiāo miè
wǒ lái yíng rǔ

佛告阿难：「汝好持是语，持是语者，即
是持无量寿佛名。」
fó gào ā nán rǔ hǎo chí shì yǔ chí shì yǔ zhě jí
shì chí wú liàng shòu fó míng

《阿弥陀经》

ā mí tuó jīng

其国众生，无有众苦，
但受诸乐，故名极乐。
qí guó zhòng shēng wú yǒu zhòng kǔ
dàn shòu zhū lè gù míng jí lè

极乐国土，众生生者，皆是阿鞞跋致。
jí lè guó tǔ zhòng shēng shēng zhě jiē shì ā pí bá zhì

龙树菩萨

lóng shù pú sà

以念佛故，能除重罪，济诸苦厄。

yǐ niàn fó gù néng chú zhòng zuì jì zhū kǔ è

人能念是佛，无量功德，

rén néng niàn shì fó wú liàng lì gōng dé

即时入必定，是故我常念。

jí shí rù bì dìng shì gù wǒ cháng niàn

天亲菩萨

tiān qīn pú sà

正觉阿弥陀，法王善住持。

zhèng jué ā mí tuó fǎ wáng shàn zhù chí

昙鸾祖师法语

tán luán zǔ shī fǎ yǔ

有凡夫人烦恼成就，亦得生彼净土，三界

yǒu fán fū rén fán nǎo chéng jiù yì dé shēng bǐ jìng tǔ sān jiè

系业，毕竟不牵。则是“不断烦恼，得涅

xì yè bì jìng bù qiān zé shì bú duàn fán nǎo dé niè

槃分”，焉可思议！

pán fèn yān kě sī yì

道绰祖师法语

dào chuò zǔ shī fǎ yǔ

《大集月藏经》云：“我末法时中，亿亿

dà jí yuè zàng jīng yún wǒ mò fǎ shí zhōng yì yì

众生，起行修道，未有一人得者。”当今

zhòng shēng qǐ xíng xiū dào wèi yǒu yì rén dé zhě dāng jīn

末法，现是五浊恶世，唯有净土一门，可

mò fǎ xiàn shì wǔ zhuó è shì wéi yǒu jìng tǔ yì mén kě

通入路。

tōng rù lù

善导祖师法语

shàn dào zǔ shī fǎ yǔ

弥陀世尊，本发深重誓愿，以光明名号，

mí tuó shì zūn běn fā shēn zhòng shì yuàn yǐ guāng míng míng hào

摄化十方，但使信心求念；上尽一形，下

shè huà shí fāng dàn shǐ xìn xīn qiú niàn shàng jìn yì xíng xià

至十声、一声等，以佛愿力，易得往生。

zhì shí shēng yì shēng děng yǐ fó yuàn lì yì dé wǎng shēng

若我成佛，十方众生，称我名号，下至

ruò wǒ chéng fó shí fāng zhòng shēng chēng wǒ míng hào xià zhì

十声，若不生者，不取正觉；彼佛今现，

shí shēng ruò bù shēng zhě bù qǔ zhèng jué bǐ fó jīn xiàn

在世成佛，当知本誓，重愿不虚，众生称

zài shì chéng fó dāng zhī běn shì zhòng yuàn bù xū zhòng shēng chēng

念，必得往生。

niàn bì dé wǎng shēng

言“南无”者，即是归命，亦是发愿回向之

yán nán mó zhě jí shì guī mìng yì shì fā yuàn huí xiàng zhī

义；言“阿弥陀佛”者，即是其行。以斯义

yì yán ā mí tuó fó zhě jí shì qí xíng yǐ sī yì

故，必得往生。

gù bì dé wǎng shēng

法照大师法语

fǎ zhào dà shī fǎ yǔ

彼佛因中立弘誓， 闻名念我总迎来，
bǐ fó yīn zhōng lì hóng shì wén míng niàn wǒ zǒng yíng lái

不简贫穷将富贵， 不简下智与高才，
bù jiǎn pín qióng jiāng fù guì bù jiǎn xià zhì yǔ gāo cái

不简多闻持净戒， 不简破戒罪根深，
bù jiǎn duō wén chí jìng jiè bù jiǎn pò jiè zuì gēn shēn

但使回心多念佛， 能令瓦砾变成金。
dàn shǐ huí xīn duō niàn fó néng lìng wǎ lì biàn chéng jīn

此界一人念佛名， 西方便有一莲生；
cǐ jiè yì rén niàn fó míng xī fāng biàn yǒu yì lián shēng

但使一生常不退， 此华还到此间迎。
dàn shǐ yì shēng cháng bú tuì cǐ huā huán dào cǐ jiān yíng

如来尊号甚分明， 十方世界普流行；
rú lái zūn hào shèn fēn míng shí fāng shì jiè pǔ liú xíng

但有称名皆得往， 观音势至自来迎。
dàn yǒu chēng míng jiē dé wǎng guān yīn shì zhì zì lái yíng

弥陀本愿特超殊， 慈悲方便引凡愚；
mí tuó běn yuàn tè chāo shū cí bēi fāng biàn yǐn fán yú

一切众生皆度脱， 称名即得罪消除。
yí qiè zhòng shēng jiē dù tuō chēng míng jí dé zuì xiāo chú

凡夫若得到西方，旷劫尘沙罪消亡；
fán fū ruò dé dào xī fāng kuàng jié chén shā zuì xiāo wáng

具六神通得自在，永除老病离无常。
jù liù shén tōng dé zì zài yǒng chú lǎo bing lí wú cháng

西方进道胜娑婆，缘无五欲及邪魔；
xī fāng jìn dào shèng suō pó yuán wú wǔ yù jí xié mó

成佛不劳诸善业，华台端坐念弥陀。
chéng fó bù láo zhū shàn yè huā tái duān zuò niàn mí tuó

十恶五逆至愚人，永劫沉沦在六尘；
shí è wǔ nì zhì yú rén yǒng jié chén lún zài liù chén

一念称得弥陀号，至彼还同法性身。
yí niàn chēng dé mí tuó hào zhì bǐ huán tóng fǎ xìng shēn



善导祖师法语

shan dao zu shi fa yu

「弥陀本愿之文」

mí tuó běn yuàn zhī wén

若我成佛，十方众生，称我名号，下至十

ruò wǒ chéng fó shí fāng zhòng shēng chēng wǒ míng hào xià zhì shí

声，若不生者，不取正觉；

shēng ruò bù shēng zhě bù qǔ zhèng jué

彼佛今现，在世成佛，当知本誓，重愿不

bǐ fó jīn xiàn zài shì chéng fó dāng zhī běn shì zhòng yuàn bù

虚，众生称念，必得往生。

xū zhòng shēng chēng niàn bì dé wǎng shēng

上尽一形，下至十声、一声等，以佛愿

shàng jìn yì xíng xià zhì shí shēng yì shēng děng yǐ fó yuàn

力，易得往生。

lì yì dé wǎng shēng

言“弘愿”者，如《大经》说：“一切善恶凡

yán hóng yuàn zhě rú dà jīng shuō yī qiè shàn è fán

夫得生者，莫不皆乘阿弥陀佛大愿业力为

fū dé shēng zhě mò bù jiē chéng ā mí tuó fó dà yuàn yè lì wéi

增上缘也。”

zēng shàng yuán yě

四十八愿，一一愿言：若我得佛，十方众

sì shí bā yuàn yī yī yuàn yán ruò wǒ dé fó shí fāng zhòng

生，称我名号，愿生我国，下至十念，若

shēng chēng wǒ míng hào yuàn shēng wǒ guó xià zhì shí niàn ruò

不生者，不取正觉。

bù shēng zhě bù qǔ zhèng jué

「赞佛偈」

zàn fó jì

弥陀身色如金山，相好光明照十方；
mí tuó shēn sè rú jīn shān xiàng hǎo guāng míng zhào shí fāng

唯有念佛蒙光摄，当知本愿最为强。
wéi yǒu niàn fó méng guāng shè dāng zhī běn yuàn zuì wéi qiáng

六方如来舒舌证，专称名号至西方；
liù fāng rú lái shū shé zhèng zhuān chēng míng hào zhì xī fāng

到彼华开闻妙法，十地愿行自然彰。
dào bǐ huā kāi wén miào fǎ shí dì yuàn xíng zì rán zhāng

「佛圣护念」之文

fó shèng hù niàn zhī wén

行者正称名时，彼弥陀即遣化众，应声来
xíng zhě zhèng chēng míng shí bǐ mí tuó jí qiǎn huà zhòng yīng shēng lái

现。

xiàn

此人常得六方恒河沙等佛，共来护念，故
cǐ rén cháng dé liù fāng héng hé shā děng fó gòng lái hù niàn gù

名《护念经》。《护念经》意者：亦不令
míng hù niàn jīng hù niàn jīng yì zhě yì bú lìng

诸恶鬼神得便，亦无横病、横死、横有厄
zhū è guǐ shén dé biàn yì wú hèng bìng hèng sǐ hèng yǒu è

难，一切灾障，自然消散。
nàn yí qiè zāi zhàng zì rán xiāo sàn

专念弥陀名者，即观音势至，常随影护，
zhuān niàn mí tuó míng zhě jí guān yīn shì zhì cháng suí yǐng hù

亦如亲友知识。
yì rú qīn yǒu zhī shi

普劝有缘常念佛，观音大势为同学；
pǔ quàn yǒu yuán cháng niàn fó guān yīn dà shì wéi tóng xué

若能念佛人中上，愿得同生诸佛家。
ruò néng niàn fó rén zhōng shàng yuàn dé tóng shēng zhū fó jiā

「称名灭罪」之文

chēng míng miè zuì zhī wén

称弥陀佛名十声，于声声中，除灭八十亿
chēng mí tuó fó míng shí shēng yú shēng shēng zhōng chú miè bā shí yì

劫生死重罪。
jié shēng sǐ zhòng zuì

众生称念，即除多劫罪；命欲终时，佛与
zhòng shēng chēng niàn jí chú duō jié zuì mìng yù zhōng shí fó yǔ

圣众，自来迎接；诸邪业系，无能碍者。
shèng zhòng zì lái yíng jiē zhū xié yè xì wú néng ài zhě

利剑即是弥陀号，一声称念罪皆除。
lì jiàn jí shì mí tuó hào yì shēng chēng niàn zuì jiē chú

六方等佛舒舌，定为凡夫作证，罪灭得

生。若不依此证得生者，六方诸佛舒舌，

一出口以后，终不还入口，自然坏烂。

诸佛大悲于苦者，心偏愍念常没众生，是

以劝归净土。亦如溺水之人，急须偏救；

岸上之者，何用济为？

以佛愿力，五逆之与十恶，罪灭得生。谤

法阐提，回心皆往。

「佛光普照，唯摄念佛」之文

fó guāng pǔ zhào wéi shè niàn fó zhī wén

彼佛光明无量，照十方国，无所障碍；唯

bǐ fó guāng míng wú liàng zhào shí fāng guó wú suǒ zhàng ài wéi

观念佛众生，摄取不舍，故名阿弥陀。

guān niàn fó zhòng shēng shè qǔ bù shě gù míng ā mí tuó

但有专念阿弥陀佛众生，彼佛心光，常

dàn yǒu zhuān niàn ā mí tuó fó zhòng shēng bǐ fó xīn guāng cháng

照是人，摄护不舍；总不论照摄余杂业行

zhào shì rén shè hù bù shě zǒng bú lùn zhào shè yú zá yè xíng

者。

zhě

佛光普照，唯摄念佛者；自余众行，虽名

fó guāng pǔ zhào wéi shè niàn fó zhě zì yú zhòng xíng suī míng

是善，若比念佛者，全非比较也。是故诸

shì shàn ruò bǐ niàn fó zhě quán fēi bǐ jiào yě shì gù zhū

经中，处处广赞念佛功能。

jīng zhōng chù chù guǎng zàn niàn fó gōng néng

「称名必生」之文

chēng míng bì shēng zhī wén

言「南無」者，即是归命，亦是发愿回向

yán nán mó zhě jí shì guī mìng yì shì fā yuàn huí xiàng

之义；言「阿弥陀佛」者，即是其行。以

zhī yì yán ā mí tuó fó zhě jí shì qí xíng yǐ

斯义故，必得往生。

sī yì gù bì dé wǎng shēng

信知自身是具足烦恼凡夫，善根薄少，

xìn zhī zì shēn shì jù zú fán nǎo fán fū shàn gēn bó shǎo

流转三界，不出火宅；今信知弥陀本弘誓

liú zhuǎn sān jiè bù chū huǒ zhái jīn xìn zhī mí tuó běn hóng shì

愿，及称名号，下至十声、一声等，定得

yuàn jí chēng míng hào xià zhì shí shēng yì shēng děng dìng dé

往生。

wǎng shēng

种种法门皆解脱，无过念佛往西方；

zhǒng zhǒng fǎ mén jiē jiě tuō wú guò niàn fó wǎng xī fāng

上尽一形至十念，三念五念佛来迎；

shàng jìn yì xíng zhì shí niàn sān niàn wǔ niàn fó lái yíng

直为弥陀弘誓重，致使凡夫念即生。

zhí wéi mí tuó hóng shì zhòng zhì shǐ fán fū niàn jí shēng

「普劝专称」之文

pǔ quàn zhuān chēng zhī wén

极乐无为涅槃界，随缘杂善恐难生；
jí lè wú wéi niè pán jiè suí yuán zá shàn kǒng nán shēng

故使如来选要法，教念弥陀专复专。
gù shǐ rú lái xuǎn yào fǎ jiāo niàn mí tuó zhuān fù zhuān

弘誓多门四十八，偏标念佛最为亲。
hóng shì duō mén sì shí bā piān biāo niàn fó zuì wéi qīn

望佛本愿，意在众生，
wàng fó běn yuàn yì zài zhòng shēng

一向专称，弥陀佛名。
yí xiàng zhuān chēng mí tuó fó míng

《无量寿经》四十八愿中，唯明专念弥陀
wú liàng shòu jīng sì shí bā yuàn zhōng wéi míng zhuān niàn mí tuó

