

CHINESE-TO-ENGLISH GLOSSARY

To use, please input the original Chinese character(s) under the “Find” function of MS Word. The character, compound, phrase or passage will be highlighted in the context of its occurrence, followed by its English translation.

The Glossary is updated and expanded periodically. The number at the bottom of each page denotes the current version.

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1) FROM THE BUDDHIST SUTRAS

《佛說無量壽經》 *Infinite Life Sutra, as Spoken by the Buddha*

卷上 First Fascicle

為諸庶類，作不請之友，荷負群生，為之重擔。 Uninvited, he becomes a friend to multitudes of beings and shoulders their heavy karmic burdens

於諸眾生，視若自己。 As for sentient beings, he sees them as his own self

如來以無盡大悲，矜哀三界，所以出興於世，光闡道教。欲拯濟群萌，惠以真實之利。

With infinite great compassion, the Tathagata commiserates with the beings of the Three Domains. Therefore he appears in the world to teach and enlighten them. He wishes to save the multitudes by endowing them with real benefits.

具足五劫，思惟攝取，莊嚴佛國，清淨之行。

For fully five kalpas, he reflected deeply and decided on the practices to establish his Buddha realm.

無三惡趣 (願) Non-Existence of the Three Wretched Realms

不更惡趣 (願) No More Rebirths in the Wretched Realms

悉皆金色 (願) All Beings Will Have a Golden Complexion

無有好醜 (願) Beings Will Not Be Differentiated by Physical Beauty or Ugliness

必至滅度 (願) Assured Attainment of Nirvana

光明無量 (願) Infinite Light

壽命無量 (願) Infinite Life

設我得佛，十方世界，無量諸佛，不悉咨嗟，稱我名者，不取正覺。

If, when I achieve Buddhahood, innumerable Buddhas in the ten directions should not unanimously extol my name, may I not attain perfect enlightenment.

設我得佛，十方世界無量諸佛，不悉咨嗟，稱我名者，不取正覺。

If, when I achieve Buddhahood, innumerable Buddhas in the ten directions should not unanimously extol my name, may I not attain perfect enlightenment.

設我得佛，十方眾生，至心信樂，欲生我國，乃至十念；若不生者，不取正覺。唯除五逆，誹謗正法。

If, when I achieve Buddhahood, sentient beings of the ten directions who sincerely and joyfully entrust themselves to me, wish to be reborn in my land and recite my name, even ten times, should fail to be born there, may I not attain perfect enlightenment. Excepted are those who commit the five gravest transgressions or slander the correct Dharma.

設我得佛，十方眾生，發菩提心，修諸功德，至心發願，欲生我國。臨壽終時，假令不與大眾圍繞現其人前者，不取正覺。

If, when I achieve Buddhahood, all sentient beings who aspire to enlightenment, perform various meritorious deeds and sincerely wish to be born in my land, should not, when they die, see me appear before them surrounded by a multitude of sacred beings, may I not attain perfect enlightenment.

設我得佛，十方眾生，聞我名號，繫念我國，植諸德本，至心迴向，欲生我國，不果遂者，不取正覺。

If, when I achieve Buddhahood, sentient beings of the ten directions who hear my name, focus their thoughts on my land, plant roots of virtue and sincerely dedicate their merit with a wish for rebirth there, should not eventually fulfill their aspiration, may I not attain perfect enlightenment.

於不可思議，兆載永劫，積植菩薩無量德行。

Over inconceivable, countless eons, he cultivated and accumulated the incalculable virtuous practices of the Bodhisattvas.

無有三塗，苦難之名；但有自然，快樂之音。是故其國，名曰安樂

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

我建超世願 I made vows unrivaled in all the worlds.

諸佛光明所不能及 No other Buddha's light can match.

諸佛中之王, 光明中之極尊 the king of all Buddhas, and supreme among all sources of light

·卷下 Second Fascicle

十方恆沙諸佛如來, 皆共讚歎無量壽佛威神功德不可思議。

Buddhas in the ten directions, as numerous as grains of sand in the Ganges River, all acclaim the Buddha of Infinite Life, commending his unfathomable power and virtue!”

佛告阿難:「無量壽佛, 威神無極。十方世界, 無量無邊不可思議諸佛如來, 莫不稱歎。」

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.”

著于無上下, 洞達無邊際;
宜各勤精進, 努力自求之。
必得超絕去, 往生安樂國;
橫截五惡道, 惡道自然閉。

It is devoid of distinctions and beyond all boundaries. You should each strive diligently to attain it, rising above the worldly realms and achieving rebirth in the Land of Peace and Joy. By horizontally transcending the Five Unfortunate Realms, they will naturally be closed off.

其佛本願力, 聞名欲往生
皆悉到彼國, 自致不退轉

By the power of that Buddha's Fundamental Vow,
Those who hear his name and wish to be reborn
Will all reach his land.

They will naturally attain a state of non-retrogression.

[By the power of the Fundamental Vow,
Those who hear the name of Amitabha and want rebirth
Will all arrive in his Land of Bliss,
Achieving non-retrogression as a matter of course.]

十方世界，無量諸佛，皆悉讚歎，無量壽佛，威神功德，不可思議
Innumerable Buddhas in the ten directions all praise the supernal, unfathomable merit
of Amitabha Buddha

愛欲榮華，不可常保，皆當別離，無可樂者。
Attachments, desires and worldly splendor cannot last long. They will all be gone, and
bring no joy.

人在世間，愛欲之中，獨生獨死，獨去獨來；
當行至趣，苦樂之地，身自當之，無有代者。
Amid worldly desires and attachments, we come and go alone. We are born alone, and
we die alone. After death we go to a painful or joyful place. We experience our karmic
consequences, which no others can bear on our behalf.

諸有眾生，聞其名號，信心歡喜，乃至一念，至心迴向，願生彼國，即得
往生，住不退轉。唯除五逆，誹謗正法。
All sentient beings who, having heard his name, rejoice in faith, recite his name even
once and sincerely dedicate the merit of virtuous practices to that land, aspiring to be
born there, will immediately attain birth and achieve non-retrogression. Excepted are
those who commit the five gravest transgressions or slander the correct Dharma.

佛告彌勒：「其有得聞，彼佛名號，歡喜踴躍，乃至一念，當知此人，為得
大利，則是具足，無上功德。」
The Buddha told Maitreya, “Those who hear the name of that Buddha [Amitabha] and
rejoice and recite his name even once shall receive the utmost benefit, which is to
possess unsurpassed merit and virtue.”

當來之世，經道滅盡，我以慈悲哀愍，特留此經，止住百歲。其有眾生，
值斯經者，隨意所願，皆可得度。
In times to come, the sutras and the Dharma will perish. But, out of pity and
compassion, I will retain and preserve this sutra for a hundred years more. Those
sentient beings that encounter it can obtain deliverance as they wish.

付囑流通文 Passage of Exhortation and Circulation

《佛說觀無量壽經》 *Contemplation of Infinite Life Sutra, as Spoken by the Buddha*

若念佛者，當知此人，則是人中芬陀利花，觀世音菩薩、大勢至菩薩，為其勝友。
You should know that those who recite Amitabha's name are like white lotus flowers among humankind. Bodhisattvas Avalokitesvara and Mahasthamaprapta become their close friends.

諸佛如來是法界身，入一切眾生心想中

Every Tathagata has a body of the Dharma realm [Dharmakaya], and enters the mind of each sentient being.

光明遍照十方世界 念佛眾生攝取不舍

The light [of Amitabha] permeates all worlds, always embracing those who recite his name.

阿難！汝好持是語，持是語者，即是持無量壽佛名。

Ananda, bear these words well in mind. To bear these words in mind means to recite the name of the Buddha of Infinite Life [Amitabha].

佛心者大慈悲是，以無緣慈攝諸眾生。

The Buddhas' mind is none other than great compassion. It embraces sentient beings with unconditional kindness.

無憂惱處，我當往生。不樂閻浮提，濁惡世也。

(Contemplation of Infinite Life Sutra) I should seek rebirth where there are no worries or vexations. I take no delight in Jambudvipa, for it is a turbid and unwholesome world.

至誠心、深心、回向發願心

Sincere mind, deep mind and mind of merit-dedication towards rebirth

《佛說阿彌陀經》 *Amitabha Sutra, as Spoken by the Buddha*

彼佛光明無量，照十方國，無所障礙，是故號為阿彌陀。

That Buddha's light is boundless, illuminating the lands of the ten directions without obstruction. This is why he is called Amitabha.

彼佛壽命，及其人民，無量無邊阿僧祇劫，故名阿彌陀。

That Buddha's lifespan, as well as those of the people in his land, are innumerable, boundless *asamkhyeya-kalpas*. That is why his name is Amitabha.

極樂國土，眾生者，皆是阿鞞跋致，其中多有一生補處。

Sentient beings born in the Land of Bliss all achieve non-retrogression. Many attain the state of being one lifetime removed from Buddhahood.

不可以少善根福德因緣得生彼國。若有善男子、善女人，聞說阿彌陀佛，執持名號，若一日，若二日，若三日，若四日，若五日，若六日，若七日，一心不亂。其人臨命終時，阿彌陀佛，與諸聖眾，現在其前。是人終時，心不顛倒，即得往生，阿彌陀佛，極樂國土。

One cannot attain birth in that land with few virtuous roots and meritorious blessings as causal conditions. If a good man or woman hears of Amitabha Buddha and holds fast to his name for one day, for two days, for three days, for four days, for five days, for six days, for seven days, single-mindedly and without deviation, when that person approaches the point of death, Amitabha Buddha and the sacred assembly will appear before him. When death comes, his mind will not be severely confused. He will at once gain rebirth in Amitabha Buddha's Land of Bliss.

如是等恆河沙數諸佛，各於其國，出廣長舌相，遍覆三千大千世界，說誠實言：「汝等眾生，當信是稱讚不可思議功德一切諸佛所護念經。」

In their own lands, these Buddhas, innumerable as 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, acclaimed as containing unfathomable merit and supported by all the Buddhas."

其國眾生，無有眾苦，但受諸樂，故名極樂。

(Amitabha Sutra) The sentient beings in his [Amitabha Buddha's] realm are free from all suffering and experience only manifold joys. That is why it is called the Land of Bliss.

眾生聞者，應當發願，願生彼國。聞說阿彌陀佛，執持名號……即得往生，阿彌陀佛，極樂國土。

Beings who hear this teaching should resolve and aspire to be reborn in that land.

[If a good man or woman] hears of Amitabha Buddha and holds fast to his name ...

[this person] will at once gain rebirth in Amitabha's Land of Bliss.

《大正藏》 *Taisho Canon*

《華嚴經》 *Avatamsaka Sutra*

佛法無人說，雖慧莫能了

Without a teacher, even the wisest cannot understand the Dharma.

忘失菩提心，修諸善法，是名魔業 If *bodhicitta* is forgotten or absent, even the practice of good is the work of Mara [evil, confusion].

心佛眾生，三無差別 Mind, Buddha and sentient being – they are the same.

《普賢菩薩行願品》 *Chapter on Samantabhadra's Practices and Vows*

願我臨欲命終時，盡除一切諸障礙，

面見彼佛阿彌陀，即得往生安樂刹。

When my life ends,

May I be able to eliminate all obstacles and see Amitabha Buddha,

So I may instantly be reborn in the Land of Peace and Joy.

(*Bodhisattva Samantabhadra's gatha*)

《妙法蓮華經》 *Lotus Sutra*

一歷耳根，永成道種

Once [it] enters through the ears, it becomes a permanent seed for the journey to enlightenment.

若人散亂心，入於塔廟中，一稱南無佛，皆已成佛道

If those whose minds are distracted and confused should enter a temple and recite 'Namo Buddha' but once, they will all accomplish the path to Buddhahood.

唯此一乘法，無二亦無三。

There is only the law of the One Vehicle, not two and not three.

《普門品》 *Universal Gateway Chapter*

「藥王菩薩本事品」 “Chapter on the Past Lives of Bodhisattva Medicine King”

《金剛經》 *Diamond Sutra*

是法平等，無有高下，是名阿耨多羅三藐三菩提。

以無我、無人、無眾生、無壽者，修一切善法，即得阿耨多羅三藐三菩提。

應如是生清淨心，不應住色生心，不應住聲香味觸法生心，應無所住而生其心。

The Dharma is impartial, it does not distinguish between superior and subordinate.

This is called *Anuttara-samyak-sambodhi* (supreme, perfect enlightenment).

One who cultivates all virtuous Dharma with a mind that is free of the arbitrary notions of self, others, living beings and their continuing existence will attain *Anuttara-samyak-sambodhi*.

[All Bodhisattvas Mahasattvas] should thus produce a pure mind. They should produce that mind without having attachment to forms. They should produce that mind without having attachment to sounds, smells, tastes, touches or Dharma. They should produce that mind without being attached to anything.