名号得生。
míng hào dé shēng

又如《弥陀经》中，一日七日专念弥陀名
yòu rú mí tuó jīng zhōng yí rì qī rì zhuān niàn mí tuó míng

号得生。又十方恒沙诸佛证诚不虚也。
hào dé shēng yòu shí fāng héng shā zhū fó zhèng chéng bù xū yě

又此《观经》定散文中，唯标专念名号得

生。

shēng

余比日自见闻：诸方道俗，解行不同，专

杂有异。但使专意作者，十即十生；修杂

不至心者，千中无一。

bù zhì xīn zhě qiān zhōng wú yī



念佛法語

nian fo fa yu

净土三经经句

jìng tǔ sān jīng jīng jù

娑婆国土，五浊恶世：劫浊、见浊、烦恼

suō pó guó tǔ wǔ zhuó è shì jié zhuó jiàn zhuó fán nǎo

浊、众生浊、命浊。

zhuó zhòng shēng zhuó mìng zhuó

佛灭后，诸众生等，浊恶不善，五苦所

fó miè hòu zhū zhòng shēng děng zhuó è bú shàn wǔ kǔ suǒ

逼。

bī

弥陀愿言：设我得佛，十方众生，至心信

mí tuó yuàn yán shè wǒ dé fó shí fāng zhòng shēng zhì xīn xìn

乐，欲生我国，乃至十念，若不生者，不

lè yù shēng wǒ guó nǎi zhì shí niàn ruò bù shēng zhě bù

取正觉。

qǔ zhèng jué

昙鸾祖师法语

tán luán zǔ shī fǎ yǔ

易行道者：谓但以信佛因缘，愿生净土，

yì xíng dào zhě wèi dàn yǐ xìn fó yīn yuán yuàn shēng jìng tǔ

乘佛愿力，便得往生彼清净土；佛力住

chéng fó yuàn lì biàn dé wǎng shēng bǐ qīng jìng tǔ fó lì zhù

持，即入大乘正定之聚，正定即是阿毗跋

chí jí rù dà chéng zhèng dìng zhī jù zhèng dìng jí shì ā pí bá

致。譬如水路，乘船则乐。

zhì pì rú shuǐ lù chéng chuán zé lè

道绰祖师法语

dào chuò zǔ shī fǎ yǔ

诸佛大慈，劝归净土。纵使一形造恶，但

zhū fó dà cí quàn guī jìng tǔ zòng shǐ yì xíng zào è dàn

能系意专精，常能念佛，一切诸障，自然

néng xì yì zhuān jīng cháng néng niàn fó yí qiè zhū zhàng zì rán

消除，定得往生。

xiāo chú dìng dé wǎng shēng

善导祖师法语

shàn dǎo zǔ shī fǎ yǔ

行者正称名时，彼弥陀即遣化众，应声来

xíng zhě zhèng chēng míng shí bǐ mí tuó jí qiǎn huà zhòng yīng shēng lái

现。

xiàn

弥陀应声即现，证得往生。

mí tuó yīng shēng jí xiàn zhèng dé wǎng shēng

信知自身是具足烦恼凡夫，善根薄少，

xìn zhī zì shēn shì jù zú fán nǎo fán fū shàn gēn bó shǎo

流转三界，不出火宅；今信知弥陀本弘誓

liú zhuǎn sān jiè bù chū huǒ zhái jīn xìn zhī mí tuó běn hóng shì

愿，及称名号，下至十声、一声等，定得

yuàn jí chēng míng hào xià zhì shí shēng yì shēng děng dìng dé

往生。

wǎng shēng

佛说：一切众生，根性不同，有上中下。

随其根性，佛皆劝专念无量寿佛名。其人

命欲终时，佛与圣众，自来迎接，尽得往

生。

法照大师法语

fǎ zhào dà shī fǎ yǔ

弥陀本愿特超殊，慈悲方便引凡愚，

一切众生皆度脱，称名即得罪消除。

借问今生多罪障，如何净土肯相容？

报导称名罪消灭，喻若明灯入暗中。

莲池大师法语

lián chí dà shī fǎ yǔ

上该盛德菩萨，下即悠悠凡夫，乃至恶人

等，但念佛者，亦得往生。

幽溪大师法语

yōu xī dà shī fǎ yǔ

娑婆众生，虽能念佛，浩浩见思，实未

suō pó zhòng shēng suī néng niàn fó hào hào jiàn sī shí wèi

伏断；而能垂终心不颠倒者，原非自力

fú duàn ér néng chuí zhōng xīn bù diān dǎo zhě yuán fēi zì lì

而能主持；乃全仗弥陀，乘大愿船，而来

ér néng zhǔ chí nǎi quán zhàng mí tuó chéng dà yuàn chuán ér lái

拔济，虽非正念，而能正念，故得心不颠

bá jì suī fēi zhèng niàn ér néng zhèng niàn gù dé xīn bù diān

倒，即得往生。

dǎo jí dé wǎng shēng

藕益大师法语

ǒu yì dà shī fǎ yǔ

阿弥陀佛，万德尊主，因积僧祇，果圆

ā mí tuó fó wàn dé zūn zhǔ yīn jī sēng qí guǒ yuán

十劫，愿王无尽，福慧无穷；散心一称其

shí jié yuàn wáng wú jìn fú huì wú qióng sǎn xīn yì chēng qí

名，亦灭八十亿劫生死重罪。

míng yì miè bā shí yì jié shēng sǐ zhòng zuì

无论专心散心，声声灭罪八十亿劫。

wú lùn zhuān xīn sǎn xīn shēng shēng miè zuì bā shí yì jié

谓万声局难取必，无论千百十，下至一

wèi wàn shēng jú nán qǔ bì wú lùn qiān bǎi shí xià zhì yì

声，但终身不替，便决定横超。

shēng dàn zhōng shēn bù tì biàn jué dìng héng chāo

省庵大师法语

xǐng ān dà shī fǎ yǔ

休言极乐苦难生，才说难生是障门；

xiū yán jí lè kǔ nán shēng cái shuō nán shēng shì zhàng mén

佛力自能除业力，信根端可拔疑根。

fó lì zì néng chú yè lì xìn gēn duān kě bá yí gēn

彻悟大师法语

chè wù dà shī fǎ yǔ

我受苦时，佛则拔济我；

wǒ shòu kǔ shí fó zé bá jì wǒ

我皈命时，佛则摄受我。

wǒ guī mìng shí fó zé shè shòu wǒ

印光大师法语

yìn guāng dà shī fǎ yǔ

念佛法门，实为佛法中最易修持，最易

niàn fó fǎ mén shí wéi fó fǎ zhōng zuì yì xiū chí zuì yì

成就之法，如人习射，以地为的，发无不

chéng jiù zhī fǎ rú rén xí shè yǐ dì wéi dì fā wú bù

中。

zhōng

以仗佛慈力，极容易生，但以念佛为因。

yǐ zhàng fó cí lì jí róng yì shēng dàn yǐ niàn fó wéi yīn

恶业重者，直称名号；
è yè zhòng zhě zhí chēng míng hào

由称名故，即得往生。
yóu chēng míng gù jí dé wǎng shēng

纵未到一心不乱；未得一心；
zòng wèi dào yì xīn bú luàn wèi dé yì xīn

未能心中清净，亦得往生。
wèi néng xīn zhōng qīng jìng yì dé wǎng shēng

无论功夫浅深，功德大小，皆可仗佛慈
wú lùn gōng fū qiǎn shēn gōng dé dà xiǎo jiē kě zhàng fó cí

力，往生西方。此如坐火轮船过海，但肯
lì wǎng shēng xī fāng cǐ rú zuò huǒ lún chuán guò hǎi dàn kěn

上船，即可到于彼岸，乃属船力，非自己
shàng chuán jí kě dào yú bǐ àn nǎi shǔ chuán lì fēi zì jǐ

本事。
bèn shì

无论业力大、业力小，皆可仗佛慈力，往
wú lùn yè lì dà yè lì xiǎo jiē kě zhàng fó cí lì wǎng

生西方。譬如一颗沙子，入水即沉，纵有
shēng xī fāng pì rú yì kē shā zǐ rù shuǐ jí chén zòng yǒu

数千万斤石，装于大火轮船中，即可不沉
shù qiān wàn jīn shí zhuāng yú dà huǒ lún chuán zhōng jí kě bù chén

而运于他处。
ér yùn yú tā chù

万不可卑劣自居，谓我业重，恐不能生，
wàn bù kě bēi liè zì jū wèi wǒ yè zhòng kǒng bù néng shēng

若作此想念，则决定不能生矣。
ruò zuò cǐ xiǎng niàn zé jué dìng bù néng shēng yǐ

常存不能往生之心，则成坏想念矣。
cháng cún bù néng wǎng shēng zhī xīn zé chéng huài xiǎng niàn yǐ

虽常念佛，以业重故，其心与佛，未尝
suī cháng niàn fó yǐ yè zhòng gù qí xīn yǔ fó wèi cháng

相应，然信佛无虚愿，当不弃我，故其志
xiāng yīng rán xìn fó wú xū yuàn dāng bú qì wǒ gù qí zhì

愿，任谁莫转。
yuàn rèn shuí mò zhuǎn

何必要问他人之效验？纵举世之人，皆无
hé bì yào wèn tā rén zhī xiào yàn zòng jǔ shì zhī rén jiē wú

效验，亦不生一念疑心；以佛祖诚言可凭
xiào yàn yì bù shēng yí niàn yí xīn yǐ fó zǔ chéng yán kě píng

故。若问他人效验，便是信佛言未极，而
gù ruò wèn tā rén xiào yàn biàn shì xìn fó yán wèi jí ér

以人言为定，便是偷心，便不济事。英烈
yǐ rén yán wéi dìng biàn shì tōu xīn biàn bú jì shì yīng liè

汉子，断不至舍佛言而取信人言，自己中
hàn zǐ duàn bú zhì shě fó yán ér qǔ xìn rén yán zì jǐ zhōng

心无主，专欲以效验人言为前途导师，可
xīn wú zhǔ zhuān yù yǐ xiào yàn rén yán wéi qián tú dǎo shī kě

不哀哉！
bù āi zāi



念佛现当二益

nian fo xian dang er yi

《无量寿经》

wú liàng shòu jīng

无量寿佛，威神光明，最尊第一，诸佛光

wú liàng shòu fó wēi shén guāng míng zuì zūn dì yī zhū fó guāng

明，所不能及。

míng suǒ bù néng jí

十方恒沙诸佛如来，皆共赞叹无量寿佛，

shí fāng héng shā zhū fó rú lái jiē gòng zàn tàn wú liàng shòu fó

威神功德不可思议。

wēi shén gōng dé bù kě sī yì

佛告弥勒：其有得闻，彼佛名号，欢喜踊

fó gào mí lè qí yǒu dé wén bǐ fó míng hào huān xǐ yǒng

跃，乃至一念，当知此人，为得大利，则

yuè nǎi zhì yí niàn dāng zhī cǐ rén wèi dé dà lì zé

是具足，无上功德。

shì jù zú wú shàng gōng dé

《观无量寿经》

guān wú liàng shòu jīng

佛心者，大慈悲是，以无缘慈，摄诸众

fó xīn zhě dà cí bēi shì yǐ wú yuán cí shè zhū zhòng

生。

shēng

光明遍照十方世界，念佛众生摄取不舍。

guāng míng biàn zhào shí fāng shì jiè niàn fó zhòng shēng shè qǔ bù shě

若念佛者，当知此人，则是人中芬陀利

ruò niàn fó zhě dāng zhī cǐ rén zé shì rén zhōng fēn tuó lì

华，观世音菩萨、大势至菩萨，为其胜

huā guān shì yīn pú sà dà shì zhì pú sà wéi qí shèng

友，当坐道场，生诸佛家。

yǒu dāng zuò dào chǎng shēng zhū fó jiā

念
佛
现
当
二
益

《阿弥陀经》

ā mí tuó jīng

无量寿佛，无量无边，不可思议，功德名

wú liàng shòu fó wú liàng wú biān bù kě sī yì gōng dé míng

号。

hào

汝等众生，当信是称赞不可思议功德一切

rǔ děng zhòng shēng dāng xìn shì chēng zàn bù kě sī yì gōng dé yí qiè

诸佛所护念经。

zhū fó suǒ hù niàn jīng

昙鸾祖师法语

tán luán zǔ shī fǎ yǔ

无碍光如来名号，能破众生一切无明，能

wú ài guāng rú lái míng hào

néng pò zhòng shēng yí qiè wú míng néng

满众生一切志愿。

mǎn zhòng shēng yí qiè zhì yuàn

若闻阿弥陀德号，欢喜赞仰心归依，

ruò wén ā mí tuó dé hào

huān xǐ zàn yǎng xīn guī yī

下至一念得大利，则为具足功德宝。

xià zhì yí niàn dé dà lì

zé wéi jù zú gōng dé bǎo

道绰祖师法语

dào chuò zǔ shī fǎ yǔ

若人散心念佛，乃至毕苦，其福不尽；念

ruò rén sǎn xīn niàn fó

nǎi zhì bì kǔ

qí fú bú jìn

niàn

佛利大，不可思议也。

fó lì dà

bù kě sī yì yě

善导祖师法语

shàn dǎo zǔ shī fǎ yǔ

弥陀身色如金山，相好光明照十方；

mí tuó shēn sè rú jīn shān xiāng hǎo guāng míng zhào shí fāng

唯有念佛蒙光摄，当知本愿最为强。

wéi yǒu niàn fó méng guāng shè dāng zhī běn yuàn zuì wéi qiáng

专念弥陀名者，即观音势至，常随影护，

zhuān niàn mí tuó míng zhě jí guān yīn shì zhì cháng suí yǐng hù

亦如亲友知识。

yì rú qīn yǒu zhī shí

此人常得六方恒河沙等佛，共来护念，故

cǐ rén cháng dé liù fāng héng hé shā děng fó gòng lái hù niàn gù

名《护念经》。《护念经》意者：亦不令

míng hù niàn jīng hù niàn jīng yì zhě yì bú lìng

诸恶鬼神得便，亦无横病、横死、横有厄

zhū è guǐ shén dé biàn yì wú hèng bìng hèng sǐ hèng yǒu è

难，一切灾障，自然消散。

nán yí qiè zāi zhàng zì rán xiāo sàn

自余众行，虽名是善，若比念佛者，全非

zì yú zhòng xíng suī míng shì shàn ruò bǐ niàn fó zhě quán fēi

比较也。

bǐ jiào yě

莲池大师法语

lián chí dà shī fǎ yǔ

念佛之人，佛力保护，令其安稳，无诸障

niàn fó zhī rén fó lì bǎo hù lìng qí ān wěn wú zhū zhàng

难。

nàn

念佛之人，阿弥陀佛常住其顶。

niàn fó zhī rén ā mí tuó fó cháng zhù qí dǐng

念佛之人，有四十里光明烛身，魔不能

niàn fó zhī rén yǒu sì shí lǐ guāng míng zhú shēn mó bù néng

犯。以阿弥陀佛，及十方佛，常护念故。

fàn yǐ ā mí tuó fó jí shí fāng fó cháng hù niàn gù

从今发心，直至道场，自始自终，吉无不

cóng jīn fā xīn zhí zhì dào chǎng zì shǐ zì zhōng jí wú bú

利。

lì

藕益大师法语

ǒu yì dà shī fǎ yǔ

阿弥陀佛，万德尊主，因积僧祇，果圆

ā mí tuó fó wàn dé zūn zhǔ yīn jī sēng qí guǒ yuán

十劫，愿王无尽，福慧无穷；散心一称其

shí jié yuàn wáng wú jìn fú huì wú qióng sǎn xīn yì chēng qí

名，亦灭八十亿劫生死重罪。

míng yì miè bā shí yì jié shēng sǐ zhòng zuì

佛度众生，不简怨亲，恒无疲倦；苟闻佛

fó dù zhòng shēng bù jiǎn yuàn qīn héng wú pí juàn gǒu wén fó

名，佛必护念，又何疑焉？

míng fó bì hù niàn yòu hé yí yān

印光大师法语

yìn guāng dà shī fǎ yǔ

念佛功德，不但能往生西方，并能消除奇
niàn fó gōng dé bú dàn néng wǎng shēng xī fāng bìng néng xiāo chú qí