《楞嚴經》 *Surangama Sutra*

汝負我命，我還汝債，以是因緣，經百千劫，常在生死。

汝愛我心，我憐汝色，以是因緣，經百千劫，常在纏縛。

You owe me my life. I must repay you my debt. Because of such causes and consequences, living beings pass through hundreds of thousands of eons in the continuing cycle of rebirth.

You love my heart. I adore your form. For such causes and consequences, they endure hundreds of thousands of eons in constant entanglement.

《楞嚴經·大勢至菩薩念佛圓通章》 “Chapter on Bodhisattva Mahasthamaprapta’s

Perfect Mastery of Amitabha-Recitation” in the *Surangama Sutra*

《涅槃經》 *Nirvana Sutra*

雖復得受梵天之身，乃至非想非非想天，命終還墮三惡道中。

Even if one gains rebirth in realms ranging from the Brahma Heavens to the Heaven of Neither Perception nor Non-Perception, at death one still falls into the Three Wretched Realms.

愛有二種：一者餓鬼愛，二者法愛。

真解脫者離餓鬼愛，憐憫眾生故有法愛，如是法愛即真解脫。

There are two kinds of love. One is that of hungry ghosts and the other, of the Dharma. A truly liberated person is free from the love of hungry ghosts. He has compassion for all beings, so he bears the love of the Dharma. Such love of the Dharma is true liberation.

《圓覺經》 *Sutra of Perfect Enlightenment*

三界輪回淫為本，六道往返愛為基。

Lust is the root of cyclical existence in the Three Domains.

Clinging love is the basis for transmigration among the Six Realms.

《莊嚴經》 *Sutra of Infinite Life and Splendor*

如佛金色身，妙相悉圓滿

They will have golden bodies like Amitabha, and their physical characteristics will be flawless.

輪迴諸趣眾生類，速生我刹受安樂。

常運慈心拔有情，度盡阿鼻苦眾生。

May sentient beings caught in the various realms of rebirth be reborn soon in my land, so they can enjoy peace and happiness. Exercising compassion constantly to save all beings, I will deliver them from Avici Hell.”

《正法念處經》 *Saddharma-smrty-upasthana Sutra*

從天生地獄，從地獄生天。

From the celestial realms to the hell domains, and from the hell domains into the celestial realms.

《觀佛三昧經》 *Sutra on Buddha-Contemplation Samadhi*

願我命終時，滅除諸障礙，面見阿彌陀，往生安樂刹。生彼佛國已，成滿諸大願，阿彌陀如來，現前授我記。

When my life ends, may I be able to eliminate all obstacles,

See Amitabha Buddha and be reborn in the Land of Peace and Joy.

Following rebirth in his realm, may Amitabha fulfill

My great wish by appearing and making

A prediction of Buddhahood on my behalf.

(Bodhisattva Manjusri's *gatha*)

《維摩經》 *Vimalakirti Sutra*

丈室容太虛，心淨國土淨

Ten-foot room accommodated the whole cosmos and purity of mind cleansed the entire nation.

心淨國土淨 When the mind is pure, so is the whole land.

《大悲經》 *Great Compassion Sutra*

《長阿含經》 *Dirgha Agama Sutra*

恩愛無常，會合有離。

三界之中，獨來獨去。

Affectionate love is changeable. Convergence is followed by separation.

In the Three Domains, we come and go alone.

阿含經增支部 *A sutra from the Anguttara Nikaya*

愛可生愛，亦可生憎。

Love can produce love, as well as create hatred.

大悲咒 **Great Compassion Mantra**

灌頂真言 *Dharani of Inauguration*

2) FROM OTHER BUDDHIST SCRIPTURES

《觀經四帖疏》 *Commentary on the Contemplation Sutra, in Four Fascicles (Master Shandao)*

‘玄義分 “Section on the Underlying Meaning”

願以此功德，平等施一切，同發菩提心，往生安樂國。

May the resulting merit be distributed everywhere without discrimination. May we all aspire to perfect enlightenment for the sake of other beings, and be reborn in the Land of Peace and Joy

息慮凝心

to still anxiety and concentrate the mind

以佛願力，莫不皆往

Because of the power of Amitabha Buddha’s vow, no one will fail to achieve rebirth.

南無者，即是歸命，亦是發願迴向之義；阿彌陀佛者，即是其行；以斯義故，必得往生。

“*Namo*” means to entrust our lives, as well as to dedicate merit towards rebirth [in the Pure Land]. [Reciting] “*Amitabha Buddha*” is the practice. That is why rebirth is certain.

定即息慮以凝心，散即廢惡以修善。回斯二行，求願往生也。

“Meditative” means to still anxiety and concentrate the mind. “Non-meditative” means to reject evil and nurture good. One should dedicate these two practices in aspiring to rebirth in the Pure Land.

但以遇緣有異，致令九品差別。

The reason beings are classified into Nine Levels is that they have encountered different karmic circumstances.

‘序分義 “Meaning of the Introduction”

‘定善義 “Meaning of Meditative Practices”

如《無量壽經》四十八願中，唯明專念彌陀名號得生。又如《彌陀經》中，一日七日專念彌陀名號得生。又十方恒沙諸佛證誠不虛也。又此《經》定散文中，唯標專念名號得生。

The 48 Vows of the *Infinite Life Sutra* explain only that exclusive recitation of Amitabha Buddha’s name leads to rebirth in the Land of Bliss. The *Amitabha Sutra* shows that, whether for a day or seven days, recitation of Amitabha’s name results in rebirth. That truth is verified by Buddhas of the ten directions, numerous as the grains of sand in the Ganges River. The passages on meditative and non-meditative virtues in this sutra [the *Contemplation Sutra*] underscore only that exclusive name-recitation leads to rebirth.

眾生稱念，即除多劫罪；命欲終時，佛與聖眾，自來迎接；諸邪業繫，無能礙者，故名增上緣也

Sentient beings who recite Amitabha’s name can immediately clear the offenses of many *kalpas*. When they die, Amitabha and the sacred assembly will appear naturally to welcome them. This cannot be impeded by any negative karma. Therefore [recitation] is known as an augmentative cause.

歸去來 魔鄉不可停
曠劫來流轉 六道盡皆經
到處無餘樂 唯聞愁嘆聲
畢此生平後 入彼涅槃城

Passing hither and thither, we mustn’t tarry in the lands of delusion;
Over countless *kalpas* of rebirth, we have experienced all the Six Realms;
We find no joy anywhere, hearing only sighs of sorrow.
But after this lifetime, we will enter the Domain of Nirvana.

‘散善義 “Meaning of the Non-Meditative Practices”

一者決定深信：自身現是罪惡生死凡夫，曠劫以來，常沒常流轉，無有出離之緣。
二者決定深信：彼阿彌陀佛四十八願，攝受眾生，無疑無慮，乘彼願力，定得往生。

The first kind of deep faith: I am an iniquitous ordinary being subject to endless rebirth. Since time immemorial I have died and been reincarnated, without hope of leaving the cycle of rebirth.

The second kind of deep faith: Amitabha Buddha embraces and receives all sentient beings with his 48 Vows. Without doubt or fear, we are certain of rebirth in the Pure Land by relying on the power of his vows.

一心專念彌陀名號，行住坐臥，不問時節久近，念念不捨者，是名正定之業。順彼佛願故。

To recite Amitabha's name single-mindedly and without variation, whether walking, standing, sitting or lying down, whether for long or short periods – that is the karma of assurance. It is so because it accords with Amitabha Buddha's vow.

心常間斷，雖可迴向得生，眾名疏雜之行。

Our thoughts are interrupted. Though we can be reborn in the Pure Land, through the dedication of merit, these are known as distant, mixed practices

上來雖說定散兩門之益，望佛本願，意在眾生，一向專稱彌陀佛名。

Though preceding passages spoke of the merits of the meditative and non-meditative virtues, the Buddha's underlying wish is that sentient beings recite Amitabha's name single-mindedly.

一向專稱：望佛本願，意在眾生，一向專稱，彌陀佛名。

Recite Amitabha Buddha's name single-mindedly: Shakyamuni Buddha's underlying wish is none other than for beings to recite the name of Amitabha exclusively.

望佛本願，意在眾生，一向專稱彌陀佛名。

If we examine Amitabha Buddha's Fundamental Vow, its intention is that all beings should consistently and exclusively recite his name

乘彼願力，定得往生

Rebirth is certain because of the power of [Amitabha Buddha's] vow

《法事讚》 *In Praise of Dharma Practices* (Master Shandao)

卷上 First Fascicle

人天善惡，皆得往生；到彼無殊，齊同不退

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

他方凡聖，乘願往來；到彼無殊，齊同不退

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

弘誓多門四十八，偏標念佛最為親；

人能念佛佛還念，專心想佛佛知人。

Of Amitabha's 48 Great Vows, the one on name-recitation alone is most intimate. When we recite Amitabha's name, he embraces us with his mind; if we think of Amitabha, he knows it.

卷下 Second Fascicle

極樂無為涅槃界，隨緣雜善恐難生；

故使如來選要法，教念彌陀專復專。

The Land of Bliss is a realm of unconditioned nirvana;

It's hard to be reborn there by practicing assorted virtues according to circumstances.

The Tathagata selects the key method –

He teaches us to recite Amitabha's name with two-fold exclusivity.

《往生禮讚》 *In Praise of the Rite of Rebirth* (Master Shandao)

若我成佛，十方眾生，稱我名號，下至十聲，若不生者，不取正覺；
彼佛今現，在世成佛，當知本誓，重願不虛，眾生稱念，必得往生。

If, when I achieve Buddhahood, sentient beings of the ten directions who wish to be reborn in my land and recite my name, even ten times, should fail to be born there relying on the power of my Vow, may I not attain perfect enlightenment.

Today Amitabha 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.

以佛願力，易得往生

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

唯有念佛蒙光攝，專稱名號至西方

Only those who recite the name of Amitabha Buddha are embraced by his light.
Reciting his name exclusively, they arrive at the Western Land of Bliss.

念念相續，畢命為期者，十即十生，百即百生，千即千生

Ten out of ten, a hundred out of a hundred, a thousand out of a thousand
of those who recite consistently throughout their lives will be reborn.

是故釋迦，及以諸佛，勸向西方。

Therefore Shakyamuni and the other Buddhas all urge us to go to the Western Land of Bliss.

《般舟讚》 *In Praise of Pratyutpanna (Master Shandao)*

極樂無為涅槃界，念佛即是涅槃門

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

微塵故業隨智滅，不覺轉入真如門；大小僧祇恒沙劫，亦如彈指須臾間

Wisdom removes our past karma; unwittingly we enter the realm of ultimate reality. The infinite *kalpas* and eons are compressed into the single flick of a finger.

《觀念法門》 *Dharma School of Contemplation and Recitation (Master Shandao)*

《易行品》 *Chapter on the Easy Path (Master Nagarjuna)*

阿彌陀佛本願如是，若人念我稱名自歸，即入必定。得阿耨多羅三藐三菩提，是故常應憶念。

Amitabha Buddha's Fundamental Vow is like this: If someone recites my name and takes refuge in me, this person at once attains the karma of assurance and will achieve supreme enlightenment (*Anuttara-samyak-sambodhi*). One should therefore recite often.

《往生論》 *Treatise on Rebirth in the Pure Land (Master Vasubandhu)*

觀佛本願力，遇無空過者，
能令速滿足，功德大寶海

Those who encounter the power of Amitabha's Fundamental Vow never come up empty-handed.

Quickly, it fulfills their aspiration for rebirth and gives them perfect merit and virtues, as vast and as deep as the ocean.

《往生論註》 *Commentary on the Treatise on Rebirth in the Pure Land (Master Tanluan)*

人天善惡，人天果報，若因若果，皆是顛倒，皆是虛偽，是故名不實功德。

In the human and celestial realms, karmic consequences are determined by good and evil actions. Such causes and effects are all distorted and unreal. They are therefore known as insubstantial merit.

若人但聞彼國土清淨安樂，克念願生，亦得往生，即入正定聚。

If someone hears of the purity, peace and joy of his [Amitabha's] land and develops an aspiration to be born there, this person too will gain rebirth, immediately attaining the karma of assurance.

此是國土名字為佛事，安可思議！

Thus the very name of this land is a Dharma activity. How inconceivable!

言十念者，明業事成辦耳。

(Commentary on the Treatise on Rebirth in the Pure Land) The reference to ten recitations [of Amitabha Buddha's name] is to illustrate that the karma [of assurance, leading to rebirth] is accomplished forthwith.

《安樂集》 *Collection on the Land of Peace and Joy (Master Daochuo)*

《選擇本願念佛集》 *Collection on Choosing Buddha-Recitation According to the Fundamental Vow (Master Honen)*

善導《觀經疏》者：

是西方指南，行者目足；

然則西方行人，必須珍敬矣！

Shandao's *Commentary on the Contemplation Sutra* is a guide to the Western Land of Bliss; it is a practitioner's eyes and feet. Aspirants to rebirth in the Pure Land must regard it as a rare treasure!