灾横祸。

zāi hèng huò

念佛一法，乃佛普度一切众生之最大法
niàn fó yī fǎ nǎi fó pǔ dù yī qiè zhòng shēng zhī zuì dà fǎ

门。若有危险，念之即可逢凶化吉。无事
mén ruò yǒu wēi xiǎn niàn zhī jí kě féng xiōng huà jí wú shì

时念之，则可消灾增福。

shí niàn zhī zé kě xiāo zāi zēng fú

念佛法门，如如意宝珠，能随人意，雨一
niàn fó fǎ mén rú rú yì bǎo zhū néng suí rén yì yù yí

切宝。

qiè bǎo

有许多人凡所祈祷，皆以人不能尽念诵之
yǒu xǔ duō rén fán suǒ qǐ dǎo jiē yǐ rén bù néng jìn niàn sòng zhī

经咒为事。不知阿弥陀佛万德洪名，持之
jīng zhòu wéi shì bù zhī ā mí tuó fó wàn dé hóng míng chí zhī

尚可成佛，岂不能消灾乎？

shàng kě chéng fó qǐ bù néng xiāo zāi hū

阿弥陀，即无量寿，即是消灾延寿。

ā mí tuó jí wú liàng shòu jí shì xiāo zāi yán shòu

无量光，即消灾；无量寿，即延寿。

wú liàng guāng jí xiāo zāi wú liàng shòu jí yán shòu

念佛不求世间福报，而自得世间福报，如

niàn fó bù qiú shì jiān fú bào ér zì dé shì jiān fú bào rú

长寿无病、家门清泰、子孙发达、诸缘如

cháng shòu wú bìng jiā mén qīng tài zǐ sūn fā dá zhū yuán rú

意、万事吉祥等。

yì wàn shì jí xiáng děng

做佛事，唯念佛功德最大。

zuò fó shì wéi niàn fó gōng dé zuì dà

念佛利益，多于诵经、拜忏、做水陆多多

niàn fó lì yì duō yú sòng jīng bài chàn zuò shuǐ lù duō duō

矣。

yǐ

凡修持宜专不宜杂。念佛一法，超过一

fān xiū chí yī zhuān bù yí zá niàn fó yī fǎ chāo guò yī

切，或荐亡，或祈亲寿，并一切所求，皆

qiè huò jiàn wáng huò qí qīn shòu bìng yī qiè suǒ qiú jiē

可如愿。

kě rú yuàn

善导祖师普劝文

shàn dǎo zǔ shī pǔ quàn wén

普劝有缘常念佛，观音大势为同学；

pǔ quàn yǒu yuán cháng niàn fó guān yīn dà shì wéi tóng xué

若能念佛人中上，愿得同生诸佛家。

ruò néng niàn fó rén zhōng shàng yuàn dé tóng shēng zhū fó jiā



净土宗宗旨

jing tu zong zong zhi

信受弥陀救度

xìn shòu mí tuó jiù dù

惟佛独是众生父，于烦恼火而救拔。

wéi fó dú shì zhòng shēng fù yú fán nǎo huǒ ér jiù bá

《大集月藏经》

dà jí yuè zàng jīng

佛于无量阿僧祇劫，积大誓愿慈悲众生，

fó yú wú liàng ā sēng qí jié jī dà shì yuàn cí bēi zhòng shēng

求头与头，求眼与眼，一切所求尽能周

qiú tóu yǔ tóu qiú yǎn yǔ yǎn yī qiè suǒ qiú jìn néng zhōu

给。

jǐ

《杂譬喻经》

zá pì yù jīng

佛心光明所照，常照如此，无间无救，

fó xīn guāng míng suǒ zhào cháng zhào rú cǐ wú jiān wú jiù

诸苦众生。佛心所缘，常缘此等，极恶众

zhū kǔ zhòng shēng fó xīn suǒ yuán cháng yuán cǐ děng jí è zhòng

生。

shēng

《观佛三昧经》

guān fó sān mèi jīng

菩萨于恶人所起慈悲心，深于善人。

pú sà yú è rén suǒ qǐ cí bēi xīn shēn yú shàn rén

《菩萨地持经》

pú sà dì chí jīng

父母之心非不平等，然于病子心则偏多。

fù mǔ zhī xīn fēi bù píngděng rán yú bìng zǐ xīn zé piān duō

如来亦尔，于诸众生非不平等，然于罪

rú lái yì ěr yú zhū zhòng shēng fēi bù píngděng rán yú zuì

者，心则偏重；于放逸者，佛则慈念。

zhě xīn zé piān zhòng yú fàng yì zhě fó zé cí niàn

《涅槃经》
niè pán jīng

纵使一形造恶，但能系意专精，常能念

zòng shǐ yì xíng zào è dàn néng xì yì zhuān jīng cháng néng niàn

佛，一切诸障，自然消除，定得往生。

fó yí qiè zhū zhàng zì rán xiāo chú dìng dé wǎng shēng

《道绰祖师》
dào chuò zǔ shī

净
土
宗
宗
旨

诸佛大悲于苦者，心偏愍念，常没众生，

zhū fó dà bēi yú kǔ zhě xīn piān mǐn niàn cháng mò zhòng shēng

是以劝归净土。亦如溺水之人，急须偏

shì yǐ quàn guī jìng tǔ yì rú nì shuǐ zhī rén jí xū piān

救；岸上之者，何用济为？

jiù àn shàng zhī zhě hé yòng jì wéi

《善导祖师》
shàn dǎo zǔ shī

无论专心散心，声声灭罪八十亿劫。

wú lùn zhuān xīn sǎn xīn shēng shēng miè zuì bā shí yì jié

《藕益大师》
ǒu yì dà shī

佛度众生，不简怨亲，恒无疲倦，苟闻佛

名，佛必护念，又何疑焉？

《蕩益大师》
òu yì dà shī

阿弥陀佛大悲愿力，摄取娑婆苦恼众生。

《印光大师》
yìn guāng dà shī

无论功夫浅深，功德大小；无论业力大、

业力小，皆可仗佛慈力，往生西方。

《印光大师》
yìn guāng dà shī

当知佛的护念众生，过于父母爱子，所以

有感必应的。

《印光大师》
yìn guāng dà shī

虽常念佛，以业重故，其心与佛，未尝
suī cháng niàn fó yǐ yè zhòng gù qí xīn yǔ fó wèi cháng
相应。然信佛无虚愿，当不弃我，故其志
xiāng yīng rán xìn fó wú xū yuàn dāng bú qì wǒ gù qí zhì
愿，任谁莫转。
yuàn rèn shuí mò zhuǎn

《印光大师》
yìn guāng dà shī

娑婆众生，虽能念佛，浩浩见思，实未伏
suō pó zhòng shēng suī néng niàn fó hào hào jiàn sī shí wèi fú
断，而能垂终心不颠倒者，原非自力而能
duàn ér néng chuí zhōng xīn bù diān dǎo zhě yuán fēi zì lì ér néng
主持，乃全仗弥陀乘大愿船而来拔济；虽
zhǔ chí nǎi quán zhàng mí tuó chéng dà yuàn chuán ér lái bá jì suī
非正念，而能正念，故得心不颠倒，即得
fēi zhèng niàn ér néng zhèng niàn gù dé xīn bù diān dǎo jí dé
往生。
wǎng shēng

《幽溪大师》
yōu xī dà shī

专称弥陀佛名

zhuān chēng mí tuó fō míng

阿弥陀佛报言：“欲来生者，当念我名。”

ā mí tuó fō bào yán yù lái shēng zhě dāng niàn wǒ míng

《般舟三昧经》

bān zhōu sān mèi jīng

得闻无量寿佛名号，发一念信心，

dé wén wú liàng shòu fō míng hào fā yí niàn xìn xīn

归依瞻礼。当知此人，非是小乘；

guī yī zhān lǐ dāng zhī cǐ rén fēi shì xiǎo chéng

于我法中，得名第一弟子。

yú wǒ fǎ zhōng dé míng dì yī dì zǐ

《无量寿经》

wú liàng shòu jīng

《无量寿经》四十八愿中，唯明专念弥

wú liàng shòu jīng sì shí bā yuàn zhōng wéi míng zhuān niàn mí

陀名号得生。

tuó míng hào dé shēng

《善导祖师》

shàn dǎo zǔ shī

凡修持宜专不宜杂。念佛一法，超过一切，或荐亡，或祈亲寿，并一切所求，皆可如愿。

《印光大师》
yìn guāng dà shī

念佛一法，尤其专心无二。若学此学彼，纵将三藏十二部读得烂熟，仍于生死无关。

《印光大师》
yìn guāng dà shī

切忌今日张三，明日李四。遇教下人，思寻章摘句；遇宗门人，又思参究问答；遇持律人，又思搭衣用钵。此则头头不了，帐帐不清。

《蕩益大师》
ǒu yì dà shī

言「南无」者，即是归命，亦是发愿回向
yán nán mó zhě jí shì guī mìng yì shì fā yuàn huí xiàng
之义；言「阿弥陀佛」者，即是其行；以
zhī yì yán ā mí tuó fó zhě jí shì qí xíng yǐ
斯义故，必得往生。
sī yì gù bì dé wǎng shēng

《善导祖师》
shàn dǎo zǔ shī

望佛本愿，意在众生，
wàng fó běn yuàn yì zài zhòng shēng
一向专称，弥陀佛名。
yí xiàng zhuān chēng mí tuó fó míng

《善导祖师》
shàn dǎo zǔ shī

但有专念阿弥陀佛众生，彼佛心光常照是
dàn yǒu zhuān niàn ā mí tuó fó zhòng shēng bǐ fó xīn guāng cháng zhào shì
人，摄护不舍；总不论照摄余杂业行者。
rén shè hù bù shě zǒng bù lùn zhào shè yú zá yè xíng zhě

《善导祖师》
shàn dǎo zǔ shī

极乐无为涅槃界，随缘杂善恐难生；
jí lè wú wéi niè pán jiè suí yuán zá shàn kǒng nán shēng

故使如来选要法，教念弥陀专复专。
gù shǐ rú lái xuǎn yào fǎ jiāo niàn mí tuó zhuān fù zhuān

《善导祖师》

shàn dǎo zǔ shī

唯有念佛蒙光摄，当知本愿最为强。
wéi yǒu niàn fó méng guāng shè dāng zhī běn yuàn zuì wéi qiáng

《善导祖师》

shàn dǎo zǔ shī

自余众行，虽名是善，若比念佛者，全非
zì yú zhòng xíng suī míng shì shàn ruò bǐ niàn fó zhě quán fēi

比较也。
bǐ jiào yě

《善导祖师》

shàn dǎo zǔ shī

余比日自见闻，诸方道俗，解行不同，专
yú bǐ rì zì jiàn wén zhū fāng dào sú jiě xíng bù tóng zhuān

杂有异。但使专意作者，十即十生，修杂
zá yǒu yì dàn shǐ zhuān yì zuò zhě shí jí shí shēng xiū zá

不至心者，千中无一。
bú zhì xīn zhě qiān zhōng wú yī

《善导祖师》

shàn dǎo zǔ shī

愿生弥陀净土

yuàn shēng mí tuó jìng tǔ

诸佛出世，种种方便劝化众生者，不欲

zhū fó chū shì zhǒng zhǒng fāng biàn quàn huà zhòng shēng zhě bú yù

直令制恶修福，受人天乐也。人天之乐，

zhí lìng zhì è xiū fú shòu rén tiān lè yě rén tiān zhī lè

犹如电光，须臾即舍，还入三恶，长时受

yóu rú diàn guāng xū yú jí shě huán rù sān è cháng shí shòu

苦。为此因缘，但劝即令求生净土，向

kǔ wèi cǐ yīn yuán dàn quàn jí lìng qiú shēng jìng tǔ xiàng

无上菩提。是故今时有缘相劝，誓生净土

wú shàng pú tí shì gù jīn shí yǒu yuán xiāng quàn shì shēng jìng tǔ

者，即称诸佛本愿意也。

zhě jí chēng zhū fó běn yuàn yì yě

《善导祖师》

shàn dǎo zǔ shī

广度十方众生

guǎng dù shí fāng zhòng shēng

十方诸刹土，众生菩萨中，所有法报佛，

shí fāng zhū chà tǔ zhòng shēng pú sà zhōng suǒ yǒu fǎ bào fó

化身及变化，皆从无量寿，极乐界中出。

huà shēn jí biàn huà jiē cóng wú liàng shòu jí lè jiè zhōng chū

《楞伽经》

léng qié jīng

自信教人信，难中转更难；

zì xìn jiāo rén xìn nán zhōng zhuǎn gèng nán

大悲传普化，真成报佛恩。

dà bēi chuán pǔ huà zhēn chéng bào fó ēn

《善导祖师》

shàn dǎo zǔ shī



净土宗特色

jing tu zong te se

本愿称名

běn yuàn chēng míng

弥陀本愿：设我得佛，十方众生，至心信

mí tuó běn yuàn shè wǒ dé fó shí fāng zhòng shēng zhì xīn xìn

乐，欲生我国，乃至十念；若不生者，不

lè yù shēng wǒ guó nǎi zhì shí niàn ruò bù shēng zhě bù

取正觉。

qǔ zhèng jué

《无量寿经》

wú liàng shòu jīng

四十八愿，一一愿言：若我得佛，十方众

sì shí bā yuàn yī yī yuàn yán ruò wǒ dé fó shí fāng zhòng

生，称我名号，愿生我国，下至十念，若

shēng chēng wǒ míng hào yuàn shēng wǒ guó xià zhì shí niàn ruò

不生者，不取正觉。

bù shēng zhě bù qǔ zhèng jué

《善导祖师》

shàn dǎo zǔ shī

其佛本愿力，闻名欲往生，皆悉到彼国，

qí fó běn yuàn lì wén míng yù wǎng shēng jiē xī dào bǐ guó

自致不退转。

zì zhì bù tuì zhuǎn

《无量寿经》

wú liàng shòu jīng

阿弥陀佛本愿如是：若人念我，称名自

ā mí tuó fó běn yuàn rú shì ruò rén niàn wǒ chēng míng zì

归，即入必定，得阿耨多罗三藐三菩提。

guī jí rù bì dìng dé ā nòu duō luó sān miǎo sān pú tí

《龙树菩萨》

lóng shù pú sà

上来虽说定散两门之益，望佛本愿，意在

shàng lái suī shuō dìng sǎn liǎng mén zhī yì wàng fó běn yuàn yì zài

众生，一向专称，弥陀佛名。

zhòng shēng yí xiàng zhuān chēng mí tuó fó míng

弥陀身色如金山，相好光明照十方；

mí tuó shēn sè rú jīn shān xiàng hǎo guāng míng zhào shí fāng

唯有念佛蒙光摄，当知本愿最为强。

wéi yǒu niàn fó méng guāng shè dāng zhī běn yuàn zuì wéi qiáng

《善导祖师》

shàn dǎo zǔ shī

弥陀本愿特超殊，慈悲方便引凡愚；

mí tuó běn yuàn tè chāo shū cí bēi fāng biàn yǐn fán yú

一切众生皆度脱，称名即得罪消除。

yí qiè zhòng shēng jiē dù tuō chēng míng jí dé zuì xiāo chú

《法照大师》

fǎ zhào dà shī

得闻弥陀本愿名号：上尽一形，下至十声
dé wén mí tuó běn yuàn míng hào shàng jìn yì xíng xià zhì shí shēng

一声等，以佛愿力，易得往生。
yì shēng děng yǐ fó yuàn lì yì dé wǎng shēng

《善导祖师》
shàn dǎo zǔ shī

弥陀应声即现，证得往生；
mí tuó yīng shēng jí xiàn zhèng dé wǎng shēng

不舍本愿，来应大悲；
bù shě běn yuàn lái yīng dà bēi

举足救迷，立撮即行。
jǔ zú jiù mí lì cuō jí xíng

口常称佛，佛即闻之；
kǒu cháng chēng fó fó jí wén zhī

称弥陀佛名十声，于声声中，
chēng mí tuó fó míng shí shēng yú shēng shēng zhōng

除灭八十亿劫生死重罪。
chú miè bā shí yì jié shēng sǐ zhòng zuì

极乐无为涅槃界，随缘杂善恐难生，
jí lè wú wéi niè pán jiè suí yuán zá shàn kǒng nán shēng

故使如来选要法，教念弥陀专复专。
gù shǐ rú lái xuǎn yào fǎ jiāo niàn mí tuó zhuān fù zhuān

但有专念阿弥陀佛众生，彼佛心光，常
dàn yǒu zhuān niàn ā mí tuó fó zhòng shēng bǐ fó xīn guāng cháng
照是人，摄护不舍；总不论照摄余杂业行
zhào shì rén shè hù bù shě zǒng bú lùn zhào shè yú zá yè xíng
者。
zhě

余比日自见闻：诸方道俗，解行不同，专
yú bǐ rì zì jiàn wén zhū fāng dào sù jiě xíng bù tóng zhuān
杂有异。但使专意作者，十即十生；修杂
zá yǒu yì dàn shǐ zhuān yì zuò zhě shí jí shí shēng xiū zá
不至心者，千中无一；何以故？与佛本愿
bú zhì xīn zhě qiān zhōng wú yī hé yǐ gù yǔ fó běn yuàn
得相应故、不违教故、顺佛语故。若欲舍
dé xiāng yìng gù bù wéi jiào gù shùn fó yǔ gù ruò yù shě
专修杂业者-与佛本愿不相应故、与教相
zhuān xiū zá yè zhě yǔ fó běn yuàn bù xiāng yìng gù yǔ jiào xiāng
违故、不顺佛语故。
wéi gù bú shùn fó yǔ gù

凡夫入报

fán fū rù bào

弥陀是报佛，极乐宝庄严国是报土。

mí tuó shì bào fó jí lè bǎo zhuāng yán guó shì bào tǔ

《道绰祖师》

dào chuò zǔ shī

其诸声闻、菩萨、天人，智慧高明，神

qí zhū shēng wén pú sà tiān rén zhì huì gāo míng shén

通洞达，咸同一类，形无异状，但因顺

tōng dòng dá xián tóng yí lèi xíng wú yì zhuàng dàn yīn shùn

余方，故有天人之名。颜貌端正，超世稀

yú fāng gù yǒu tiān rén zhī míng yán mào duān zhèng chāo shì xī

有，容色微妙，非天非人。皆受自然虚无

yǒu róng sè wēi miào fēi tiān fēi rén jiē shòu zì rán xū wú

之身、无极之体。

zhī shēn wú jí zhī tǐ

《无量寿经》

wú liàng shòu jīng

报法高妙，小圣难阶；若论众生垢障，实

bào fǎ gāo miào xiǎo shèng nán jiē ruò lùn zhòng shēng gòu zhàng shí

难欣趣；正由托佛愿以作强缘，致使五乘

nán xīn qù zhèng yóu tuō fó yuàn yǐ zuò qiáng yuán zhì shǐ wǔ chéng

齐入。

qí rù

《善导祖师》

shàn dǎo zǔ shī

人天善恶，皆得往生；到彼无殊，齐同不

rén tiān shàn è jiē dé wǎng shēng dào bǐ wú shū qí tóng bú

退。

tui

《善导祖师》

shàn dǎo zǔ shī

本则三三之品，今无一二之殊；亦如淄渑

běn zé sān sān zhī pǐn jīn wú yī èr zhī shū yì rú zī shéng

一味，焉可思议！

yí wèi yān kě sī yì

《昙鸾祖师》

tán luán zǔ shī

有凡夫人烦恼成就，亦得生彼净土。三界

yǒu fán fū rén fán nǎo chéng jiù yì dé shēng bǐ jìng tǔ sān jiè

系业，毕竟不牵。则是不断烦恼，得涅槃

xì yè bì jìng bù qiān zé shì bú duàn fán nǎo dé niè pán

分，焉可思议！

fèn yān kě sī yì

《昙鸾祖师》

tán luán zǔ shī

深逃私债藏王府，现受官刑遇圣恩；
shēn táo sī zhài cáng wáng fǔ xiàn shòu guān xíng yù shèng ēn

直将果用为吾用，不改凡身作佛身。
zhí jiāng guǒ yòng wéi wú yòng bù gǎi fán shēn zuò fó shēn

一入西方，怨业不能违；
yí rù xī fāng yuàn yè bù néng wéi

亲蒙佛力，冥府不得勾牵。
qīn méng fó lì míng fǔ bù dé gōu qiān

《省庵大师》
xíng ān dà shī

莫讶一称超十地，须知六字括三乘。
mò yà yì chēng chāo shí dì xū zhī liù zì kuò sān chéng

仗佛力加被故，即可不偿此债；宿世恶业
zhàng fó lì jiā bèi gù jí kě bù cháng cǐ zhài sù shì è yè

容易消。纵未能消尽，以佛力故，不致偿
róng yì xiāo zòng wèi néng xiāo jìn yǐ fó lì gù bú zhì cháng

报。
bào

一生西方，即入佛境界。凡心已无，佛慧
yì shēng xī fāng jí rù fó jìng jiè fán xīn yǐ wú fó huì

日开。较比参禅研教，大彻大悟，深入经
rì kāi jiào bǐ cān chán yán jiào dà chè dà wù shēn rù jīng

藏者，胜过无量无边倍矣。
zàng zhě shèng guò wú liàng wú biān bèi yǐ

《印光大师》
yìn guāng dà shī

平生业成 现生不退

píng shēng yè chéng xiàn shēng bú tuì

光明遍照十方世界，念佛众生摄取不舍。

guāng míng biàn zhào shí fāng shì jiè niàn fó zhòng shēng shè qǔ bù shě

《观无量寿经》

guān wú liàng shòu jīng

即得往生，住不退转。

jí dé wǎng shēng zhù bú tuì zhuǎn

《无量寿经》

wú liàng shòu jīng

佛念才发起，净土之莲花即生。虽未出娑

fó niàn cái fā qǐ jìng tǔ zhī lián huā jí shēng suī wèi chū suō

婆，已非娑婆之久客，未生极乐，即是极

pó yǐ fēi suō pó zhī jiǔ kè wèi shēng jí lè jí shì jí

乐之嘉宾。

lè zhī jiā bīn

《印光大师》

yìn guāng dà shī

此界一人念佛名，西方便有一莲生。

cǐ jiè yì rén niàn fó míng xī fāng biàn yǒu yì lián shēng

《法照大师》

fǎ zhào dà shī

众生称念，即除多劫罪；命欲终时，佛与

圣众，自来迎接；诸邪业系，无能碍者。

弥陀愿言：我能护汝，众不畏堕于水火之
难。

《善导祖师》
shàn dǎo zǔ shī

假使大火满三千，及彼庄严诸牢狱；

如是诸难悉能超，皆是如来威神力。

《无量寿经》
wú liàng shòu jīng

娑婆众生，虽能念佛，浩浩见思，实未伏

suō pō zhòng shēng suī néng niàn fó hào hào jiàn sī shí wèi fú

断，而能垂终心不颠倒者，原非自力而能

duàn ér néng chuí zhōng xīn bù diān dǎo zhě yuán fēi zì lì ér néng

主持，乃全仗弥陀乘大愿船而来拔济；虽

zhǔ chí nǎi quán zhàng mí tuó chéng dà yuàn chuán ér lái bá jì suī

非正念，而能正念，故得心不颠倒，即得

fēi zhèng niàn ér néng zhèng niàn gù dé xīn bù diān dǎo jí dé

往生。

wǎng shēng

《幽溪大师》

yōu xī dà shī

纵大劫难逃，大家同归于尽，念佛之人，

zòng dà jié nán táo dà jiā tóng guī yú jìn niàn fó zhī rén

当承佛力，往生西方；或死于非命，亦不

dāng chéng fó lì wǎng shēng xī fāng huò sǐ yú fēi mìng yì bú

过业力使然，仍可蒙佛接引，不碍往生。

guò yè lì shǐ rán réng kě méng fó jiē yǐn bú ài wǎng shēng

《印光大师》

yìn guāng dà shī



诸佛本怀
弥陀本愿

zhu fo ben huai mi tuo ben yuan

《阿弥陀经》

ā mí tuó jīng

佛告长老舍利弗：从是西方，过十万亿佛

fó gào zhǎng lǎo shè lì fú cóng shì xī fāng guò shí wàn yì fó

土，有世界名曰极乐。其土有佛，号阿弥

tǔ yǒu shì jiè míng yuē jí lè qí tǔ yǒu fó hào ā mí

陀，今现在说法。

tuó jīn xiàn zài shuō fǎ

释迦牟尼佛，能为甚难稀有之事，能于娑

shì jiā móu ní fó néng wéi shèn nán xī yǒu zhī shì néng yú suǒ

婆国土五浊恶世：劫浊、见浊、烦恼浊、

pó guó tǔ wǔ zhuó è shì jié zhuó jiàn zhuó fǎn nǎo zhuó

众生浊、命浊中，得阿耨多罗三藐三菩

zhòng shēng zhuó mìng zhuó zhōng dé ā nòu duō luó sān miǎo sān pú

提，为诸众生说是一切世间难信之法。

tí wèi zhū zhòng shēng shuō shì yí qiè shì jiān nán xìn zhī fǎ

《无量寿经》

wú liàng shòu jīng

如是广大微妙法门，一切诸佛之所称赞。

rú shì guǎng dà wēi miào fǎ mén yí qiè zhū fó zhī suǒ chēng zàn

勿违佛教而弃舍之，当令汝等获不舍利。

wù wéi fó jiào ér qì shě zhī dāng lìng rǔ děng huò bú shàn lì

沦没长夜备众危苦，是故我今为大嘱累。

lún mò cháng yè bèi zhòng wēi kǔ shì gù wǒ jīn wèi dà zhǔ lèi

当令是法久住不灭。

dāng lìng shì fǎ jiǔ zhù bú miè

吾今为诸众生说此经法，令见无量寿佛及

wú jīn wèi zhū zhòng shēng shuō cǐ jīng fǎ lìng jiàn wú liàng shòu fó jí

其国土一切所有，所当为者，皆可求之，

qí guó tǔ yí qiè suǒ yǒu suǒ dāng wéi zhě jiē kě qiú zhī

无得以我灭度之后复生疑惑。

wú dé yǐ wǒ miè dù zhī hòu fù shēng yí huò

当来之世，经道灭尽，我以慈悲哀愍，特

dāng lái zhī shì jīng dào miè jìn wǒ yǐ cí bēi āi mǐn tè

留此经，止住百岁。其有众生值斯经者，

liú cǐ jīng zhǐ zhù bǎi suì qí yǒu zhòng shēng zhí sī jīng zhě

随意所愿，皆可得度。

suí yì suǒ yuàn jiē kě dé dù

佛语弥勒：如来兴世，难值难见；
fó yǔ mí lè rú lái xīng shì nán zhí nán jiàn
诸佛经道，难得难闻；
zhū fó jīng dào nán dé nán wén
菩萨胜法、诸波罗蜜，
pú sà shèng fǎ zhū bō luó mì
得闻亦难；遇善知识，
dé wén yì nán yù shàn zhī shì
闻法能行，此亦为难；
wén fǎ néng xíng cǐ yì wéi nán
若闻斯经，信乐受持，
ruò wén sī jīng xìn lè shòu chí
难中之难，无过此难！
nán zhōng zhī nán wú guò cǐ nán