仰討本地者：四十八願之法王也，十劫正覺之唱，有憑於念佛；

俯訪垂跡者：專修念佛之導師也，三昧正受之語，無疑於往生。

本跡雖異，化導是一也。

Above, in the original ground, stands the Dharma King of the 48 Vows, who has been calling out to us for 10 kalpas that Perfect Enlightenment depends on recitation of his name.

Below, following in his footsteps, is the teacher of single-minded Amitabha-recitation; his instruction, obtained in a state of *samadhi*, will certainly allow us to achieve rebirth in the Pure Land.

Though the former is different from the latter, their teachings are the same.

《十二禮》 *The Twelve Rites (Master Nagarjuna)*

願生偈 *Gatha on the Aspiration to Rebirth (Master Vasubandhu)*

讚阿彌陀佛偈 *Gatha in Praise of Amitabha Buddha (Master Tanluan)*

《阿彌陀經要解》 *Explication of Important Points in the Amitabha Sutra (Master Ouyi)*

善男女者：不論出家在家，貴賤老少，六趣四生，但聞佛名，即多劫善根成熟，五逆十惡，皆名善也。

Explication of Important Points in the Amitabha Sutra": Good men and women: Monastics or householders, rich or poor, old or young, beings in the Six Realms or subject to the Four Modes of Birth – if they hear the name of Amitabha Buddha, their meritorious roots of many kalpas will have matured. Even if they have committed the Five Gravest Transgressions and Ten Evil Actions, they can be called good.

《阿彌陀經疏鈔》 *Notes and Commentary on the Amitabha Sutra (Master Lianchi)*

念佛人，阿彌陀佛常住其頂，日夜擁護，不令冤家而得其便，現世常得安穩，臨終任運往生。

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 die, they are reborn as a matter of course in the Pure Land.

印光大師《文鈔》 *Writings of Master Yinguang*

善導和尚，係彌陀化身。有大神通，有大智慧。
其宏闡淨土，不尚玄妙，唯在真切平實處，教人修持。
至於所示專雜二修，其利無窮。

專修謂身業專禮，口業專稱，意業專念。如是則往生西方，萬不漏一。
雜修謂兼修種種法門，迴向往生，以心不純一，故難得益；則百中稀得一二，千中
稀得三四往生者。
此金口誠言，千古不易之鐵案也。

Master Shandao was an incarnation of Amitabha Buddha. He possessed ample special powers and great wisdom.

In expounding Pure Land, he did not stress the abstruse. He emphasized simplicity and clarity as he taught people how to practice.

His teaching on exclusive and mixed practice has immense benefits.

Exclusive practice means that we venerate only Amitabha with our bodies, recite only his name in our speech and keep only him in our minds. Every person who does this will be reborn in the Western Land of Bliss, without exception.

Mixed practice means engaging in the practices of various schools simultaneously, then dedicating the merit towards rebirth in the Pure Land.

Because the practitioner lacks a pure and focused mind, benefits will be hard to come by. As a result, only one or two in a hundred, three or four in a thousand, gain achieve rebirth.

This is the honest truth, which will never change.

師當唐初，各宗盛行。
提倡淨土愜群情，佛力誰與京！
若肯投誠，西方定往生。

During the early Tang, all the Dharma schools flourished.

It was then that the Master [Shandao] promoted Pure Land, meeting public expectations. Who could match a Buddha's power?

Those who give themselves over to it will certainly be reborn in the Land of Bliss.

世傳師是彌陀現 提倡念佛義周瞻
切誠學者須摛謙 兼使極力生欣厭
解宜遍通一切法 行擇機理雙契幹
念佛出光勵會眾 所說當作佛說看

The Master was said to be Amitabha's incarnation;

Everywhere he promoted Amitabha-recitation and its principles.

Earnest learners must be humble, and develop
Weariness of the world and delight in the Pure Land.
In understanding, they should know all teachings;
In practice, they should grasp both the aptitude of sentient beings
And the deliverance of Amitabha Buddha.
While reciting Amitabha's name, he emitted light to inspire the assembly;
We should take his words as Amitabha's own.

《往生集》 *Collection on Rebirth (Master Lianchi)*

善導和尚，世傳彌陀化身。觀其自行之精嚴，利生之廣博，萬代而下，猶能感發人之信心。設非彌陀，必觀音普賢之儔也；猗歟大哉！

Master Shandao is said to be an incarnation of Amitabha Buddha. The meticulousness and discipline of his own practice and his extensive efforts to benefit others have been passed down through the generations. They powerfully instill faith in our hearts. If not Amitabha, he was surely a bosom friend of Avalokitesvara and Samantabhadra!

《大智度論》 *Treatise on the Perfection of Wisdom*

吞鉤之魚，在水不久

A fish with a hook in its mouth will not stay in the water long.

大慈與一切眾生樂，大悲拔一切眾生苦。

Great kindness is to bring happiness to all beings and great compassion is to free them from suffering.

3) FROM MISCELLANEOUS BUDDHIST SOURCES

四弘誓願 The Four Great Vows

眾生無邊誓願度，煩惱無盡誓願斷，法門無量誓願學，佛道無上誓願成。

I vow to deliver the innumerable sentient beings,

I vow to terminate the endless afflictions,

I vow to learn the countless Dharma teachings,

I vow to accomplish the supreme path of the Buddha.

《高僧傳》 *Biographies of Prominent Monastics*

《續高僧傳》 *Biographies of Prominent Monastics, Continued*

近有山僧善導者，周遊寰宇，求訪道津，行至西河，遇道綽禪師，唯行念佛，彌陀淨業。

Nearby was a mountain monk named Shandao. He traveled extensively in search of the true Dharma. Arriving at Xihe (near today's Taiyuan, Shanxi Province), he met Master Daochuo, who engaged only in name-recitation, the Pure Land practice of Amitabha Buddha.

時在光明寺說法，有人告導言：「今念佛名，定生淨土不？」導曰：「念佛定生。」其人禮拜訖，口誦南無阿彌陀佛，聲聲相次，出光明寺，上柳樹表，合掌西望，倒投身下，至地遂死，事聞台省。

When Master Shandao was teaching the Dharma at Guangming Monastery, someone asked him, "By reciting the name of Amitabha Buddha, am I certain to be reborn in the Pure Land?" Shandao replied, "Amitabha-recitation indeed assures rebirth." The man finished paying his respects and left the monastery, continuously reciting Namō Amitabha Buddha. He climbed a willow and, pressing his palms together, faced west. Then he jumped, falling to his death. Word of the incident spread as far as the central government.

《續高僧傳》第二十七卷、第十釋會通傳（附善導傳）

唐 道宣 撰（西元六四五）

Biographies of Prominent Monastics, Continued, Part 27, Biography No. 10
(Shandao's biography appended); by Master Daoxuan of the Tang Dynasty; 645

《續高僧傳》及《瑞應刪傳》說：「寫《彌陀經》十萬卷，畫淨土變相三百幅；士女奉者，其數無量。」

According to *Biographies of Outstanding Monastics, Continued and Edited Tales of Auspicious Happenings Relating to Rebirth in the Western Pure Land*, he “copied 100,000 fascicles of the *Amitabha Sutra*, and created 300 portraits of the Pure Land and presented them to countless people.”

《往生西方淨土瑞應刪傳》第十二善導傳

唐 文詵、少康 共錄（西元八〇五）

Edited Tales of Auspicious Happenings Relating to Rebirth in the Western Pure Land, Chapter 12, “Biography of Master Shandao”; by Masters Wennian and Shaokang of the Tang Dynasty; 805

《往生西方淨土瑞應刪傳》：「佛法東行，未有禪師之盛德矣！」

Edited Tales of Auspicious Happenings Relating to Rebirth in the Western Pure Land says, “Since Buddhism came east to China, never has there been such virtue as the Master's!”

《淨土往生傳》 *Tales of Rebirth in the Pure Land*

入堂則合掌胡跪，一心念佛，非力竭不休；乃至寒冷，亦必流汗，以此相狀，表於至誠。三十餘年無別寢處，不暫睡眠；除洗浴外不會脫衣。護持戒品，纖毫不犯，未嘗舉目視女人。尊敬一切人，乃至沙彌亦不受禮。絕意名利，遠諸戲笑。所行之處，爭申供養；飲食衣服，四事豐饒，皆不自入，並將迴施；好食送大廚供養徒眾，粗惡自食。乳酪醍醐，皆不飲噉。諸有嘯施，用寫《阿彌陀經》十萬餘卷，畫淨土變

相三百餘幅。見壞寺及壞塔，皆悉修營。燃燈續明，每歲不絕。

三衣瓶鉢，不使人持洗，始終無改。每自獨行，不共眾去；恐談世事，妨修行業。

On entering the hall, he would press palms together and kneel with his right knee on the ground. He single-mindedly recited the name of Amitabha Buddha, never stopping until he was exhausted. He would sweat even when it was cold; it was a mark of his extreme sincerity. He slept in the same place for three decades and never took naps. He would not remove his monk's garments, except when taking baths. He observed monastic discipline down to the finest detail. Never did he gaze upon women. He respected everyone, and would not accept reverences even from *sramenera* (novice monks).

He scrupulously avoided fame and profit, as well as all variety of entertainments. Everywhere he went, people would compete to make offerings to him. He would not take for himself the abundant amounts of food, drink and clothing, but always gave them to others. The fine food he redistributed to his followers, the coarse food he ate himself. He never took cheese or fine cream. He made use of monetary offerings to copy more than 100,000 fascicles of the *Amitabha Sutra* and to create more than 300 portraits of the Pure Land.

When he saw dilapidated monasteries or pagodas, he would renovate or repair them. Every year he ensured their lamps were lit. He never asked anyone to wash his set of three monastic robes, his water bottle or his alms bowl. He always traveled alone, never with an assembly. He was reluctant to discuss worldly affairs, lest they interfered with his practice.

京華諸州，僧尼士女：或投身高嶺，或寄命深泉，或自墮高枝，焚身供養者，略聞四遠，向百餘人。諸修梵行，棄捨妻子者；誦《阿彌陀經》，十萬至三十萬者；念阿彌陀佛，日得一萬五千至十萬遍者；及得念佛三昧，往生淨土者，不可知數。

In the capital's various regions, monks and nuns as well as male and female householders threw themselves off high hills, submerged themselves in deep streams or jumped from tall trees. Others immolated themselves. Such reports were heard far and wide, with more than a hundred principals involved. Those who left their families to undertake monastic practices and recite the *Amitabha Sutra* numbered between 100,000 and 300,000. Those who recited Amitabha's name 15,000 to 100,000 times daily, and who achieved recitation *samadhi* and rebirth in the Pure Land were too numerous to be counted.

續至京師，激發四部弟子，無問貴賤，彼屠沽輩亦擊悟焉。

“[Master Shandao] went on to the capital and inspired monks and householders alike.

Both the rich and the poor, and even butchers and traders, were jolted awake.”

《淨土往生傳》卷中第十五善導傳

宋 戒珠 撰（西元一〇六四）

Tales of Rebirth in the Pure Land, Part 2, No. 15, “Biography of Master Shandao”;
by Jie Zhu of the Song Dynasty; 1064

慧遠（淨影）《大經義疏》二卷。《觀經義疏》二卷

Huiyuan (of the Jingying Monastery)’s key works: *Commentary on the Meaning of the Larger Sutra* (2 fascicles), *Commentary on the Meaning of the Contemplation Sutra* (2 fascicles)

智顓（天臺）《觀經疏》二卷。《彌陀經義記》一卷

Zhiyi (of the Tiantai School): *Commentary on the Contemplation Sutra* (2 fascicles),
Record of the Meaning of the Amitabha Sutra (1 fascicle)

吉藏（嘉祥）《大經義疏》一卷。《觀經義疏》二卷

Jizang (of the Jiexiang Monastery): *Commentary on the Meaning of the Larger Sutra* (1 fascicle), *Commentary on the Meaning of the Contemplation Sutra* (2 fascicles)

《大唐西域求法高僧傳》卷下記述義淨三藏所言雲：有苾芻貞固者，往襄州，
遇善導禪師，傳受彌陀勝行。

The second part of *Biographies of Senior Tang Dynasty Monks Who Sought the Dharma in the Western Regions* quotes Tripitaka Master Yijing as saying:

“A Vinaya master named Salagupta went to Xiangzhou to meet Master Shandao, who

taught him the surpassing practices of Amitabha Buddha.”

《新修往生傳》 *Tales of Rebirth, Revised and Updated*

後遁跡終南悟真寺，未逾數載，觀想忘疲，已成深妙；便於定中，備觀寶閣、瑤池、金座，宛在目前。

[Master Shandao] then went to Wuzhen Monastery in the Zhongnan mountains. Within a few years, he forgot his fatigue during meditation and achieved a profound and marvelous state. In his *samadhi* (perfect concentration), he saw all the bejeweled pavilions and ponds, and the golden edifices [of the Western Pure Land], as though they were right before him.