《观无量寿经》

guān wú liàng shòu jīng

佛告阿难：汝好持是语，持是语者，
fó gào ā nán rǔ hǎo chí shì yǔ chí shì yǔ zhě
即是持无量寿佛名。
jí shì chí wú liàng shòu fó míng

善导祖师法语

shàn dǎo zǔ shī fǎ yǔ

凡夫乱想，寄托无由，故使释迦诸佛不
fán fū luàn xiǎng jì tuō wú yóu gù shǐ shì jiā zhū fó bù

舍慈悲，直指西方十万亿刹，国名极乐，
shě cí bēi zhí zhǐ xī fāng shí wàn yì chà guó míng jí lè

佛号弥陀，现在说法。其国清净，具四德
fó hào mí tuó xiàn zài shuō fǎ qí guó qīng jìng jù sì dé

庄严，永绝讥嫌，等无忧恼。人天善恶，
zhuāng yán yǒng jué jī xián děng wú yōu nǎo rén tiān shàn è

皆得往生；到彼无殊，齐同不退。何意然
jiē dé wǎng shēng dào bǐ wú shū qí tóng bú tuì hé yì rán

者？乃由弥陀因地，世饶王佛所，舍位出
zhě nǎi yóu mí tuó yīn dì shì ráo wáng fó suǒ shě wèi chū

家，即起悲智之心，广弘四十八愿。以佛
jiā jí qǐ bēi zhì zhī xīn guǎng hóng sì shí bā yuàn yǐ fó

愿力，五逆之与十恶，罪灭得生；谤法阐
yuàn lì wǔ nì zhī yǔ shí è zuì miè dé shēng bàng fǎ chǎn

提，回心皆往。
tí huí xīn jiē wǎng

仰惟释迦此方发遣，弥陀即彼国来迎，彼
yǎng wéi shì jiā cǐ fāng fā qiǎn mí tuó jí bǐ guó lái yíng bǐ

唤此遣，岂容不去也？
huàn cǐ qiǎn qǐ róng bú qù yě

东岸忽闻人劝声：“仁者，但决定寻此道

行，必无死难！若住即死。”

又，西岸上有人唤言：“汝一心正念直

来，我能护汝！众不畏堕于水火之难。”

仰蒙释迦发遣，指向西方，又藉弥陀悲心

招唤，今信顺二尊之意，不顾水火二河，

念念无遗，乘彼愿力之道，舍命以后，得

生彼国，与佛相见，庆喜何极也。

释迦如来成正觉，四十九载度众生；

或自说法教相劝，展转相将入法林；

法林即是弥陀国，逍遥快乐不相侵。

惭愧释迦大悲主，十方恒沙诸世尊；
cán kuì shì jiā dà bēi zhǔ shí fāng héng shā zhū shì zūn

不舍慈悲巧方便，共赞弥陀弘誓门；
bù shě cí bēi qiǎo fāng biàn gòng zàn mí tuó hóng shì mén

弘誓多门四十八，偏标念佛最为亲。
hóng shì duō mén sì shí bā piān biāo niàn fó zuì wéi qīn

若是释迦真弟子，誓行佛语生安乐。
ruò shì shì jiā zhēn dì zǐ shì xíng fó yǔ shēng ān lè

释迦诸佛同劝，专念弥陀。
shì jiā zhū fó tóng quàn zhuān niàn mí tuó

诸经中处处广赞念佛功能。
zhū jīng zhōng chù chù guǎng zàn niàn fó gōng néng

如《无量寿经》四十八愿中，唯明专念弥
rú wú liàng shòu jīng sì shí bā yuàn zhōng wéi míng zhuān niàn mí

陀名号得生。
tuó míng hào dé shēng

又如《弥陀经》中，一日七日专念弥陀名
yòu rú mí tuó jīng zhōng yī rì qī rì zhuān niàn mí tuó míng

号得生。
hào dé shēng

又十方恒沙诸佛证诚不虚也。

yòu shí fāng héng shā zhū fó zhèng chéng bù xū yě

又此《经》定散文中，唯标专念名号得

yòu cǐ jīng dìng sǎn wén zhōng wéi biāo zhuān niàn míng hào dé

生。

shēng

诸
佛
本
怀

弥
陀
本
愿



净土宗宗风

jing tu zong zong feng

宗风一：真谛（往生之道）

zōng fēng yī zhēn dì wǎng shēng zhī dào

一. 一向专称：望佛本愿，意在众生，
yī yí xiàng zhuān chēng wàng fó běn yuàn yì zài zhòng shēng

一向专称，弥陀佛名。
yí xiàng zhuān chēng mí tuó fó míng

二. 三不疑杂：不怀疑，不间断，不夹杂
èr sān bù yí zá bù huái yí bù jiǎn duàn bù jiā zá

（不杂余佛，不杂余行）。
bù zá yú fó bù zá yú xíng

三. 守愚无诤：专崇本宗，不讥他宗；
sān shǒu yú wú zhèng zhuān chóng běn zōng bù jī tā zōng

法门高下，不相诤论；
fǎ mén gāo xià bù xiāng zhēng lùn

唯守愚念佛。
wéi shǒu yú niàn fó

四. 六不六化：不尚体验而平凡化，
sì liù bù liù huà bú shàng tǐ yàn ér píng fán huà
不好玄奇而平实化，
bú hào xuán qí ér píng shí huà
不求高深而平常化，
bù qiú gāo shēn ér píng cháng huà
不纯学术而信仰化，
bù chún xué shù ér xìn yǎng huà
不涉艰涩而浅易化，
bù shè jiān sè ér qiǎn yì huà
不落繁琐而普及化。
bú luò fán suǒ ér pǔ jí huà

五. 恪守传承：著作讲演，必依传承，
wǔ kè shǒu chuán chéng zhù zuò jiǎng yǎn bì yī chuán chéng
绝不妄自，越格发挥。
jué bú wàng zì yuè gé fā huī
他宗他流，言论若异，
tā zōng tā liú yán lùn ruò yì
敬而不依，坚持本流。
jìng ér bù yī jiān chí běn liú

六. 亲近同门：亲近同门，切磋法义；
liù qīn jìn tóng mén qīn jìn tóng mén qiē cuō fǎ yì
若非同门，不亲不近，
ruò fēi tóng mén bù qīn bù jìn
防退失故。
fáng tuì shī gù

宗风二：俗谛（处世之道）

zōng fēng èr sú dì chù shì zhī dào

一. 对弥陀恭敬信顺，对他人恩慈体贴，
yī duì mí tuó gōng jìng xìn shùn duì tā rén ēn cí tǐ tiē
对自己谦卑柔和。
duì zì jǐ qiān bēi róu hé

二. 敦伦尽分，闲邪存诚；
èr dūn lún jìn fèn xián xié cún chéng
奉公守法，为世良民。
fèng gōng shǒu fǎ wéi shì liáng mín

三. 自觉愚恶，过于他人；
sān zì jué yú è guò yú tā rén
毫无资格，计较他人。
háo wú zī gé jì jiào tā rén
不说是非，不听是非，
bù shuō shì fēi bù tīng shì fēi
不传是非，不较是非。
bù chuán shì fēi bú jiào shì fēi
不求人过，不举人罪，
bù qiú rén guò bù jǔ rén zuì
不揭人私，不争人我。
bù jiē rén sī bù zhēng rén wǒ
不背因果，不蓄恨意，
bú bèi yīn guǒ bú xù hèn yì
不怀虚假，不行谄曲。
bù huái xū jiǎ bù xíng chǎn qū

四. 六亲眷属，敬爱和睦；
liù qīn juàn shǔ jìng ài hé mù
崇德兴仁，务修礼让。
chóng dé xīng rén wù xiū lǐ ràng
和颜爱语，下心含笑；
hé yán ài yǔ xià xīn hán xiào
慈念众生，加厚于人。
cí niàn zhòng shēng jiā hòu yú rén
奉行谦敬，不起骄傲；
fèng xíng qiān jìng bù qǐ jiāo màn
常怀惭愧，仰谢佛恩。
cháng huái cán kuì yǎng xiè fó ēn

五. 给人安心，给人欢喜，
gěi rén ān xīn gěi rén huān xǐ
给人希望，给人利益。
gěi rén xī wàng gěi rén lì yì
凡事真心，凡事爱心，
fán shì zhēn xīn fán shì ài xīn
凡事感恩，凡事恭敬。
fán shì gǎn ēn fán shì gōng jìng
凡事守大体、有分寸，
fán shì shǒu dà tǐ yǒu fēn cùn
凡事为对方设想，
fán shì wèi duì fāng shè xiǎng
凡事肯吃亏不计较。
fán shì kěn chī kuī bú jì jiào

六. 学佛大悲心：弥陀如何为我，
liù xué fó dà bēi xīn mí tuó rú hé wèi wǒ
我便如何为人。
wǒ biàn rú hé wèi rén

七. 生活：简单、朴素。
qī shēng huó jiǎn dān pǔ sù
语言：诚恳、和蔼。
yǔ yán chéng kěn hé ǎi
威仪：安详、稳重。
wēi yí ān xiáng wěn zhòng

八. 诿罪掠功小人事，掩罪夸功众人事，
bā wěi zuì lüè gōng xiǎo rén shì yǎn zuì kuā gōng zhòng rén shì
让美归功君子事，分怨共过盛德事。
ràng měi guī gōng jūn zǐ shì fēn yuàn gòng guò shèng dé shì

九. 天道亏盈益谦，地道变盈流谦，
jiǔ tiān dào kuī yíng yì qiān dì dào biàn yíng liú qiān
鬼神害盈福谦，人道恶盈好谦。
guǐ shén hài yíng fú qiān rén dào wù yíng hào qiān

十. 每见寒士将达，必有一段谦光可掬。
shí měi jiàn hán shì jiāng dá bì yǒu yí duàn qiān guāng kě jū
谦则受教有地，而取善无穷。
qiān zé shòu jiào yǒu dì ér qǔ shàn wú qióng

【附录】

fù lù

《无量寿经》

wú liàng shòu jīng

为诸庶类，作不请之友；

wèi zhū shù lèi zuò bù qǐng zhī yǒu

荷负群生，为之重担。

hè fù qún shēng wèi zhī zhòng dàn

以不请之法，施诸黎庶。

yǐ bù qǐng zhī fǎ shī zhū lí shù

如纯孝之子，爱敬父母。

rú chún xiào zhī zǐ ài jìng fù mǔ

于诸众生，视若自己。

yú zhū zhòng shēng shì ruò zì jǐ

《优婆塞戒经》

yōu pō sè jiè jīng

自省己过，善覆他罪，乐修慈心。

zì xǐng jǐ guò shàn fù tā zuì lè xiū cí xīn

愿为众生趋走给使，令彼安稳欢娱受乐，

yuàn wèi zhòng shēng qū zǒu jǐ shǐ lìng bǐ ān wěn huān yú shòu lè

为他受苦心不生悔。

wèi tā shòu kǔ xīn bù shēng huǐ

不念自利常念利他，身口意业所作诸善，

bú niàn zì lì cháng niàn lì tā shēn kǒu yì yè suǒ zuò zhū shàn

终不自为恒为他人。

zhōng bú zì wèi héng wèi tā rén

自舍己事先营他事，营他事时不择时节，

zì shě jǐ shì xiān yíng tā shì yíng tā shì shí bù zé shí jié

终不顾虑辛苦忧恼。

zhōng bú gù lǜ xīn kǔ yōu nǎo

《维摩经》取意

wéi mó jīng qǔ yì

众生苦恼我苦恼，众生安乐我安乐。
zhòng shēng kǔ nǎo wǒ kǔ nǎo zhòng shēng ān lè wǒ ān lè

《华严经》

huá yán jīng

但愿众生得离苦，不为自己求安乐。
dàn yuàn zhòng shēng dé lí kǔ bú wèi zì jǐ qiú ān lè

《庄严经》

zhuāng yán jīng

轮回诸趣众生类，速生我刹受快乐。
lún huí zhū qù zhòng shēng lèi sù shēng wǒ chà shòu kuài lè

常运慈心拔有情，度尽阿鼻苦众生。
cháng yùn cí xīn bá yǒu qíng dù jìn ā bí kǔ zhòng shēng

净
土
宗
宗
风

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《华严经》

huá yán jīng

我为救度一切众生，发菩提心。
wǒ wèi jiù dù yī qiè zhòng shēng fā pú tí xīn

我愿保护一切众生，终不弃舍。
wǒ yuàn bǎo hù yī qiè zhòng shēng zhōng bú qì shě

我当于彼诸恶道中，代诸众生受种种苦，
wǒ dāng yú bǐ zhū è dào zhōng dài zhū zhòng shēng shòu zhǒng zhǒng kǔ

令其解脱。我当普为一切众生备受众苦，
lìng qí jiě tuō wǒ dāng pǔ wèi yī qiè zhòng shēng bèi shòu zhòng kǔ

令其得出无量生死。
lìng qí dé chū wú liàng shēng sǐ

我宁独受如是众苦，不令众生堕于地狱。
wǒ níng dú shòu rú shì zhòng kǔ bú lìng zhòng shēng duò yú dì yù

以身为质，救赎一切恶道众生，令得解脱。
yǐ shēn wéi zhì jiù shù yí qiè è dào zhòng shēng lìng dé jiě tuō

彼诸众生，不能自救，何能救他；
bǐ zhū zhòng shēng bù néng zì jiù hé néng jiù tā

唯我一人，志独无侣。
wéi wǒ yì rén zhì dú wú lǚ

随宜救护，一切众生，令出生死。
suí yí jiù hù yí qiè zhòng shēng lìng chū shēng sǐ

度脱众生，常无休息，无有疲厌。
dù tuō zhòng shēng cháng wú xiū xī wú yǒu pí yàn

古言

gǔ yán

信言不美，美言不信；善者不辩，辩者
xìn yán bù měi měi yán bù xìn shàn zhě bú biàn biàn zhě

不善；知者不博，博者不知。圣人不积，
bú shàn zhī zhě bù bó bó zhě bù zhī shèng rén bù jī

既以为人已愈有，既以与人已愈多。天之
jì yǐ wéi rén jǐ yù yǒu jì yǐ yǔ rén jǐ yù duō tiān zhī

道，利而不害；圣人之道，为而不争。
dào lì ér bù hài shèng rén zhī dào wéi ér bù zhēng

《修心八颂》

xiū xīn bā sòng

第一颂 视众胜宝：

dì yī sòng shì zhòng shèng bǎo

愿我于诸有情众，视之尤胜如意宝，
yuàn wǒ yú zhū yǒu qíng zhòng shì zhī yóu shèng rú yì bǎo

饶益满彼究竟利，恒常心怀珍爱情。
ráo yì mǎn bǐ jiū jìng lì héng cháng xīn huái zhēn ài qíng

第二颂 视己卑下：

dì èr sòng shì jǐ bēi xià

愿我与谁相处时，视己较众皆卑下，
yuàn wǒ yǔ shuí xiāng chǔ shí shì jǐ jiào zhòng jiē bēi xià

从心深处思利他，恒常尊他为最上。
cóng xīn shēn chù sī lì tā héng cháng zūn tā wéi zuì shàng

第三颂 观心断惑：

dì sān sòng guān xīn duàn huò

愿我恒常观自心，正当烦恼初萌生，
yuàn wǒ héng cháng guān zì xīn zhèng dāng fán nǎo chū méng shēng

危害自己他人时，立即强行令断除。
wēi hài zì jǐ tā rén shí lì jí qiáng xíng lìng duàn chú

第四颂 视恶惜宝：

dì sì sòng shì è xī bǎo

愿我目睹恶劣众，造罪遭受剧苦时，
yuàn wǒ mù dǔ è liè zhòng zào zuì zāo shòu jù kǔ shí

犹如值遇珍宝藏，以难得心爱惜之。
yóu rú zhí yù zhēn bǎo zàng yǐ nán dé xīn ài xī zhī

第五颂 受亏献利：

dì wǔ sòng shòu kuī xiàn lì

愿我于诸以嫉妒，非理辱骂谤我者，

yuàn wǒ yú zhū yǐ jì dù fēi lǐ rǔ mà bàng wǒ zhě

亏损失败我取受，利益胜利奉献他。

kuī sǔn shī bài wǒ qǔ shòu lì yì shèng lì fèng xiàn tā

第六颂 视害为师：

dì liù sòng shì hài wéi shī

愿我于昔曾利益，深切寄以厚望者，

yuàn wǒ yú xī céng lì yì shēn qiè jì yǐ hòu wàng zhě

彼虽非理而陷害，亦视彼为善知识。

bǐ suī fēi lǐ ér xiàn hài yì shì bǐ wéi shàn zhī shī

第七颂 暗取他苦：

dì qī sòng àn qǔ tā kǔ

愿我直接与间接，利乐敬献于慈母，

yuàn wǒ zhí jiē yǔ jiān jiē lì lè jìng xiàn yú cí mǔ

如母有情诸苦厄，我当暗中自取受。

rú mǔ yǒu qíng zhū kǔ è wǒ dāng àn zhōng zì qǔ shòu

第八颂 知法如幻：

dì bā sòng zhī fǎ rú huàn

愿我所行此一切，不为八法所垢染，

yuàn wǒ suǒ xíng cǐ yí qiè bù wéi bā fǎ suǒ gòu rǎn

了知诸法皆如幻，解脱贪执之束缚。

liǎo zhī zhū fǎ jiē rú huàn jiě tuō tān zhí zhī shù fù

善导大师

shàn dǎo dà shī

自信教人信，难中转更难；

zì xìn jiāo rén xìn nán zhōng zhuǎn gèng nán

大悲传普化，真成报佛恩。

dà bēi chuán pǔ huà zhēn chéng bào fó ēn

古言

gǔ yán

士不可不弘毅，任重而道远：

shì bù kě bù hóng yì rèn zhòng ér dào yuǎn

仁以为己任，不亦重乎；

rén yǐ wéi jǐ rèn bù yì zhòng hū

死而后已，不亦远乎！

sǐ ér hòu yǐ bú yì yuǎn hū

天将降大任于斯人也，必先苦其心志，劳

tiān jiāng jiàng dà rèn yú sī rén yě bì xiān kǔ qí xīn zhì láo

其筋骨，饿其体肤，空乏其身，行拂乱其

qí jīn gǔ è qí tǐ fū kōng fá qí shēn xíng fú luàn qí

所为，所以动心忍性，增益其所不能。

suǒ wéi suǒ yǐ dòng xīn rěn xìng zēng yì qí suǒ bù néng

世人求爱，刀口舐蜜，初尝滋味，
shì rén qiú ài dāo kǒu shì mì chū cháng zī wèi
已近割舌，所得甚少，所失甚大！
yǐ jìn gē shé suǒ dé shèn shǎo suǒ shī shèn dà
世人得爱，如入火宅，烦恼自生，
shì rén dé ài rú rù huǒ zhái fán nǎo zì shēng
清凉不再，其步亦艰，其退亦难！
qīng liáng bú zài qí bù yì jiān qí tuì yì nán

恒须隐密有三事：隐密自己之功德，
héng xū yīn mì yǒu sān shì yīn mì zì jǐ zhī gōng dé
隐密他人之过失，隐密未来之计划。
yīn mì tā rén zhī guò shī yīn mì wèi lái zhī jì huà

《梵网经》

fàn wǎng jīng

菩萨应代一切众生受加毁辱，
pú sà yīng dài yī qiè zhòng shēng shòu jiā huǐ rǔ
恶事向自己，好事与他人；
è shì xiàng zì jǐ hǎo shì yǔ tā rén
若自扬己德，隐他人好事，
ruò zì yáng jǐ dé yīn tā rén hǎo shì
令他人受毁者，是菩萨波罗夷罪。
lìng tā rén shòu huǐ zhě shì pú sà bō luó yí zuì

《佛遗教经》：

fó yí jiào jīng

忍之为德，持戒苦行所不能及，
rěn zhī wéi dé chí jiè kǔ xíng suǒ bù néng jí

能行忍者，乃可名为有力大人。
néng xíng rěn zhě nǎi kě míng wéi yǒu lì dà rén

若其不能欢喜忍受恶骂之毒，
ruò qí bù néng huān xǐ rěn shòu è mà zhī dú

如饮甘露者，不名入道智慧人也。
rú yǐn gān lù zhě bù míng rù dào zhì huì rén yě

《八大人觉经》

bā dà rén jué jīng

菩萨布施，等念怨亲，
pú sà bù shī děng niàn yuàn qīn

不念旧恶，不憎恶人。
bú niàn jiù è bù zēng è rén

慧净法师


huì jìng fǎ shī

以和为贵，以忍为高，
yǐ hé wéi guì yǐ rěn wéi gāo

不以苦为苦，不以难为难。
bù yǐ kǔ wéi kǔ bù yǐ nán wéi nán

为弥陀尽形寿，为弥陀献身命，
wèi mí tuó jìn xíng shòu wèi mí tuó xiàn shēn mìng

带众生出轮回，带众生归故乡。
dài zhòng shēng chū lún huí dài zhòng shēng guī gù xiāng



**Quotes from
Pure Land Buddhism Core Sutras
and Key Commentaries**

Infinite Life Sutra

Amitabha's 18th vow: When I achieve Buddhahood, all sentient beings who entrust themselves to me, wish to be reborn in my Pure Land and recite my name (Namo Amitufo), for even ten times, should they fail to be born there, may I not attain perfect enlightenment.

Not even the names of the suffering in the Three Wretched Realms are heard in Amitabha's Pure Land, only the spontaneous sounds of happiness. That is why it is called the Land of Peace and Joy.

Amitabha is the king of all Buddhas, his light is supreme among all the lights.

All Buddhas, as numerous as the grains of sand in the Ganges River, all acclaim the Amitabha Buddha, commending his unfathomable power and virtues!

The Buddha told Ananda, "The majesty and power of the Buddha of Infinite Life are boundless. There is none among the inconceivable, innumerable Buddhas in all the worlds who do not acclaim them."

By the power of the Fundamental Vow of Amitabha Buddha, those who hear his name and wish to be reborn, will all arrive in his Land of Bliss, they will naturally attain a state of non-retrogression.

Innumerable Buddhas all praise the supernal, unfathomable merits of Amitabha Buddha.

All sentient beings who, having heard ‘Namo Amitufo’, recite his name even once and aspire to be born in the Pure Land, will immediately attain birth and achieve non-retrogression.

The Buddha told Maitreya, “Those who hear the name of ‘Namo Amitufo’, reciting the name even once shall receive the utmost benefit, which is to possess unsurpassed merits and virtues.”

In times to come, the sutras and the Dharma will perish. But, out of pity and compassion, I (Shakyamuni Buddha) will retain and preserve this sutra (Infinite Life Sutra) forever. Those sentient beings that encounter it will be delivered (to the Pure Land) as they wish.

Those reborn in the Pure Land will have golden bodies like Amitabha, and their physical characteristics will be flawless.

Amitabha’s vow: “May all sentient beings be reborn soon in my land, so they can enjoy peace and happiness. May I constantly exercise compassion to save all beings, leaving no one behind, even those in Avici hell.”

Contemplation of Infinite Life Sutra

Buddha said, “You should know that those who recite ‘Namo Amitufo’ are like white lotus flowers (precious) among humankind. Bodhisattvas Avalokitesvara and Mahasthamaprapta become their close friends.”

The light of Amitabha permeates all worlds, embracing those who recite his name – Namo Amitufo

Buddha said, “Ananda, bear these words in mind. To bear these words in mind means to recite “Namo Amitufo”.”

The Amitabha Buddha’s mind is none other than the great compassion. It embraces all sentient beings with unconditional kindness.

Amitabha Sutra

Amitabha Buddha’s light is boundless, illuminating all worlds without obstruction. This is why he is called Amitabha.

Amitabha Buddha’s lifespan, as well as those sentient beings in his land, are innumerable, boundless asamkhyeya-kalpas. That is why his name is Amitabha.

All sentient beings born in the Land of Bliss are Bodhisattva Avaivartika (achieving non-retrogression state).

Buddhas, as innumerable as the grains of sand in the Ganges River, extend their long, broad tongues until they cover a great chiliocosm, speaking these words of truth: “Sentient beings should have faith in this sutra (Amitabha Sutra), acclaim it as containing unfathomable merits and is supported by all the Buddhas.”

The sentient beings in Amitabha Buddha’s realm are free from all sufferings and experience only manifold joys. That is why it is called the Land of Bliss.

Those sentient beings who have aspired, aspire now, or will aspire to be born in the land of Amitabha Buddha will never regress on the path towards the Full Enlightenment of Buddhahood. (And the result is) they have been reborn, are reborn or will be reborn in that land. Hence, all men or women, if they have faith in Amitabha, should vow to be reborn in that Pure Land.

Bodhisattva Nagarjuna

According to Amitabha Buddha’s fundamental vow: If someone recites ‘Namo Amitufo’, this person at once attains the karma of assurance and will achieve supreme enlightenment (Anuttara-samyak-sambodhi). Therefore, one should recite often.

Master Shandao (De Facto Founder of Pure Land Buddhism)

Because of the power of Amitabha Buddha's vow, no one will fail to achieve rebirth in the Pure Land.

Reciting "Namo" means to entrust our lives to Amitabha Buddha, as well as showing our aspiration to be reborn in the Pure Land.

Reciting "Amitabha Buddha" means Amitabha Buddha's merits become ours.

That is why rebirth is certain.

The 48 Vows of the Infinite Life Sutra explain that only the exclusive recitation of "Namo Amitufo" (without mixed practices) leads to rebirth in the Land of Bliss.

The Amitabha Sutra shows that, no matter the length of lifetime, only the exclusive recitation of 'Namo Amitufo' (without mixed practices) will result in rebirth.

This truth is verified by all Buddhas, as numerous as the grains of sand in the Ganges River.

The passages in the Contemplation Sutra underscore that only the exclusive recitation of 'Namo Amitufo' (without mixed practices) leads to rebirth.

Sentient beings who recite 'Namo Amitufo' can immediately clear the offenses of many kalpas. When they are dying, Amitabha and the sacred assembly will appear naturally to welcome them. This cannot be impeded by any negative karma.

Reciting ‘Namo Amitufo’ exclusively without mixed practices, whether walking, standing, sitting or lying down, whether for long or short periods – that is the karma of assurance to be reborn in the Pure Land. It is so because it accords with Amitabha Buddha’s vow.

Though Buddha spoke of the merits of many types of virtue practices, however, the Buddha’s underlying wish is that sentient beings recite Namo Amitufo exclusively without mixed practices.

Rebirth is certain because of the reliance on the power of Amitabha Buddha’s vow.

Humans or celestial beings, wholesome or unwholesome beings – all shall be reborn in the Pure Land. In the Pure Land, no differences separate them. They all walk on an irreversible path to Buddhahood.