《新修往生傳》卷中第廿五、廿六善導傳、善道傳

宋 王古 撰（西元一〇八四）

Tales of Rebirth, Revised and Updated, Part 2, No. 25 and 26, “Biography of Masters Shandao and Shandao [different second character]”; by Wang Gu of the Song Dynasty; 1084

《類聚淨土五祖傳》 *Collected Biographies of Five Pure Land*

Patriarchs

《西方化導文》 *Guide to the Western Land of Bliss*

《西方略傳》 *Brief Tales of the Land of Bliss*

唐慈恩寺善導禪師塔碑 京兆金石錄

Tablet in Memorial Pagoda to Master Shandao, Ci'en Monastery (Tang Dynasty);

in the capital (i.e., Changan, today's Xian), inscribed in metal and stone

唐慈恩寺善導和尚塔銘 同

Eulogy in **Memorial Pagoda to Master Shandao, Ci'en Monastery** (Tang Dynasty);
in the capital, inscribed in metal and stone

龍門大佛像龕記 金石萃編第七十三

Niche inscription at the Great Buddha statue, Longmen Grottoes, Luoyang;
"Collection in Metal and Stone," No. 73

隆闡大法師銘：神木靈草，凌歲寒而獨秀；葉暗花明，逾嚴霜而靡悴。豈直風高氣爽，聲聞進道之場；故亦臨水面山，菩薩全真之地。重重佛事，窮鷲嶺之分身；種種莊嚴，盡昆丘之異寶。但以至誠多感，能事冥資，故能遠降宸衷，令齋舍利，計千餘粒。加以七珍函筭，隨此勝緣，百寶幡花，令興供養。

The "Memorial Inscription to Master Longchan" contains the following description of the imposing scene at Xiangji Monastery:

The divine trees and mystical grass flourished despite the wintry cold,
The dark leaves and bright flowers overcame the bitter frost
And withered not.

Not only were the winds crisp and the air clear,
A setting where Sravakas entered the Dharma path;
The grounds also adjoined the water and faced the hills,
A veritable place of enlightenment for Bodhisattvas.

The fulsomeness of Dharma activities
Befitted a duplicate of Vulture's Peak;
The splendor of it all
Transcended the marvelous treasures of Mt. Kunlun.

Such manifestations, and the sincerity and virtue of the deceased,
Moved the emperor to offer
A thousand fragments of the Buddha's relics,

Enclosed in a seven-jeweled case and

Adorned with exquisite banners.

隆闡大法師碑銘：則天大聖皇后，承九元之眷命，躡三聖之休期，猶尚志想金園，情欣勝躅。或頻臨淨刹，傾海國之名珍；或屢訪炎涼，舍河宮之秘寶。

Notes the “Memorial Inscription to Master Longchan”:

Having fulfilled the destiny of her bloodline
And inherited the glorious tradition
Of Emperors Gaozu, Taizong and Gaozong,
The great Empress Wu Zetian
Continued to recall the gardens of Xiangji Monastery
And delight in its hills and streams.

She frequently visited the Pure Land sanctuary,
Offering treasures from the oceans.
She repeatedly mingled with the common people,
Donating valuables from the rivers.

隆闡大法師碑銘 同第八十六

Memorial Inscription to Master Longchan; as above, No. 86

隆闡大法師碑序：「慈樹森疏，悲花照灼。」

Memorial Inscription to Master Longchan :

His trees of mercy made the forest flourish,
His flowers of compassion shone luminously.

大唐實際寺故寺主懷惲奉敕贈隆闡大法師碑銘（金石萃編卷八十六、唐四六）：
「高宗總章元載，……時有親證三昧大德善導闍黎，……雅締師資。」

Memorial Inscription Bequeathed at Imperial Behest on Master Longchan by
Huaiyun, Late Abbot of Shiji Monastery: “In the 1st year of the Zongzhang period
during Emperor Gaozong’s reign ... he took vows under the esteemed teacher
Shandao, who had personally achieved *samadhi*.”

淨業法師靈塔銘 同第七十五

Inscription at Pagoda to Master Jingye; as above, No. 75

光明寺慧了塔銘 金石續編第五

Inscription at Pagoda to Master Huiliao, Guangming Monastery (Changan);

“Collection in Metal and Stone, Continued,” No. 5

河洛上都龍門之陽，大盧舍那像龕記碑文：「大唐高宗天皇大帝之所建也，……皇后武氏助脂粉錢二萬貫，奉敕檢校僧西京實際寺善導禪師。……至上元二年乙亥十二月三十日畢功。」

Niche inscription at the Great Vairocana Buddha statue, north to Longmen, Capital Luoyang: “[The Buddha] was built on the instructions of Emperor Gaozong of the Tang Dynasty ... Empress Wu contributed 20,000 strings of cash, while Master Shandao of Shiji Monastery, on imperial orders, supervised the construction ... The statue was completed on the 30th day of the 12th month, in the 2nd year of the Shangyuan period [675].”

《夢感聖相記》 *Encountering the Sacred Visage in a Dream*

《淨土隨聞記》 *Casual Accounts of the Pure Land*

《釋淨土群疑論》 *Dispelling Doubts About the Pure Land*

《群疑論》 *Dispelling Doubts*

《念佛鏡》 *Mirror of Amitabha-Recitation*

准諸經中，世尊說念佛一法，得生淨土，一日七日，一念十念阿彌陀佛，定生淨土，此是真實不誑眾生者，即遣此堂中二像總放光明。若此念佛法虛，不生淨土，誑惑眾生，即遣善導，於此高座上，即墮大地獄，長時受苦，永不出期。遂將如意杖，指一堂中像，像皆放光。

“If the teaching of the Buddha in various sutras that reciting Amitabha’s name once or ten times, for a day or a week, invariably leads to rebirth in the Pure Land is truthful, not deceitful, may the two Buddha images in this hall emit light. If the teaching is false, fails to bring rebirth in the Pure Land or deceives sentient beings, may I immediately fall from this high seat into hell and suffer there eternally.” He then pointed his staff at the images in the hall – which emitted light.

《佛祖統紀》 *Collected Records of the Buddha*

唐朝，長安，京姓。本為屠夫，因善導大師，勸人念佛，滿城斷肉。京嫉恨之，持刀入寺，興殺害意；善導大師指示西方，現淨土相。京即回心發願，上高樹念佛，墮樹而終；眾見化佛，引天童子，從其頂門而出天童即其識神。

In Changan during Tang times, there was a butcher surnamed Jing. Because Master Shandao urged people to undertake Amitabha-recitation, many had stopped eating meat. Butcher Jing resented him deeply. With a knife in his hand, he entered Shandao’s monastery with the intention of killing the monk. Master Shandao pointed to the west and manifested a vision of the Pure Land. Jing immediately repented and sought rebirth in the Land of Bliss. He climbed a tall tree, reciting the name of Amitabha Buddha; he then fell from the tree and died. Onlookers saw an emanation Buddha lead his spirit out of the top of his head.

《大乘法苑義林章》 *Essays on the Forest of Meanings in the Mahayana Dharma Garden*

《源空上人傳》 *Biography of Master Genku (Honen)*

予八閱（加五閱大藏）《觀經疏》。知「亂想凡夫，依稱名行，則乘佛願力，必定往生彌陀淨土。」

雖自身往生，已得決定；又欲普為眾生，弘通斯道；然時機難計，心懷猶豫。

一夜夢紫雲大起，遍覆四海；雲中出無量光，光中百寶眾鳥，翩翩飛散。

時予陟高山，有一高僧，出於雲中，住立吾前；予即敬禮，瞻仰尊容。腰下金色宛如佛身，腰上緇衣如尋常僧。

高僧云：「吾是唐善導，汝能弘通專修念佛，甚為稀有，故來證之。爾來弘法無塞，遍至四遠。」

予伏請曰：「願淨土教門，面授口訣，將自信教人信。」

和尚示曰：「善哉！喜哉！菩薩大聖，淨土教法，隨願授與。」

I had read the *Commentary on the Contemplation Sutra* eight times (and the entire Buddhist canon five times). I knew that “ordinary beings, with their confused thinking, would certainly be reborn in the Pure Land if they practiced the recitation of Amitabha Buddha’s name. This results from the power of Amitabha’s vows.”

Though I would definitely be reborn in the Pure Land, I also wanted to teach this practice to sentient beings. But whether the circumstances would be favorable was hard to tell, so I hesitated.

One night I dreamed of a great gathering of purple clouds, which covered the world. An infinite brilliance shone forth from the clouds and a flock of bejeweled birds flew out from the light.

I was walking high up in the mountains when an eminent monk appeared in the clouds and stood before me. I immediately paid my respects and gazed upon his esteemed countenance. From the waist down his body was golden, resembling that of a Buddha. Waist up, he wore the robes of an ordinary monk.

The monk said, “I am Shandao of the Tang Dynasty. You are able thoroughly to understand the practice of single-minded Amitabha-recitation.

As that is extremely rare, I have come to validate your achievement. Nothing will impede your propagation of the Dharma, which will spread far and wide.”

I prostrated myself and asked, “Please transmit the Pure Land teachings to me personally, so I can have faith in them and teach others to believe.”

The monk replied, “Very good! Bodhisattva and great sage, I will now pass the Pure Land teachings to you, as you wish.”

《勸化偈》 “Advocacy Gatha” (by Master Shandao)

漸漸雞皮鶴髮 看看行步龍鍾
假饒金玉滿堂 難免衰殘老病
任汝千般快樂 無常終是到來
唯有徑路修行 但念阿彌陀佛

As our skin turns wrinkled and our hair white,
we see ourselves growing decrepit and senile;
Even if we are rich and blessed with heirs,
We cannot escape the ravages of aging.
You may be happy in a thousand ways,
But death always comes in the end.
The sole path ahead is to practice,
Reciting only the name of Amitabha Buddha.

《本願偈》 Fundamental Vow Gatha

Gatha by Master Cimin (慈濟大師)

彼佛因中立弘誓
聞名念我總迎來
不簡貧窮將富貴
不簡下智與高才
不簡多聞持淨戒
不簡破戒罪根深
但使迴心多念佛
能令瓦礫變成金

In the causal ground, that Buddha [Amitabha] made a great vow:
I will personally welcome all who, having heard my name, recite it.
It matters not whether they are poor or rich,
Or slow-witted or highly talented.
If doesn't matter if they hear the Dharma often or
Uphold the precepts with great purity,

Or if they have broken the precepts or committed severe karmic offenses.
So long as they turn their minds around and recite Amitabha's name often,
Rubble can be transformed into gold.

偈言：

修行無別修，只要識路頭；
路頭若識得，生死一齊休。

A gatha says:

We must be focused in our practice, we must know the way.
If we know the way, life and death will end altogether.

偈言：

不用三祇修福慧，但憑六字出乾坤

A gatha says:

No need to cultivate blessings and wisdom for three great *asamkhyeya-kalpas*; with
the six characters we can exit the universe.

趙樸初（中國全國政協副主席、中國佛教協會前會長）

(These laudatory verses were written by Zhao Puchu, vice-chairman of the Chinese People's Political Consultative Conference and former president of the Buddhist Association of China. They commend Master Shandao and Master Honen.)

寂而常照 星曜東方 法然繼起 宗風丕揚
我作此偈 讚古讚今 南山東海 長耀明燈

Though he was gone, his brilliance remained;

The stars shone on the East.

Honen inherited the mantle and

Spread the school's attributes far and wide.

I composed this gatha to praise both past and present;

May the bright light of Mt. Zhongnan and the Eastern Ocean

Shine ever brightly!

凡夫入報，本願稱名，契法應機，廣度群萌。
 大師功勳，耀古灼今，愈至末代，彌增仰憑。
 Rebirth of ordinary beings in the Pure Land's Realm of Rewards and
 Recitation of Amitabha's name and reliance on his Fundamental Vow –
 These accord with the Dharma, suit the circumstances and
 Can save multitudes of people.
 Master Shandao's meritorious accomplishments
 Honor the past and light up the present;
 In these latter days, our admiration and reliance
 Grow all the more.

惟我大師	乘願再來	淨土法門	應機宏開
五部九卷	妙宣深蘊	能於難信	廣生正信
龍門大像	曠古神工	賴公檢校	人天永崇
行願既圓	隨緣示寂	千三百年	塔留香積
寂而常照	星曜東方	法然繼起	宗風丕揚
四色之蓮	七寶之樹	法音宣流	甘露普注
善信億萬	同具至誠	六時佛號	千載祖庭
爰結勝因	爰興盛會	憶念師恩	永矢弗墜
伽藍斯闢	塔波斯修	海潮迎像	天風送舟
兩邦雲仍	俱會一處	永敦夙好	同遵祖武
我作此偈	讚古讚今	南山東海	長耀明燈

公元一千九百八十年四月十四日

趙樸初頂禮敬撰並書

Master Shandao alone willed his own reincarnation,
 Propagating Pure Land teachings according to circumstances.
 Skillfully expounding their profound essence, his Five Works in Nine Fascicles
 Inspired correct faith in that which is hard to believe.
 The great Buddha at Longmen, a masterwork for the ages,
 Depended on his supervision; it will forever be admired by all beings.
 Having accomplished his work and his vows,
 He entered nirvana according to his karma.
 His stupa has stood at Xiangji Monastery for 1,300 years.

Though he was gone, his brilliance remained;
The stars shone on the East.
Honen inherited the mantle and
Spread the school's attributes far and wide.

Lotuses of four colors, trees of seven jewels –
The sound of the Dharma reverberates and its sweet dew is everywhere.
At the millennium-old ancestral temple, countless virtuous believers,

With utmost sincerity, recite Amitabha's name around the clock.
Thus do they gain good karma and make resplendent the occasion;
They recall the Master's beneficence and forever avoid the Wretched Realms.
The monastery is opened up and the stupa renovated;
The ocean tides and celestial winds are favorable and accommodating.
Descendants from two nations are gathered together, forever kind and amiable,
Together following in the ancestral footsteps.

I composed this *gatha* to praise both past and present;
May the bright light of Mt. Zhongnan and the Eastern Ocean
Shine ever brightly!

趙樸老短詩：

Short verses by Zhao Puchu:

月光常普照
只看有心人
Moonlight covers all things, but it exists
Only to those mindful of it.

明月懸中天 大地無不照
但問有心人 飲受光多少
Suspended in the sky, the moon illuminates the entire earth;
Yet only seekers drink in its light.

《善導和尚彌陀道場讚》 *In Praise of Master Shandao's Place of*

Amitabha Teaching

東峰壇級石嵯峨 十佛隨聲信不訛
後善導依先善導 今彌陀是古彌陀
一心正受超三界 孤月澄禪照萬波
乘般若舟遊淨域 度生還亦到娑婆

The stone steps to the altar on the Eastern Summit are lofty;
His recitations indeed produced ten Buddha emanations.
The later Shandao followed the tradition of the earlier one;
The Amitabha of today is the Amitabha of old.
Single-minded, perfect concentration
Transcends the three realms;
Under the solitary moon, pure awareness
Is reflected in the myriad ripples.
Having traversed the Pure Land in the boat of wisdom,
They returned to our world to save sentient beings.

大師法像銘文讚 (宋朝智榮禪師) *Commendatory inscription on a portrait of Shandao (Chan Master Zhiyong, Song Dynasty)*

善導阿彌陀佛化身

稱佛六字 即歎佛* 即懺悔** 即發願迴向*** 一切
善根莊嚴淨土****

Shandao was an incarnation of Amitabha Buddha.
To recite the six characters of Amitabha's name is to
Praise the Buddha*, repent** and resolve to dedicate***
All meritorious roots to the Pure Land****.

大師法像銘偈讚 (宋朝曇省律師) *Acclamatory gatha on a portrait of Shandao (Vinaya Master Tansheng, Song Dynasty)*

唐善導和尚真像 四明傳律比丘曇省 讚
善導念佛 佛從口出 信者皆見 知非幻術
是心是佛 人人具足 欲如善導 妙在純熟
心池水靜 佛月垂影 業風起波 生佛殊迴

When Master Shandao of the Tang Dynasty recites Amitabha's name,
The Buddha issues forth from his mouth.
All believers who see this know it's not some fantastic trick.
The Buddha dwells in our minds –
It is entirely so with every person.
If we wish to be like Shandao,
The key is to be as well-versed and skillful as he was.
The waters are still in the pool of our mind;
The Buddha and the moon are reflected there.
But the winds of karma stir up ripples –
Sentient beings and the Buddha become distant.

馬祖道一禪師傳記：“華嚴歸真于嵩陽，善導瘞塔於秦嶺，禮視齋斬，人傾國城，哀送之盛，今則三之”

According to the *Biography of Ch'an Master Mazu Daoyi*, “Huayan passed away at Songyang and Shandao was buried in the Qin hills. Rites befitting the most intimate of relations were observed and overwhelming numbers turned up to pay their respects. Only on three occasions has there been mourning on such a scale.”

Quotations of Master Yinguang

莫訝一稱超十地，須知六字括三乘
Be not surprised that a single recitation should surpass
Ten stages on the path of the Bodhisattvas;
We should know that the six characters encompass the Three Vehicles
Of the Sravaka, Pratyekabuddha and Bodhisattva.

一切法門，無不從此法界流
一切法門，無不還歸此法界
All schools of teaching flow from this Dharma realm;
All schools of practice return to this Dharma realm.

十方三世諸佛，上成佛道，下化眾生。成始成終之總持法門。
For Buddhas of the ten directions and three time frames, [Amitabha-recitation] is,

from start to finish, the all-encompassing of teaching and practice in their achievement of Buddhahood and deliverance of sentient beings.

九界眾生捨此法，則上無以圓成佛道；十方諸佛離此法，即下無以普利群萌

If they abandoned this teaching, sentient beings in the nine realms would not, at the extra-worldly level, be able to achieve Buddhahood. If they forsook this teaching, the Buddhas of the ten directions would be unable, on the worldly plane, to benefit the multitudes.

果能生死心切，信得及，不生一念 疑惑之心，則雖未出娑婆，已非娑婆之久客，未生極樂，即是極樂之嘉賓。

If our minds are firmly set on liberation from life and death, and we can believe [in this teaching] opportunely and without a shred of doubt, though we still live in this Saha world, we are long-term residents no more. Though we haven't yet been born in the Land of Bliss, we are already its guests.

贊善導大師十二德[引導文]

猗歟大哉！大師現法界之身雲，施普濟之妙用，高德巍巍，祖恩罔極，豈鑽之彌堅、仰之彌高所能言乎！吾等愚拙，難贊萬一，否！不免有反汗聖德之虞；雖然，為獻贊仰之誠，敬集古德讚語，雖不及大海一粟，九牛一毛，亦為竭此微忱而已矣。

In Praise of Twelve Virtues of Master Shandao

Master Shandao took form in this world and dispensed universal benefits to marvelous effect. He possessed towering virtue. Our gratitude to our lineage ancestor is infinite, beyond comparison even with the hardest diamond or the highest admiration. We, who are ignorant and dull, cannot adequately commend even a tiny portion of his qualities! At the risk of sullyng the saintly, I have respectfully assembled the praises of Shandao's virtues by ancient worthies to show the depth of my admiration. The effort is like a drop in the ocean, or a single hair on the backs of nine oxen. Its purpose is solely to express my humble sincerity –

Quotations of Master Ouyi

華嚴奧藏，法華秘髓，一切諸佛之心要，菩薩萬行之司南

Profound teaching of the *Avatamsaka Sutra*, secret essence of the *Lotus Sutra*; core instruction of the Buddhas, beacon for the Bodhisattvas in their myriad practices.

Quotations of Master Xuanzang

寧向西天一步死，不向東土一步生

Better to take a step towards death in the west than to retreat a step to the east.

Gatha of Dedication

願以此功德，平等施一切，同發菩提心，往生安樂國。

May the resulting merit be distributed everywhere without discrimination. May we all aspire to perfect enlightenment for the sake of other beings, and be reborn in the Land of Peace and Joy.

From Unknown Sources

依文解義，三世佛冤；離經一字，等同魔說

To interpret the scriptures literally is to do injustice to the Buddhas of the past, present and future. To depart from the sutras by a single word is to speak as Mara (the Evil One).

念佛一聲，罪滅河沙；禮佛一拜，福增無量

The single recitation of a Buddha's name eliminates as much bad karma as there are grains of sand in the Ganges riverbed.

A single prostration before a Buddha generates boundless merit.

唐朝善導和尚為彌陀化身，獨顯本願深意；

日本法然上人是勢至應現，專弘稱名要行。

西方二聖，異國同傳念佛法；

東土兩祖，先後共成淨土宗。

An incarnation of Amitabha Buddha, Master Shandao of the Tang

Alone revealed the deep meaning of the Fundamental Vow.

An emanation of Bodhisattva Mahasthamaprapta, Japan's Honen
Exclusively propagated the vital practice of name-recitation.
In separate countries, the two sacred beings of the Western Land of Bliss
Taught the same method of Amitabha-recitation.
In different time periods, the two lineage masters of the Eastern lands
Joined to create the Pure Land school.

人身難得今已得，佛法難聞今已聞，此身不向今生度，更向何生度此身？
Human form is hard to obtain but we have gained it; the Dharma is difficult to hear,
yet we have heard it. If we don't achieve liberation from this body in this life, when
will we?

人有誠心，佛有感應
The Buddhas respond to those who are sincere.

三祇修福慧，百劫種相好
To cultivate blessings and wisdom for three great *asamkhyeya-kalpas*, and perfect the
marks and physical characteristics of a Buddha for another 100 *kalpas*

以果地覺，為因地心；因該果海，果徹因源。
The enlightenment of the achievement ground becomes the essence of the causal
ground. Like an ocean the cause encompasses all the achievements, while the
achievements permeate the origins of the cause.

三十二相，八十種隨形好
The 32 marks and 80 physical characteristics of a Buddha

隋文帝頒下「佛教治國策」、「佛教興隆策」、「天下佛寺 復興詔」。
Emperor Wen adopted policies to “rule the nation according to Buddhism” and to
“reinvigorate Buddhism,” and issued an edict to “revive the country's Buddhist
monasteries.”

古德言：諸經所贊，多在彌陀；一代聖教，結歸念佛。
The ancient worthies said, “Most sutras praise Amitabha Buddha; the recitation of his
name sums up the sacred teachings of a lifetime.”

自他同體，人我一如，冤親平等。

Considering self and others as one and making no distinction between adversaries and intimates.

夫妻本是同林鳥，大限臨頭各自飛。

Husband and wife are birds in the same woods, but they fly separately at the appointed hour.

愛不重不生娑婆，念不一不生極樂。

Without strong affections, we wouldn't have been born in the Saha World. Without achieving one-pointed concentration, we won't attain rebirth in the Land of Bliss.

假使百千劫，所作業不還，因緣會遇時，果報還自受

Countless kalpas may have passed, but the karma of our actions does not disappear; when the causal conditions are ripe, we will bear the consequences.

隨緣消舊業，更莫造新殃

To eliminate bad karma according to circumstances and refrain from creating more.

一失人身，萬劫難復。

Once we lost our human body, we may not acquire another one for ten thousand *kalpas*.

自性清淨，本來是佛 Our self-nature is pure; we were originally Buddhas.

如慈母護子 like a loving mother looking after her child

4) FROM PUBLICATIONS BY THE CHINESE PURE LAND BUDDHIST ASSOCIATION

《念佛感應錄》 *Records of the Effects of Amitabha-Recitation*

望佛本願 意在眾生 一向專稱 彌陀佛名

稱名必生 是佛本願 如是信知 一向稱念

如是之人 為最上根 佛光攝取 已得往生
大經授記 次如彌勒 觀經讚言 芬陀利花
仙丹一粒 變鐵成金 念佛一法 超凡入聖

If we examine Amitabha Buddha's Fundamental Vow,
Its intention is that all beings should consistently and exclusively
Recite his name.

To gain rebirth in the Pure Land through name-recitation
Is Amitabha's basic wish;
Knowing and believing this, we should recite single-mindedly.
Those who do so are persons of superior capability;
Embraced by Amitabha's light, they are assured of rebirth.
For them the Longer Sutra predicts a status equal to Maitreya's;
The Contemplation Sutra hails them as pundarika flowers.
A magical potion transforms iron into gold;
Amitabha-recitation turns the ordinary into the sacred.

(Vol. 1, gatha at the end of the "Introduction")

《往生集》 *Tales of Rebirth*

隨身書 Pocket-sized titles/books/publications

《淨土宗教章》 *The Pure Land Charter*

宗旨 — 四句偈語：

信受彌陀救度

專稱彌陀佛名

願生彌陀淨土

廣度十方眾生

GUIDING PRINCIPLES – FOUR VERSES:

Faith in, and acceptance of, Amitabha's deliverance
Single-minded recitation of Amitabha's name
Aspiration to rebirth in Amitabha's Pure Land
Comprehensive deliverance of all sentient beings

特色 — 四句法語：

本願稱名，凡夫入報；

平生業成，現生不退。

SPECIAL CHARACTERISTICS – FOUR DHARMA QUOTES:

Recitation of Amitabha's name, according to his Basic 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

宗風 — 真諦 (往生之道)：

1. 一向專稱 — 望佛本願，意在眾生，一向專稱，彌陀佛名。
2. 三不疑雜 — 不懷疑，不間斷，不夾雜（不雜餘佛，不雜餘行）。
3. 守愚無諍 — 專崇本宗，不譏他宗；法門高下，不相諍論；
唯守愚念佛。
4. 六不六化 — 不尚體驗而平凡化，不好玄奇而平實化，
不求高深而平常化，不純學術而信仰化，
不涉艱澀而淺易化，不落繁瑣而普及化。
5. 恪守傳承 — 著作講演，必依傳承，絕不妄自，越格發揮。
他宗他流，言論若異，敬而不依，堅持本流。
6. 親近同門 — 親近同門，切磋法義；若非同門，不親不近，
防退失故。

ATTRIBUTES OF THE PURE LAND SCHOOL (1): Ultimate Truths (leading to rebirth in the Pure Land) –

1. Recite Amitabha Buddha's name single-mindedly:

Shakyamuni Buddha's underlying wish is none other than for beings to recite the name of Amitabha exclusively.