All beings, sacred and profane, gain rebirth in the Pure Land by the dint of Amitabha Buddha’s vow. In the Pure Land, no differences separate them. They all walk on an irreversible path to Buddhahood.

Of Amitabha’s 48 Great Vows, the one on Namo Amitabha name recitation has the closest and most intimate karmic relationship with Amitabha Buddha.

The Land of Bliss is a realm of unconditioned nirvana; It’s hard to be reborn there by practicing assorted virtues according to our circumstances. Therefore, the Tathagata selects the key method – He teaches us to recite Namo Amitufo exclusively.

Amitabha's vow: When I achieve Buddhahood, all sentient beings recite my name, for even ten times, should they fail to be reborn in the Pure Land, may I not attain perfect enlightenment. Today Amitabha is before us, having achieved Buddhahood. Therefore, we should know that his Fundamental Vow has been unequivocally fulfilled. If sentient beings recite his name, they will certainly be reborn in the Land of Bliss.

Because of the power of Amitabha Buddha's vow, rebirth in the Pure Land is easy.

Only those who recite *Namo Amitufo* are embraced by his light. Therefore, by reciting his name exclusively without any mixed practices, they will definitely arrive at the Western Land of Bliss.

Ten out of ten, a hundred out of a hundred, those who recite consistently throughout their lives will definitely be reborn in the Pure Land. Therefore, Shakyamuni and the other Buddhas all urge us to go to the Western Land of Bliss.

The Land of Bliss is the realm of unconditioned nirvana; *Namo-Amitabha*-recitation is the gateway to nirvana.

As our skin turns wrinkled and our hair turns white,
 we see ourselves growing decrepit and senile;
 Even if we are rich and blessed with heirs,
 we cannot escape from the ravages of aging.
 You may be happy in a thousand ways,
 but death always comes in the end.
 There is only one direct way to practise Buddhism,
 Reciting '*Namo Amitufo*'.

Master Lianchi

Amitabha positions himself constantly above the heads of those who recite his name and protects them day and night. He does not let their enemies approach them easily.

Reciters enjoy peace and security in the present life. When they passed on, they will be reborn as a matter of course in the Pure Land.

Master Fazhao

Amitabha Buddha made a great vow:
I will personally welcome all who recite my name.
It matters not whether they are poor or rich,
slow witted or highly talented.

It matters not if they hear the dharma often and uphold the precepts with great purity, or if they have broken the precepts and committed severe karmic offences.

So long as they recite 'Namo Amitufo' often, rubble can be transformed into gold. (A sinner can be reborn in the Pure Land and obtain a 'golden-body' state, same as the Buddha)

Master Xing'an

No need to cultivate blessings and wisdom for three great asamkhyeyakalpas; Through reciting 'Namo Amitufo', we can exit the cycle of birth and death and attain Buddhahood.

Master Yinguang

We must know that even if a person recites Namu Amitufo without seeking earthly karmic rewards, he will naturally receive such, including a long life without illness, harmonious family relations, flourishing descendants, fortunate circumstances, and all manner of auspicious things.

Be not surprised that a single recitation of ‘Namu Amitufo’ should surpass the ten stages of the Bodhisattva path; (attaining Buddhahood)

We should know that ‘Namu Amitufo’ encompasses all the merits of the Sravaka, Pratyekabuddha and Bodhisattva.

If sentient beings in the nine realms abandon the teachings of Pure Land Buddhism, they would not be able to achieve Buddhahood.

If all Buddhas forsake this teaching, they would be unable to benefit all the multitudes.

Reciters of ‘Namo-Amitabha-Buddha’, though we still live in this Saha world, we are not long-term residents.

Though we haven’t yet been born in the Land of Bliss, we are already its family members.

The single recitation of ‘Namu Amitufo’ eliminates as much bad karma as there are grains of sand in the Ganges riverbed.

GUIDING PRINCIPLES of Pure Land Buddhism

Faith in, and acceptance of, Amitabha's deliverance

Reciting 'Namo Amitufo' exclusively

Aspiration to be reborn in the Amitabha's Pure Land

Comprehensive deliverance of all sentient beings

SPECIAL CHARACTERISTICS of Pure Land Buddhism

Reciting Amitabha Buddha's name,
relying on his Fundamental Vow (the 18th),

Rebirth of ordinary beings in the
Pure Land's Realm of Rewards,

Rebirth assured in the present lifetime,

Non-retrogression achieved in this lifetime.

Benefits of recitations in the present life:

1. Amitabha positions himself above our heads;
2. Protected by the Buddha's light;
3. Supported by all the Buddhas;
4. Accompanied by Bodhisattvas;
5. Safeguarded by spirits;
6. Elimination of bad karma;
7. Accumulation of good fortune and wisdom;
8. Avoidance of disaster;
9. Longevity and health;
10. A peaceful death;
11. Attainment of the karma of assurance

Benefits of recitations in the future life:

1. End of the reincarnation cycle;
2. Rebirth in the Pure Land;
3. Attainment of Buddhahood;
4. Comprehensive deliverance of sentient beings



念佛超荐之真实案例

Eyewitness Accounts

念佛超荐之真实案例

摘录自净本法师开示

疫情当中的超度（马来西亚）

在2020年3月份的疫情期，因为马来西亚各地所有的宗教活动都被禁止，理所当然，我们马来西亚各地道场本来提供的外出助念结缘佛事就没有办法进行。

那个时候，刚好我在吉隆坡净土宗道场，有一位家属来电说，她姐姐即将要过世了。这位姐姐是得到癌症，本来是在医院治疗的，但是因为病情已经没有办法挽救，所以院方在安排要把她送回家里。这位妹妹（家属）就致电过来请示我说要怎么处理。姐姐回家没有多久就断气了，而且样子很难看，因为眼睛和嘴巴都张得大大的；加上是癌症过世，所以嘴巴自然会流出很多血。讲得不好听，就是不像安详寿终正寝的那一种。

那时，政府已经限制人民外出了，所以我也没有办法安排外出助念。我就在电话上跟家属说，「现在最重要的就是先念佛，其他身后事都可以先不用处理。反正姐姐现在已经回到家里，就是可以自己做主了，几位家人就一起先为姐姐念“南無阿彌陀佛”就是。什么都不会也不要紧，有念佛就行。就算没有安排助念，家人自己念也行。」当时我也通知道场的莲友一起在各自家里，远程地为这位姐姐念佛。我也跟家属说，「阿弥陀佛是慈悲、没有障碍的，所以我们只要念佛，不管在哪里念，多少人念，统统都会有感应的。至于那些殡仪馆、葬仪社，过后再通知处理也无妨。」

不过，后来家属担心说，就这样放着遗体几个小时没有处理，会不会有什么事情？因为那个时候已经接近晚上了，如果还要助念念佛，可能要放到第二天。而且姐姐

是癌症过世的，又要念佛这么久，不知道遗体会不会有问题？这是家属所担心的，也是一个合理的担心，因为一般人的理解是，人过世以后，身体当然会起变化，更不用说这位姐姐还是癌症过世的，而且嘴巴是流着血的。但是，我还是跟家属说，「以我们的经验，有念佛助念的话，情况就会不一样的。遗体就算会变化，但是因为是有念佛、有阿弥陀佛的加持，所以不至于像一般人一样。现在是先念佛最重要。」

只是家属还是有联系上殡仪馆，先跟他们预定第二天过来准备棺木之类的。但是那些工作人员就跟家属说，遗体要放到隔天早上恐怕不行，就算隔天处理，也要先给姐姐的遗体放上干冰才好。所以他们就在姐姐的遗体旁边先放上了干冰。其实人一过世，最好不要太多的动作，而且立刻就放冰，恐怕也不大适合，但是既然因缘这样，也只好这样了。

我就跟家属说，「既然做了，我们就先念佛，其他的什么都不用管。有念佛的话，有问题也会变成没问题的。」结果还真的没有问题，因为就这样经过几位家人在身旁念佛，本来这位姐姐的眼睛嘴巴睁得大大的，但是念佛以后，就慢慢关起来了。本来生病脸色苍白的，后来也变成红润了。嘴巴也变得安详，有微笑了，就比刚断气时那种恐怖的相好看得太多了。而且更不可思议的是，等到隔天早上，葬仪社、殡仪馆的人来为姐姐处理的时候，发现姐姐的身体柔软到不可思议，她手脚的关节还是一样非常柔软，没有像一般人过世后关节硬到好像木头一样。而且不要忘记了，姐姐是放了干冰十多个小时的。所以那些工作人员就说，从来没有看过一个过世的人放了干冰十多个小时，身体还会这么柔软的。当然，家属看到了都感到很安慰，真的是佛力不可思议。

这次因为疫情，所以身后事也简单的处理。我就跟家属说，「其实这样更好，可以全程为姐姐简单、专一的念佛。」很多人其实都不了解，一般以为说要越复杂、做得越多越好。如果今天是讲其他法门，就应该是这样，因为其他法门是讲六度万行，本来就是越多越好。但是念佛法门就不是；念佛法门是看在阿弥陀佛的愿力。阿弥陀佛的愿力就是要度念佛人的，所以越简单、专一的念佛，往生净土就更容易。还真的，我们看，单单几位家人，有学佛、没学佛的家人就这样子念佛，姐姐过世后就有这么好的转变。

更想不到的是，出殡的当天早上，姐姐的儿子就梦到她了。他就说，「现在看到的妈妈变年轻了，而且“长肉”了。」什么意思呢？因为姐姐过世前得癌症已经一年了；这一年来，吃得少、睡不好，所以整

个人是瘦到好像树枝一样。现在梦里看到的样子竟然变年轻、变长肉、变庄严了。而且妈妈还跟他说，她来到净土很高兴，也劝儿子要念佛，以后可以到净土。妈妈还说，现在连祖母都在那里。这位祖母就是姐姐的妈妈。因为以前祖母过世的时候，其实也有安排念“南無阿彌陀佛”的，但是当时念完佛，祖母的身体不是很柔软，所以家属一直挂碍祖母有没有往生极乐世界。但是现在这位姐姐竟然在梦里跟儿子说，祖母也在极乐世界，那么祖母也真的是到了净土了。

所以，念佛法门真的很殊胜，只要念佛，肯定就有阿弥陀佛的接引。不管当时我们有没有看到任何的感应，不管身体有没有什么柔软的瑞相，只要有念佛，也绝对能够到极乐世界的。要知道，这个梦到的儿子，其实他对佛法也不是很了解，他当时

也不知道为什么妈妈会在梦里跟他讲这些话。他就是在妈妈出殡的当天梦到以后，就这样跟我们说的。我们一听就了解了。

这个是发生在我们吉隆坡净土宗附近的，刚好是在疫情期，大家都无法出门，也没有办法安排什么助念的。那位姐姐对佛法也是似懂非懂，就过世的时候，家人在身旁念佛而已，结果阿弥陀佛照样接引。所以这样的法门真的给我们安慰，给我们安心。讲安慰、讲安心就是这样。我们人或许有障碍，不能出门啦，没有修行啦，癌症啦，病痛啦，业障啦，疫情啦，身后事处理不好种种的，这些看起来都是障碍，但是只要有念佛，对阿弥陀佛来说，什么障碍都没有。

像善导大师说的，「众生称念，即除多劫罪；命欲终时，佛与圣众，自来迎接；诸邪业系，无能碍者；故名增上缘也」，

善导大师就说，因为有阿弥陀佛愿力的增上缘，所以不管我们在什么情况之下念佛，都可以灭罪。念了佛，自然就有阿弥陀佛的接引。有了阿弥陀佛的接引，不管有任何的邪业、恶业、逆缘，统统都不会障碍阿弥陀佛的救度的。就好像黑暗跟光明一样。光一到，黑暗是阻碍不了的。是不是？黑暗能够阻碍得了光明吗？阻碍不了的。这就是讲到，我们众生的恶缘、逆缘、不顺的缘是阻挡不了阿弥陀佛的救度的，就像黑暗阻挡不了光明一样。像刚才那位姐姐，虽然临终过世的时候，要从医院搬回家，还要被放干冰，还是生病病重去世的，但是因为有了身旁的人念佛，还是阻挡不了阿弥陀佛接引她往生净土。这就是弥陀慈父不可思议殊胜的救度。

（完）

流产婴孩被超度到净土（新加坡）

在我们新加坡净土宗道场有一个案例。这是发生在一位莲友身上的，而且是一位年轻的莲友，她才20多岁。虽然她皈依了（叫佛嗣居士），但是她平常对佛法还不是很了解的。佛嗣也是因为她妈妈是我们净土宗的莲友，才有这个念佛的缘。但是，佛嗣平常什么也不懂，对念佛也是有念、没念的，只知道危险的时候要念佛就是。

有一次学校放假，佛嗣到新加坡的百货公司去打工。在有一天下午三点多的时候，突然有一个妇女下半身流着血走了过来，就扑倒在佛嗣的身上。当时大家看到都惊呆了，有些人甚至紧张到讲不出话，因为这位妇女肚子是怀孕的。孕妇下半身还留着血，真的危险了。当时店里的老板马上叫救护车，然后叫佛嗣尽量不要让妇女给晕了过去。

佛嗣听到了，当然马上就想到要念佛。她念佛的“系统”就是在危险的时候要念佛就是。不过当时她什么都不懂，她直接跟那位妇女说，「我现在念什么，你就跟着我念就行。」那位妇女听到佛嗣念“南無阿彌陀佛”，也就开始动动嘴巴念佛了。大约15分钟后，救护车到了，佛嗣也把她送到医院才回家。那位妇女其实很快就康复，第二天她就出院了。而第三天就来到店里要跟佛嗣表达感谢。为什么？因为医生跟她说，虽然她确定是流产了（毕竟流了很多的血），但是如果说，她再迟一点送去医院的话，她可能会因为失血过多而死。