2. Avoid doubt and mixed practice:

Do not doubt, do not break practice, do not dilute (by mixing in other Buddhas or practices).

3. Adhere scrupulously to the teaching without criticizing others:

Venerate our own school but do not disparage other traditions.

Do not debate the relative merits of different Dharma schools; only dedicate yourself to recitation of Amitabha's name.

4. Six do's and don'ts:

Don't seek special experiences, do value what is commonplace.

Don't esteem the mystical and fantastic, do cherish the plain and solid.

Don't revere profundities, do appreciate what is ordinary.

Don't pursue pure learning, do develop faith.

Don't concern yourself with the abstruse, do prize simplicity.

Don't go for the complicated, do attach importance to what is familiar.

5. Respect the lineage:

Our writings and discourses must stick conscientiously to our lineage.

We must never presume to break tradition with our own elaborations of the teachings.

Where the thought and perspective of other schools and lineages differ from ours, respect them but do not follow them.

We should firmly uphold our own tradition.

6. Develop close ties to fellow practitioners:

We should interact closely with like-minded practitioners to study and discuss the Dharma.

As for those who follow a different path, we should keep our distance, lest we are distracted from our own practice.

宗風 — 俗諦(處世之道):

1. 對彌陀恭敬信順, 對他人恩慈體貼, 對自己謙卑柔和。

2. 敦倫盡分, 閑邪存誠; 奉公守法, 為世良民。

3. 自覺愚惡, 過於他人; 毫無資格, 計較他人。

不說是非, 不聽是非, 不傳是非, 不較是非。

- 不求人過，不舉人罪，不揭人私，不爭人我。
 不背因果，不蓄恨意，不懷虛假，不行詭曲。
4. 六親眷屬，敬愛和睦；崇德興仁，務修禮讓。
 和顏愛語，下心含笑；慈念眾生，加厚於人。
 奉行謙敬，不起驕慢；常懷慚愧，仰謝佛恩。
5. 給人安心，給人歡喜，給人希望，給人利益。
 凡事真心，凡事愛心，凡事感恩，凡事恭敬。
6. 學佛大悲心——彌陀如何為我，我便如何為人。

ATTRIBUTES OF THE PURE LAND SCHOOL (2): Worldly Truths (governing everyday life) –

1. Be reverential and trusting towards Amitabha Buddha, and compassionate and understanding to other people.

In our deportment, we should be modest and amiable.

2. Be sincere and scrupulous in your relationships.

Avoid evil and cherish good.

Be an upstanding citizen by showing civic-mindedness and respecting the law.

3. We should feel that our foolishness and capacity for wrongdoing exceed those of others, and that we aren't qualified to argue with them.

Do not speak gossip, listen to gossip, spread gossip or discuss gossip.

Avoid finding fault with others, publicizing their transgressions or exposing their private matters.

Do not quarrel with others over whether you or they are right.

Do not neglect the law of cause and effect, or harbor ill will.

Do not be false, or engage in flattery or misrepresentation.

4. Be respectful and caring towards your family and relatives to create harmonious ties.

Hold virtue and benevolence in high regard, and cultivate propriety and accommodation.

Maintain an agreeable countenance and pleasant speech, and smile from the bottom of your heart.

Think compassionately of sentient beings and treat people generously.

Be humble and courteous, never prideful.

Have a sense of shame and always be grateful for the Buddha's kindness.

5. Give peace of mind, happiness, hope and benefit to others.

Do everything sincerely and lovingly.

Be thankful and respectful under all circumstances.

6. Learn from Amitabha Buddha's great compassion: Treat others the way Amitabha treats you.

善導大師十二德 A dozen virtues of Master Shandao

- 一、本地尊貴德
- 二、至誠念佛德
- 三、三昧發得德
- 四、光從口出德
- 五、造疏感夢德
- 六、釋文降魔德
- 七、楷定古今德
- 八、廢立絕妙德
- 九、化導盛廣德
- 十、帝王歸敬德
- 十一、遺文放光德
- 十二、形像神變德

- 1) The virtue of local esteem
- 2) The virtue of utmost sincerity in Amitabha-recitation
- 3) The virtue of having achieved *samadhi* (perfect concentration)
- 4) The virtue of emitting light from his mouth
- 5) The virtue of being inspired (by Amitabha) in his dreams while writing his *Commentary on the Contemplation Sutra*
- 6) The virtue of explicating the texts and overcoming obstructions
- 7) The virtue of composing a definitive commentary for the ages
- 8) The virtue of distinguishing between the ultimate and the expedient with absolute skillfulness
- 9) The virtue of teaching and transforming people widely
- 10) The virtue of gaining the respect and following of emperors
- 11) The virtue of his writings emitting light

12) The virtue of his image transforming into a Buddha

五部九卷 本疏具疏 *Five Works in Nine Fascicles, main and supplementary commentaries*

A) Teachings 教門 (本疏 Main commentary, i.e., *Commentary on the Contemplation Sutra*):

- 1) Underlying meaning section 玄義分: “Section on the Underlying Meaning” 玄義分(1 fascicle 一卷)
- 2) Textual meaning section 文義分:
 - i) Introduction 序分 – “Meaning of the Introduction” 序分義 (1 fascicle)
 - ii) Main part 正宗分 – “Meaning of Meditative Virtues” 定善義 (1 fascicle), “Meaning of Non-Meditative Virtues” 散善義 (1 fascicle)
 - iii) Circulation part 流通分 – “Meaning of Non-Meditative Virtues” 散善義

B) Practices 行門 (具疏 Supplementary commentaries):

- 1) Practice of contemplation portion 觀行: Practices for special occasions 別時行法 – *Dharma School of Contemplation and Recitation* 觀念法門 (1 fascicle)
- 2) Practice of rites portion 行儀:
 - i) Temporary practices 臨時行法 – *In Praise of Dharma Practices* 法事讚 (2 fascicles)
 - ii) Regular practices 尋常行法 – *In Praise of the Rites of Rebirth* 往生禮讚 (1 fascicle)
 - iii) Practices for special occasions 別時行法 – *In Praise of Pratyutpanna* 般舟讚 (1 fascicle)

現世利益:一、彌陀住頂。二、佛光護身。三、諸佛護念。四、菩薩相隨。五、冥眾護持。六、消除罪障。七、增長福慧。八、離諸厄難。九、能得壽康。十、將獲善終。十一、入正定聚。

Benefits 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 good death; 11. Attainment of the karma of assurance

當來利益：一、斷除輪回。二、往生淨土。三、成就佛果。四、廣度眾生。

Benefits 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

故後世以此疏謂之「彌陀傳說」，亦謂「楷定古今之疏」，珍重如經，而大師亦被尊為「楷定古今之大師」。

In later times Shandao's work came to be known as "guided by Amitabha Buddha" and "a definitive commentary for the ages." It was put on a par with the sutras. And Shandao was called "the master who defined [the Contemplation Sutra] for all time."

淨宗行者，唯依善導大師及相承祖師釋義為準。於他善知識所釋，若與相承釋義有所不同，知為各自攝化方便，不妄加評說，不強作合會，只置而不用，唯用善導即可。

Pure Land practitioners should follow only the explications of Master Shandao and the school's other lineage masters. If the interpretations of other knowledgeable figures should differ from those of our lineage masters, we should recognize that the others were using their own expedient means to attract and instruct learners. We should neither comment on nor seek convergence with these other teachings, but merely set them aside. It is sufficient to draw from the Shandao tradition alone.

「修餘行業，迂僻難成；唯此觀門，定超生死。」 -- 善導大師

"The other practices are all circuitous, remote and hard to accomplish. Only through this one [in the *Contemplation Sutra*] can we transcend the cycle of rebirth." --

Master Shandao

彌陀救度 隨時存在 隨地存在 毫無條件
不論緇素 不論善惡 克念願生 立即得生
亦知大師 悲心感人 德人睹面 惡念全消

The deliverance of Amitabha Buddha is always present, everywhere. It attaches no preconditions, and does not discriminate between black and white, monastics and laity, or good and bad. Anyone who recites Amitabha's name and aspires to rebirth in the Pure Land will achieve it. Master Shandao was able to touch others with his compassion. On seeing his face, people with virtue shed all their negative intentions.

厭離穢土，欣求淨土

Abandon attachment to our defiled world and joyfully seek the Pure Land

少康大師：「劫石可移，我願無易矣！」

Master Shaokang: “The rocks of ages may move, but my resolve will never waver!”

善導大師向少康大師說：「汝依吾教，利樂眾生，同生安樂。」

Shandao said to Shaokang, “By following my teachings, you will bring benefits and joy to sentient beings and be reborn with them in the Pure Land.”

法然上人和歌：「月光雖無處不照，唯宿仰望者心中。」

Verse by Master Honen:

“Though it shines everywhere, the light of the moon

Registers only in the minds of those who look up.”

諸佛本懷 the basic intent of all Buddhas (“釋迦出世本懷文”，又稱“諸佛出世本懷文” -- “passage on Shakyamuni Buddha’s basic intent for appearing in the world,” or the “passage on all Buddhas’ basic intent for appearing in the worlds”)

自覺、覺他、覺行圓滿 Enlightenment of self, enlightenment of others and perfection of enlightened practice.

心存善念，善雖未為，吉神已隨之；心存惡念，惡雖未為，凶神已隨之。

If a person’s intention is good, though he has yet to do any good deeds, benevolent spirits already accompany him. If one’s intention is evil, although he has yet to commit negative acts, malevolent spirits already follow him.

人為善，福雖未至，禍已遠離；人為惡，禍雖未至，福已遠離。

By doing good, we keep misfortune at bay, even though blessings haven't yet arrived.

By doing evil, we ward off good fortune, even if disaster hasn't yet struck.

5) FROM NON-BUDDHIST TEXTS

《弟子規》 *Dizigui (Guidelines for Becoming a Good Person)*

《四書》 *The Four Books*

《道德經》 *Tao Te Ching*

《大學》 *The Great Learning*

《中庸》 *Doctrine of the Mean*

《論語》 *The Analects*

《孟子》 *Mencius*

愛人者，人恒愛之；敬人者，人恒敬之。

He who loves others is constantly loved by them. He who respects others is constantly respected by them.

《易經》 *Yijing*

同聲相應，同氣相求。

To answer each other with the same voice, to seek the same voice, to seek each other with a single spirit.

《朱子治家格言》 *Zhuzi's Maxims on Household Management*

《唐詩三百首》 *Three Hundred Poems from the Tang Dynasty*

《千家詩》 *Poems for a Thousand Families*

《過香積寺》(王維) “*Passing Through Xiangji Monastery*” (Wang Wei)

不知香積寺，數里入雲峰；
古木無人徑，深山何處鐘。
泉聲咽危石，日色冷青松；
薄暮空潭曲，安禪制毒龍。

I knew not Xiangji Monastery ...
Just a few miles from the cloudy peaks
The ancient woods hold no path for humans;
Somewhere deep in the mountains, a bell sounds.
A stream's gurgling muffles treacherous rocks;
The sun casts its cold light on the pines.
At dusk, amid the melody of an empty pond
I meditate calmly to tame the toxic dragons of the mind.

6) TERMS FROM THE SHANDAO TRADITION OF PURE LAND BUDDHISM

一劃

一心 single-minded

一心不亂 single-mindedly, without deviation / single-mindedly, without wavering / single-mindedly and consistently / with unwavering single-mindedness / with consistent single-mindedness

(N.B. When the term occurs repeatedly in a passage, the English translation can be alternated with its Chinese-pinyin transliteration, “yixin buluan.” The term is so important in the teachings and texts of the Shandao tradition that it is worth highlighting to English readers in the form of the Chinese transliteration.)

一心念佛 recite Amitabha Buddha’s name single-mindedly

一向專稱彌陀佛名 single-minded recitation of Amitabha’s name

一切諸佛所護念經 *Sutra Supported by All the Buddhas*

二劃

九品 nine levels of rebirth

七寶行樹 rows of trees fashioned from the seven jewels

七寶蓮花座 lotus platform made from seven kinds of jewels

乃至十念 recite my name, even ten times

十方 the ten directions / the ten quarters

二河白道 Two Rivers and a White Path

「二祖對面」 “Dialogue of the Two Patriarchs”

入正定聚 to achieve the karma of assurance (leading to rebirth)

三劃

三心 the Three Mental States

三輩九品 Three Tiers and Nine Levels of rebirth

三福 three meritorious practices

三福九品 three meritorious actions / practices and nine levels of rebirth

三根普被 accommodating practitioners of all ability and aptitude

三藏十二部 twelve divisions of the Tripitaka

三藏十二部經, 六字全收 All scriptures in the twelve divisions of the Tripitaka are contained in the six characters

六道輪回 rebirth in the Six Realms

《大經》 *Longer Sutra (Infinite Life Sutra)*

《小經》 *Shorter Sutra (Amitabha Sutra)*

大善根、大福德 abundant virtuous roots and meritorious blessings

大願業力 the power of Amitabha Buddha's Great Vow

四劃

五念之行 / 五念行 five recitations of Amitabha

五部九卷 *Five Works in Nine Fascicles* (by Master Shandao)

五劫思惟 five *kalpas* of reflection

六字洪名 the great six-character name

心 mind / heart

不退轉 non-retrogression

不實功德 / 虛假功德 inauthentic deeds of merit

天性 (順法性) / 不造作 innate, neither fabricated nor cultivated

不可思議的兆載永劫 inconceivable countless eons

五劃

他力 other-power

他力迴向 dedication towards rebirth through other-power

弘願門 the Path of the Great Vow

本願 the Fundamental Vow

本願念佛 Amitabha-recitation according to the Fundamental Vow

本願稱名 name-recitation according to Amitabha's Fundamental Vow /
recitation of Amitabha's name, relying on his Fundamental Vow

本願稱名, 凡夫入報 recitation of Amitabha's name, according to his Fundamental
Vow; rebirth of ordinary beings in the Pure Land's Realm of Rewards

本尊 fundamental Buddha

本懷 fundamental intent(ion), fundamental mission / basic intent(ion), basic
mission

平生業成, 現生不退 rebirth assured in the present lifetime; non-retrogression
achieved in this lifetime

平生 during this lifetime

平生之機 in the context of one's regular lifetime

平生之機, 上盡一形; 臨終之機, 下至十念 up to a lifetime's recitation, in the context of one's regular lifetime, as well as just ten recitations, with reference to a person at the point of death

正行 Primary Practices

正定業 karma of assurance (leading to rebirth) / principal karma of assured rebirth;

不定業 karma of non-assurance; 邪定業 karma of mistaken assurance

正依經典 primary texts *ref. 傍依 secondary texts*

正因 / 往生的正因 primary cause of rebirth

正念現前 correct thoughts arise

主動、平等、沒有條件的救度 Taking the initiative, Amitabha Buddha unconditionally saves all sentient beings on a basis of equality

六劃

自力 self-power

自力迴向 dedication towards rebirth through self-power

自他一體 self and others as a single entity / self and others as one

西方極樂 Western Land of Bliss

西方淨土 Western Pure Land

西方三聖 the Three Sacred Beings of the Land of Bliss

西方變相圖 Portrait of the Western Land of Bliss

兆載永劫 over countless eons

名體一如 the name and the body are a single entity

至心 of sincerity

至心信樂 sincerely and joyfully entrust

光明的攝取不捨當中 to be embraced by Amitabha's light, never to be abandoned

行 practice

安樂國 / 安樂世界 Land of Peace and Joy

因本願 resolution from the causal ground (the environment where the practitioner practices)

因緣 causative karma, causes and supporting conditions

因果 karma, cause and effect/consequence

老實念佛 scrupulous Amitabha-recitation / recite Amitabha's name scrupulously

名體一如 Amitabha Buddha and his name are one

七劃

助業 supportive karma (action)

助行 supplementary provisions

助念 assistance in Amitabha-recitation

利鈍全收 all who practice accordingly will be reborn in the Pure Land

宋明淨土 Song-Ming Pure Land / Pure Land [practice] during the Song and Ming dynasties

孝順父母、奉事師長、恭敬三寶 To be filial towards our parents, respect and serve our teachers and elders, and venerate the Three Gems

八劃

阿彌陀佛 Amitabha Buddha

阿伽陀藥 *agada* medicine (which cures all ailments)

定善 meditative virtues; 定散二善 meditative and non-meditative virtues

定散二善, 回向求生 practicing the meditative and non-meditative virtues, and dedicating the resulting merit towards rebirth

易行道 the Easy Path

宗祖 founder (of a Dharma school) / patriarch

往生決定 assured of rebirth / rebirth is certain

往生正因 primary cause of rebirth

念佛 Amitabha-recitation / recitation of Amitabha Buddha's name / name-recitation / Buddha-invocation

念佛法門 the practice of Amitabha-recitation / Buddha-invocation

念佛人 Amitabha-reciter (in Pure Land contexts) / reciter / name-reciter

念念相續 recite consistently / recite without variation; 念念相續, 念念不捨 recite consistently / recite persistently

念佛七 seven-day recitation retreat

芬陀利花 *pundarika* (white lotus) flower

依正二報的莊嚴 the splendid nature of both the environment and the beings

念佛三昧 recitation *samadhi*

九劃

要門 the Path of Importance

南無阿彌陀佛 *Namo Amitabha Buddha*

信 faith; to have faith in / to believe

信受彌陀救度 faith in, and acceptance of, Amitabha's deliverance / have faith in, and to accept, Amitabha's deliverance

信、願、行 faith, aspiration and practice (Amitabha-recitation)

信、願、行三資糧 faith, aspiration for rebirth and Amitabha-recitation are the three causative factors of rebirth in the Pure Land *ref. 資糧 / 往生的資糧 grounds for our rebirth*

信樂 joyful entrusting

信機 the context for faith

品位 status / status of practice

契理契機 to be proper in terms of principle and practice

修諸功德, 迴向往生 engage in virtuous acts and dedicate the resulting merit towards rebirth

十劃

根機, 根器 capability / karmic inclinations / aptitude

根本願 basic / root resolution

息慮凝心 still anxiety and concentrate the mind

現益 present benefits / benefits in the present lifetime

現生不退 achieving non-retrogression in this lifetime

真實功德 genuine deeds of merit; 不實功德 insubstantial merits

託質蓮臺, 棲神淨土 entrust ourselves to the Lotus Platform and focus our minds on the Pure Land.

「時」與「機」 time and circumstances

十一劃

淨土宗 Pure Land school

淨土門 Pure Land path; Pure Land school

淨念相繼 recite Amitabha Buddha's name purely, without interruption or deviation

專稱佛名, 乘佛本願 seeking rebirth in the Pure Land by single-mindedly reciting Amitabha's name, relying on his Fundamental Vow

專稱彌陀佛名 (一心稱念佛名) single-minded recitation of Amitabha's name; recite his name exclusively

專持名號 undertake exclusive name-recitation

專念 recite exclusively; exclusive recitation; recite in a focused manner

散念 recite randomly

專修 core teaching / practice; focused practice

專復專 with two-fold exclusivity

閑邪存誠 avoid evil and cherish good

救度 deliver / save / deliverance /salvation

欲生我國 wish to be reborn in my land

執持名號 recite Amitabha's name steadfastly / steadfast recitation of Amitabha's name / holding fast to the name

捨自力 abandon self-power

「捨身往生」 to take one's own life in search of rebirth in the Pure Land

從果向因 from the achievement to the cause

從因向果 from the cause to the achievement

十二劃

極樂世界 Land of Bliss; 西方極樂世界 Western Land of Bliss

散善 non-meditative virtues

無間修 practice without interruption

敦倫盡分, 閑邪存誠 be sincere and scrupulous in your relationships; avoid evil and cherish good

善根 righteous roots / roots of righteousness; 少善根福德 to have few virtuous roots and meritorious blessing; 多善根福德 to have abundant / plentiful virtuous roots and meritorious blessings

善導流 Shandao lineage

善導流淨土法門 Pure Land school in the Shandao tradition

隋唐淨土 Sui-Tang Pure Land; Pure Land (practice) during the Sui and Tang dynasties

資糧 / 往生的資糧 grounds for our rebirth ref. 信、願、行三資糧 the merit / credentials required for rebirth

萬德洪名 the Great Name of a Myriad Virtues / the Name of Infinite Merit

傍依經典 secondary texts

結緣 form a karmic connection

結緣願 Vows of Karmic Connection

發菩提心 resolve to achieve *bodhicitta* (gaining Buddhahood to save beings)

敦倫盡分, 閑邪存誠 be sincere and scrupulous in your relationships; avoid evil and cherish good

十三劃

聖道門 schools of the Sacred Path

當益 future benefits

當機願 Vows of Direct Causation

當機 those who are responsive (to a teaching)

罪惡生死凡夫 iniquitous ordinary beings subject to endless rebirth

楷定古今 define for all time

楷定古今之疏 a definitive commentary for the ages

楷定古今之大師 the master who defined [the *Contemplation Sutra*] for all time

十四劃

廣度十方眾生 Comprehensive deliverance of all sentient beings

實相念佛 invocation at the level of absolute reality

稱名念佛 oral invocation of the Buddha's name / name-recitation

厭離 revulsion

十五劃

諸行迴向 dedication of merit from good deeds

廢惡修善 eliminate evil and nurture good

增上緣 augmentative cause

親緣 karmic intimacy

隨緣雜善 miscellaneous practices according to circumstances

萬人修萬人去 If 10,000 recite (Amitabha's name), 10,000 will be reborn in the Pure Land

十六劃

機 / 根機 capability, karmic inclinations

機法一體 in rebirth and enlightenment, the aptitude (of sentient beings) is at one with the teaching (of Amitabha)/ aptitude and Dharma are one

機法兩種深信 two kinds of deep faith, with reference to the aptitude of sentient beings and the deliverance of Amitabha Buddha

橫超 horizontal / lateral transcendence

憶佛念佛 Buddha-recollection and Buddha-invocation

十七劃

彌陀本願 the Fundamental Vow of Amitabha Buddha

禮拜正行 primary practice of reverential actions

十八劃

願 aspiration / vow / wish

願生彌陀淨土 aspiration to rebirth in Amitabha Buddha's Pure Land / aspire to rebirth in Amitabha's Pure Land

雜: 不摻雜、不龐雜 unadulterated and uncomplicated

雜善 miscellaneous virtuous practices

雜行 miscellaneous practices (manifold and highly diverse, they are neither pure nor concentrated)

雜修 mixed practice / assorted practice

臨終 at the point of death

臨終之機 In the context of someone at the point of death / for those at the point of death

臨命終時 at the point of death

臨命終人 a person about to die

十九劃

難行道 the Difficult Path

增上緣 augmentative cause

二十劃

二十一劃

讀誦正行 primary practice of recitation of scripture

攝生 deliverance / deliver sentient beings ref. 救度 deliverance / salvation

攝生三願 The Three Vows of Deliverance

攝生增上緣 augmentative cause of deliverance

攝眾 draw people / attract assemblies

攝受眾生 embrace and receive all sentient beings

攝取不捨 (光明攝取不捨) the light of Amitabha embraces them always; 蒙光

攝 embraced by his light; 攝取護持 protected by his ever-embracing light

護念 voice support for / the support voiced by

二十二劃

權實一體 contrivance and reality are one

二十三劃

二十四劃

觀想正行 Primary Practice of contemplation

二十五劃

讚稱供養正行 Primary Practice of praise and offering

觀想念佛 meditative invocation

觀像念佛 invocation by visualization

(十三觀的) 觀佛三昧 13 contemplative *samadhis*

7) GENERAL TERMS IN BUDDHISM

一劃

一心 single-minded/single-mindedness; 事一心 phenomenal single-mindedness; 理一心 noumenal single-mindedness

一切智 Sravaka and Pratyekabuddha wisdom

一切種智 All-inclusive Buddha wisdom

一念三千 Three Thousand Realms in a Single Thought

一心三觀 Threefold Contemplation in One Mind

二劃

八萬四千法門 84,000 schools of Dharma practice

十善 Ten Good Actions

十二因緣 Twelve Links of Dependent Arising

十方三世諸佛 the Buddhas of the three time frames and ten directions

十大願王 Master of the Ten Great Vows

十無礙 Ten Kinds of Non-obstruction

人間佛教 Humanist Buddhism

人生佛教 Buddhism of Human Life

入世 mundane / worldly

三劃

三大阿僧祇劫 three great *asamkhyeya-kalpas*

三千大千世界 (a) great chiliocosm

三皈依 take the Three Refuges

三寶 the Three Gems

三界 the Three Domains – i.e., 欲界 *the Realm of Sensuous Desire*; 色界 *the Realm of Form*; 無色界 *the Realm Without Form / the Formless Realm (of pure spirit)*

三惡道 the Three Wretched Realms

三昧 / 三摩地 *samadhi* (perfect concentration)

三昧中王 supreme *samadhi*

三論宗 Sanlun (Three Treatises) school

三衣 three sets of monastic robes

三十二相, 八十種好 the 32 marks and 80 physical characteristics of a Buddha

三大阿僧祇劫 three great *asamkhyeya-kalpas*

三明六通 three insights and six special powers

三界火宅 burning house of the Three Domains

三業 three categories of karma (actions) / deeds, words and thoughts

三世因果 cause and effect of the past, present and future / karma of the Three Time Frames