所以这位妇女觉得是“南無阿彌陀佛”保佑了她。为什么她这么说呢？因为这位妇女就讲了，当时佛嗣叫她一起念“南無阿彌陀佛”的时候，她就感受到有一道温暖的

佛光照摄着她，顿时让她这个痛苦的身心变得非常地舒服，而且所有的痛苦慢慢地就减轻了。所以各位，我们看，一念佛，当下佛光就到！更没有想到的是，就在流产的当天晚上，这位妇女的先生就梦到一个庄严无比的小孩坐在一个莲花台向他道别。而且先生说，他看到宝宝现在在的地方地上全部是金色的。各位，听起来像不像是极乐世界？是啊，又是莲花，又是黄金为地，肯定是极乐世界。要知道这位妇女一家人不是学佛的，也就是说他们根本不知道什么阿弥陀佛极乐世界的。

过后，他们要为这个流产的宝宝处理身后事的时候，有的家人就提议说是不是要烧一些金银纸给宝宝，毕竟一般民间信仰都这样做。结果没有想到，这位梦到宝宝在净土的先生就第一个站出来说：「我们就不用烧了啦，因为我看到宝宝在的地方地上都是黄金，我们还要烧给他做什么呢？」

各位，我们看看，一个没有学佛的人还能讲出来这么有道理的话。是啊，极乐世界是黄金为地，那我们还烧那些假钱给他们做什么呢？

当时也鼓励他们一家人就念佛，也给了他们一家人一个念佛机。由于他们没有学佛，什么都不懂，所以当我们劝他们跟着念佛机念佛，他们就这样念，连什么法器、敲打唱念都没有，就这样念佛而已。结果有一次，妇女还看到一个庄严的宝宝在天上很高兴地向她微笑，先生也有一次回到家里的时候，就突然闻到很香的香味。明明家里都没有点香，但是就是有一股很香的味道出现。

不止他们一家人，连刚才那位年轻人佛嗣也遇到了。就在这件事情发生的第六天晚上，佛嗣就梦到有一位宝宝菩萨拿着莲花来送她。而且第二次再梦到的时候，又看

到宝宝菩萨坐在一朵大莲花上面，但是还是拿着一个小莲花送给她。佛嗣当时就有点不满意了，因为她说：「明明宝宝菩萨有这么大的莲花，怎么就给我这么一朵小小的呢？好像太吝啬了！」她当时跟我这么说的。我听了，就跟她说：「你是不是平常念佛，是爱念不念的？」她说，「是啊，有时念，有时就没有念嘛！」我说：「对了嘛，有时念、有时不念，所以你就只有一朵小莲花。可能是宝宝菩萨要提醒你要常念佛。你常念佛，你的莲花可能就跟他的“一样大了”。」

虽然这次是意外的流产，但是那位妈妈妇女也没有觉得特别的难过，甚至有点欣慰，毕竟知道宝宝已经被阿弥陀佛接引到最美好的极乐世界了。这位妇女也说，她流产过后，坐月子的期间，她还是一直念佛，因为她感到在念佛的时候，很安心、很安乐。所以在结果上，还是令人有点安

慰的。像世间人所讲的，真的是不幸当中的大幸了。

所以阿弥陀佛能够给我们利益就是这样。因为人生的事情，尤其讲到生老病死，我们注定是没有办法改变的。我们人能够改变生老病死吗？不管是谁肯定改变不了。因为只要是人，都会生老病死，但是阿弥陀佛能够让我们在生老病死的时候有一个圆满的结果。尤其是在我们人类最无解、最担心的死亡，有阿弥陀佛慈悲亲自来接引我们到最美好的净土，这就好像在肮脏的泥土当中，能够长出庄严的莲花一样。

所以各位，佛说的，「种种安慰，为说妙法，教令念佛」，怎么样都好，就是要念这句“南無阿彌陀佛”就是。我们看，刚才的这个公案，念佛的人是一个对佛法不懂的年轻人。那位妇女一家人也不是学佛的，但是就这样听到佛号，就有阿弥

陀佛的接引。所以不管如何，都是念佛。念“南無阿彌陀佛”真的是佛门当中的妙法了。我们想想看，如果像刚才发生的事件，请问我们还能让那位妇女来拜忏吗？还能让那位妇女来诵经吗？她都没有办法了。她当时都在流血流产当中，怎么还能做到这些？但是“南無阿彌陀佛”就不一样。她耳朵听到旁边的人给她念佛，嘴巴稍微动动念念，结果阿弥陀佛就来给她加持了。她自己说的，一开始流血的时候是很痛苦的，后来听到佛号，就感受到有一道很温暖的光照着她。所以我们看，阿弥陀佛的救度就是这么地妙。所以要得到阿弥陀佛的救度，要让我们过世的亲人蒙佛接引往生净土，就是要念佛。也不管我们往后遇到任何事情，要超度也好，要消业障什么都好，我们念佛人就是念“南無阿彌陀佛”；我们要鼓励大众，也是劝他们念佛。因为毕竟这是佛说的，这是安心、安慰，人人都可以做到的微妙法门。

近代的印光大师就有留给我们几句很殷切的开示。

印光大师说：

须知做佛事，唯念佛功德最大。

至于做佛事，当以念佛为第一，余皆场面好看而已。

做佛事只可念佛，勿做别佛事。

凡丧中作佛事，均当以念佛为事。若念经，拜忏，做水陆道场，殊少实益也。

保病荐亡，皆令念佛。以念佛利益，多于诵经拜忏做水陆多多矣。

念佛一法，超过一切。或荐亡，或祈亲寿，并一切所求，皆可如愿。

印光大师就是直接说，在佛门所有法会法门当中，念“南無阿彌陀佛”的功德是最大、是第一的。念“南無阿彌陀佛”虽然简单，但是它超越所有大大小小法会的功德，所以大师一直鼓励，如果要超度亲人，最好就是用念佛超荐。讲简单，就是只要念这句“南無阿彌陀佛”；讲殊胜，就是念了这句“南無阿彌陀佛”，决定能感召阿弥陀佛的救度；讲广度，阿弥陀佛说，十方众生念佛都可以得度。十方众生就是包括善人、恶人，包括圣人、凡夫，包括三善道、三恶道，包括身前、身后、中阴身，包括刚刚过世49天，还是过世三十年的。因为十方众生就是包括一切众生了。其他法门或许适合一些众生，但是不适合另外一些，但是念“南無阿彌陀佛”是谁都适合，谁都可以得到利益。

有人说，讲单单念佛很不圆融。其实念佛才是真正圆融的，因为什么众生都能够做到，什么众生都能够得度。这是大圆融了。像今天讲我们自己遇到的例子。马来西亚也有，新加坡也有，台湾也有，世界各地都有。我们看，真的是十方众生都能从念佛得到真实、直接的利益。所以真的要超度，就是念“南無阿彌陀佛”就是。

（完）

Eyewitness Account: Recurring nightmares dispelled by Namo-Amitufo-recitation

by Dharma Master Jing Ben

There was a young lady called Ms. Hu. She was only 26 years old, but she often had nightmares of being caught by ghosts. If one has nightmare once in a while, or having nightmare after watching a horror movie, we can say that it is a coincidence. But in the case of Ms. Hu, she had been having nightmares for years. She kept dreaming of ghosts without ending. It is a very strange phenomenon since this normally will not happen to ordinary people.

There was also a fortune teller once told her that she might not live long. From her appearance at that time, she always looked very weak and tired all the time, even though she was only 26 years old. So, what the fortune teller predicted might be right.

In 2001, she had a nightmare as usual. However, this nightmare was very real compared to the past ones.

Ms. Hu said, in the dream, she was taken away by many ghosts. Halfway through, she wanted to run away. But, there was no way she could do so because she was facing a big mountain ahead and the mountain was full of big knives. When she tried to run to the side, there was a forest but the trees in this forest were full of small blades. She could not run in as once she entered the forest the leaves fell like blades and were cutting her body. At the same time, there were ghosts coming from behind to capture her again. With knives from the mountain ahead, blades from the forest trees at the side and some ghosts behind her, there was no way out for her.

At this critical moment, she suddenly remembered the elders in her family once taught her to recite “Namo Amitufo”. But at that time, she was reluctant to heed the advice. Now that she is facing the danger, instead of shouting for “help”, she shouted “Namo Amitufo”.

Unexpectedly, right after the single recitation, Ms. Hu heard a voice in the sky, the ground also began to shake. At that moment, a light emitted straight away into the hell. Ms. Hu saw there were two big lotus flowers within the light. Furthermore, there were two great Bodhisattvas on the lotus flowers.

She said one of the Bodhisattvas had a white appearance, and the Bodhisattva was holding a small vase which contained a willow branch. It must be Bodhisattva Avalokitesvara then. In Chinese, we always called him Guan-Shi-Yin-Pu-Sha. Bodhisattva Avalokitesvara normally shows up in an appearance of holding a jar with willow branch.

The other Bodhisattva was holding a lotus, looking differently from Bodhisattva Avalokitesvara, he must be Bodhisattva Mahasthamaprapta (Da Shi Zhi) then. As Ms. Hu was not a Buddhist, she knew nothing about Bodhisattvas. She only described what she saw at that time.

Upon the arrival of the Bodhisattvas, Bodhisattva Mahasthamaprapta assured her, “Come here, don’t be afraid, you’ll be fine with me.” And then Bodhisattva Avalokitesvara told the ghosts, “Ms. Hu is my sister, please don’t hurt her again.” Right after that, Miss Hu woke up from her nightmare dream immediately. And the special part is that, the nightmares that disturbed her for years were all gone suddenly and never happened again.

This is so called the remarkable of Namu-Amitufo-recitation. Since we only need to recite ‘Namo Amitufo’ and with ‘Namo-Amitufo’ alone, even though we do not recite the name of Bodhisattvas or other sutras or mantras, we will still receive the blessings from the Bodhisattvas. And this kind of blessings is very ‘close’ to us. Just like what happened in the story, the Bodhisattvas said, the reciters of Namu Amitufo are my close siblings. You see, we, as Namu-Amitufo-reciters, are recognised as the siblings of the Bodhisattvas. So, next time, if someone asks, “who is your brother?” we can answer, “My brother is Bodhisattva Avalokitesvara”. This is definitely a high honour for us.

As mentioned in the “Contemplation Sutra”, the Buddha said, “Bodhisattvas Avalokitesvara and Mahasthamaprapta become the close remarkable friends of those who recite ‘Namo Amitufo’ (若念佛者…观世音菩萨、大势至菩萨，为其胜友)”. So, the relationship between Bodhisattvas and us is just like close siblings, the closer one I think, since they are Bodhisattvas from Pure Land. People might ask why the Bodhisattvas from the Pure Land are willing to protect us? However, isn’t it normal that an elder brother takes good care of his younger brother? We, reciters of Namu Amitufo, are part of Amitabha’s Pure Land family now, so it is just alright that our big Bodhisattvas brothers from the Pure Land are here to bless and protect us.

Therefore, if we really understand the teachings, we certainly are willing to recite Namu Amitufo, and will recite with joy, right? Can one refuse to become a sibling of the Bodhisattvas in such an easy way?

So, we just recite Namu Amittuofo for what we aspire. If we aspire to go to the Pure Land, recite Namu Amittuofo. And if we aspire for blessings to eliminate our bad karma, also recite Namu Amittuofo. All blessings of Buddhas and Buddhisattvas are included in this “Namu Amittuofo”. So, Namu Amittuofo is just like All-In-One item in this world.

Some people might be curious about the fact of such remarkable effect of Namu Amittuofo-recitation. But try to think carefully, if humans can invent All-In-One items, then why can't the great Amitabha Buddha do the same and in a better way?

In human world, we have invented smartphones which contain so many functions in one small device: making calls, surfing internet, taking photos, recording videos, storing items etc, all in one. All these are in a small device called smartphone. We have to know that the idea of smartphone nowadays is unthinkable hundred years ago, but it is a real fact in today's world. So, don't think that the all-in-one effect of reciting 'Namu Amittuofo' is impossible.

With the great wisdom and compassion of Amitabha Buddha, it is possible for him to concentrate all the virtues and merits into one “Namu Amittuofo “ for us to recite, just like the invention of all-in-one functions of smart phone for human use. Current scientific technology can really let us know that possibilities exist. Although we often cannot use science to prove Dharma, but these scientific technologies have proven the possibilities of thinking out of the box. So, we must have faith in what the Buddha said. We must believe that when we recite “Namu Amittuofo”, it encompasses all merits.

In Chinese, we always called Namu Amitufo as 万德洪名, it means that Namu Amitufo encompasses countless types of virtues and merits. Once we recite it, then all we aspire will be fulfilled even to achieve rebirth in such a remarkable world of Pure Land. So just recite Namu Amitufo always.

Before ending, I would like to read some quotes from the Pure Land Buddhism.

Quote from the Infinite Life Sutra:

All Buddhas, as numerous as the grains of sand in the Ganges River, all acclaim the Amitabha Buddha, commending his unfathomable power and virtues.

十方恒沙诸佛如来，皆共赞叹无量寿佛威神功德不可思议。

The Buddha told Bodhisattva Maitreya, “Those who hear the name of ‘Namu Amitufo’, reciting the name even once, shall receive the utmost benefit, which is to possess unsurpassed merits and virtues.”

佛告弥勒：「其有得闻，彼佛名号，欢喜踊跃，乃至一念，当知此人，为得大利，则是具足，无上功德。」

Namu Amitufo



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流通丛书目录

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净本法师简介

净本法师，生于马来西亚。曾就读印度医学系以及英国法律系，后因弥陀慈悲感召护念，因缘成熟，在净土宗导师-慧净法师座下，弃学侍佛出家。

目前，法师担任本地马来西亚及新加坡净土宗总住持，常年在马来西亚、新加坡、印尼等地弘扬弥陀慈父对念佛众生无条件的救度，并策划举办活动，引导大众称念弥陀佛名；同时接引、成就、培养有缘人在此出家，作为净土宗僧才、成弥陀手脚，在各地净土宗道场领导共修，带众生归故乡。

法师的开示往往深入浅出、幽默风趣地带出弥陀慈悲；其所讲演之影片都以精美制作在Youtube, Facebook, 微信等网络平台发布流通，因此广受大众的欢迎，聆听者纷纷能安心念佛。法师所讲之系列有：《净土三经》系列、龙树菩萨《易行品》、天亲菩萨《往生论》、昙鸾祖师《往生论注》、道绰祖师《安乐集》、善导祖师净土思想等净土宗经论著作。

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