小乘 Theravada / Hinayana / the Lesser Vehicle

大乘 Mahayana / the Greater Vehicle

大富長者 wealthy benefactor / rich elder

上等根器、中等根器、下等根器 a person of superior, intermediate or inferior ability

四劃

五戒十善 the Five Precepts and Ten Good Actions

五逆(罪) the Five Gravest Karmic Transgressions

五逆十惡 the Five Gravest Karmic Transgressions and Ten Evil Actions

五濁 the Five Turbidities

五衰 the Five Degenerations

五欲 (財、色、名、食、睡) five desires (for wealth, sex, fame, food, and sleep)

六根 six sense faculties

六塵 six defiling objects

六度萬行 the Six Paramitas and myriad virtuous deeds

六道 the Six Realms

六道輪回 rebirth in the Six Realms

六凡四聖 six ordinary and four sacred categories of sentient beings

方便 expedient practice

中陰身 (body) in the intermediate state (between death and rebirth) ²

天臺宗 Tiantai school

天魔 celestial demons / demons

分段生死 fragmentary rebirths

五劃

四教 (藏、通、別、圓) the four paths of Dharma practice (according to the Tiantai school) – Pitaka, Common, Distinctive and Round (perfect)

四聖諦 the Four Noble Truths

四相 (我相、人相、眾生相、壽者相) the four arbitrary notions (of self, others, living beings and their continuing existence)

四攝 the Four *Samgarhas* (ways to win others over)

四無量心 the Four Immeasurable Minds

四生 the Four Modes of Birth

正法時期 the Age of Correct Dharma

末法時期 the Age of Dharma Decline

出離生死 breaking the cycle of rebirth

出世 extra-worldly / supramundane

功夫成片 initial state of meditative concentration

正念 correct thought

功德 merit and virtue ref. 真實功德 *genuine deeds of merit* 4

本來具足的清淨佛性 innate, pure Buddha-nature

仙丹 magic potion / magic pill

外道 other faiths, religions (non-Buddhist)

如人飲水冷暖自知 A person who drinks naturally knows whether the water is hot or cold

台淨不分家 Tiantai and Pure Land are one indivisible family.

六劃

有漏 flawed

有漏功德 flawed merit / virtues

行 practice

行願 actions and vows / resolve-directed action

見惑、思惑 delusions of views and thoughts *ref. 塵沙惑、無明惑 delusions of worldly obstruction and of ignorance*

自他一體 self and others as one

自利利他 benefit oneself as well as others

色界天 Celestial Realm of Form

共業 collective karma

共宗 shared sect

因地 causal ground

因緣和合 a convergence of karmic conditions

回向偈 *gatha* of dedication

七劃

佛相 physical attributes of a Buddha

劫 *kalpa*

初地菩薩 Bodhisattva of the First Stage

沙彌 *sramenera* (novice monk)

阿閼佛 Aksobhya Buddha

別願 specific vow *ref. 總願 general vow*

孝養父母 be filial towards parents

究竟圓滿 complete and perfect / ultimate and all-encompassing

八劃

法界 dharma realms

法界藏身 body of the Dharmadhatu (universal Buddha)

法界圓融 Perfect Interpenetration of the Dharma Realm

法滅時期 the Age of Dharma Extinction

法身菩薩 senior / advanced Bodhisattva

法器 Dharma instruments

居士 / 俗眾 / 在家眾 householder(s) / lay practitioner(s)

金剛念 diamond (*vajra*) recitation

兩重因果 two tiers of cause and effect

非想非非想天 Celestial Realm of Neither Perception nor Non-Perception;
Heaven of Neither Perception nor Non-Perception

阿羅漢 Arhat

念佛三昧 *samadhi* of Amitabha-recitation

念佛堂 hall of Amitabha-recitation

咒語 *dharani*

明心見性 direct realization of Buddha-nature

迴向 dedication

迴向功德 dedication of merit

宗祖 founder, patriarch (of a Dharma school)

供養 make an offering / offerings

供養三寶 make offerings to the Three Gems

法會 Dharma service

念佛圓通 Perfect mastery of Amitabha-recitation

事證 verification in practice *ref. 經證 verification in the scriptures; 理證 verification in principle*

奉事師長 respect and serve teachers and elders

九劃

修 practice / cultivation

皈依三寶 take refuge in the Three Gems

俗諦 worldly truth

思惑 delusion of thoughts

神通 paranormal power / special power

神通第一 the most accomplished in special powers

神識 spirit

拜懺 undertake repentance rites / undertake rites of penitence

指方立相 indicating the direction and establishing the entity

思惟 reflection

契應群機 to suit the inclinations and capabilities of the public

甚深禪定 deep meditative concentration

直指人心, 見性成佛 pointing directly to the mind and achieving Buddhahood by perceiving one's own nature

十劃

娑婆, 娑婆世界 Saha world

真諦 ultimate truth

貪、瞋、癡 greed, anger and ignorance / greed, anger and delusion

貪、瞋、癡、慢、疑 greed, anger, delusion, pride and doubt

流通分 circulation section

原始佛教 Theravada Buddhism

高僧大德 prominent monastic

救苦救難 save the suffering and deliver the imperiled

冤親債主 karmic creditors

脅侍 attendant

般若波羅蜜 Paramitas

通途教理 / 通途法門 standard doctrines / Dharma schools other than Pure Land

兼修兼弘 simultaneous practice and propagation of multiple approaches

十一劃

得道 attain enlightenment

冤親平等 no distinction between adversaries and intimates

梵天 (初禪) Brahma Heaven of the Form Realms

密宗 / 密教 esoteric Buddhism

鉢 alms bowl

清淨大海眾菩薩 Bodhisattvas of the Great Sea of Purity

清規 pure regulations

國師 teacher of state

唯心淨土, 自性彌陀 Pure Land of the mind, Amitabha Buddha of our own nature

唯證方知 Only the enlightened can know

理證 verification in principle *ref. 經證 verification in the scriptures; 事證 verification in practice*

授記 prediction of Buddhahood *ref. 蒙佛授記 receive a prediction of Buddhahood from the Buddha*

深入經藏 study the scriptures in depth

教下 scripture-based schools

教外別傳 transmission without sutras

寓宗 dependent sect / school

偏法與圓法 partial and complete teachings

十二劃

道 enlightenment; the way / the path

惑 delusion

頓教 quick teaching; ultimate teaching

無量 immeasurable / countless

無邊 boundless

無緣大慈、同體大悲 great unconditional benevolence / kindness and universal compassion

無明惑 delusion of ignorance

無問自說 [the Buddha delivered this sutra] on his own initiative, without prompting

無上正等正覺 supreme, perfect enlightenment (*Anuttara-samyak-sambodhi*)

無上正等菩提 supreme wisdom and enlightenment

像法時期 the Age of Semblance Dharma

華嚴宗 Huayan (Garland, or Avatamsaka) school

等覺菩薩 Bodhisattva of the highest level

補處菩薩 Bodhisattva one lifetime removed from Buddhahood /
Buddha-in-waiting

朝山 make mountain pilgrimages

唯識宗 Yogacara school

善男子、善女人 a good man or woman

善根 meritorious roots

善惡報應 karmic consequences

善知識 Dharma friend / Dharma mentor

十三劃

聖人 / 聖者 holy beings / saintly beings

道種智 Bodhisattva wisdom

經證 verification in the scriptures *ref. 理證 verification in principle; 事證
verification in practice / practical corroboration*

圓融無礙 perfect interpenetration without obstruction

圓教 complete teaching / round teaching / perfect teaching *ref. 藏通別圓
Pitaka, Common, Distinctive and Round (perfect) teachings*

頓教 direct and immediate teaching

禁忌 taboo

落髮出家 have one's head shaved and become a monk

滅法時期 Age of Dharma Extinction

意生身 mind-made body

頓教 / 法 sudden teaching / path

十四劃

漸教 / 法 gradual teaching / path

僧眾 / 道眾 / 出家眾 monastic / monastic assembly

塵沙惑 delusion of worldly obstructions / the myriad delusions

碑文 tablet inscription

福慧雙修 twin practices of accumulating meritorious blessings and wisdom

誦經 chant the sutras

熏習 immersion

十五劃

諸惡莫作, 眾善奉行 actively does good and avoids evil

豎出 exit (the cycle of rebirth) vertically

橫超 transcend (the cycle of rebirth) horizontally, laterally

隨緣、隨份、隨力 what is appropriate under the circumstances and according to our ability

應化 emanation

摩頂授記 blessings and a prediction of Buddhahood

閱藏 read the scriptures

餓鬼道 realm of hungry ghosts

十六劃

禪宗 Ch'an (Zen) school

緣覺 / 辟支佛 Pratyekabuddha

閻浮提 Jambudvipa

燃身供佛 set oneself afire as an offering to the Buddha

十七劃

總願 general vow *ref. 別願 specific vow*

禪定力 the power of meditative concentration

十八劃

斷惑 eliminating afflictions / eradicating delusion

十九劃

證 realize / realization (of a certain state or stage on the path to Buddhahood)

闍提 *icchantika* (the vilest, most deluded beings)

二十劃

藏通別圓 Pitaka, Common, Distinctive and Round (perfect) teachings

二十一劃

攝化 influence and transform

二十二劃

藥師佛 Bhaiṣajyaguru (Medicine) Buddha

權教 / 法 partial teaching / expedient teaching or path ref. 圓教 complete teaching / round teaching / perfect teaching; 實教 / 法 ultimate teaching / path; 藏通別圓 Pitaka, Common, Distinctive and Round (perfect) teachings

權巧方便 expedient, partial

讀誦大乘 read and recite Mahayana scriptures

二十三劃

變異生死 transformational rebirths

8) NAMES AND PLACES

一劃

二劃

九法界：天、人、阿修羅、畜生、餓鬼、地獄這六道凡夫眾生，以及聲聞、緣覺、菩薩這三聖眾生

The nine realms are home to ordinary beings of the Six Realms (celestial beings, humans, asuras, animals, hungry ghosts and hell beings) and the three types of sacred beings (Sravakas, Pratyekabuddhas and Bodhisattvas).

三劃

大勢至菩薩 Bodhisattva Mahasthamaprapta

大穀探險隊 Otani expedition

大聖竹林寺 Great Sacred Bamboo Grove Monastery

四劃

世尊 the World-Honored One

少康大師 Master Shaokang

文殊菩薩 Bodhisattva Manjusri

日嚴寺 Rian Monastery

王舍城 Rajgir

五劃

世親 (天親) 菩薩 Bodhisattva Vasubandhu (a.k.a.「千部論主」 - Master of Ten Thousand Commentaries)

印光大師 Master Yinguang

玄奘三藏 Tripitaka Master Xuanzang

白馬寺 Baima (White Horse) Monastery, Luoyang

目犍連尊者 Ven. Moggallana

六劃

延壽 Yanshou

行策 Xingce

西京寺 Xijing Monastery

西域 Central Asia

吉藏 Jizang (549-623)

色身 physical presence

七劃

阿難尊者 Ven. Ananda

舍利弗尊者 Ven. Sariputra

承遠 Chengyuan

妙開律師 Vinaya Master Miaokai

阿闍世王子 Prince Ajatasatru

八劃

法然上人 Master Honen

法照大師 Master Fazhao

法藏比丘 Bhikku Dharmakara

法朗大師 Master Falang

金陵刻經處 Jinling Sutra Publishing House

金剛法師 Master Jingang

阿鼻地獄 Avici Hell

迦葉尊者 Ven. Kasyapa

(密州) 明勝法師 Master Mingsheng of Mizhou

九劃

省常 Shengchang

省庵 Shengan

信行 Xinxing (541-594)

韋提希 Queen Vaidehi

律宗 / 南山律 Vinaya / Lu school (monastic discipline)

香積寺 Xiangji Monastery

十劃

耆闍崛山 Vulture Peak

真諦 Zhendi (499-569)

十一劃

康僧鎧 Sanghavarman

鳩摩羅什 Kumarajiva

終南山 Zhongnan mountains

崇靈塔 Chongling Pagoda

十二劃

道焯大師 Master Daochuo

道宣 Daoxuan (596-667)

善導大師 Master Shandao

智者大師 / 智顛大師 Master Zhizhe / Master Zhiyi

普寂大師 Master Puji (Huayan school)

雲峰寺 (衡州) Yunfeng Monastery in Hengzhou

善財 Sudhana

十三劃

曇良耶舍 Kalayashas (translator of the *Contemplation of Infinite Life Sutra*)

楊仁山 Yang Renshan

普賢菩薩 Bodhisattva Samantabhadra

十四劃

蓮池大師 Master Lianchi

(嘉祥) 吉藏大師 Master Jizang (of Jiexiang Monastery)

實際寺 Shiji Monastery

十五劃

慧遠大師 Master Huiyuan

滿益大師 Master Ouyi

徹悟 Master Chewu

賢首 Xianshou (643-712)

慧日大師，又稱慈潛三藏(唐朝國師) Master Huiji, also known as Master Cimin (a mentor of state during the Tang Dynasty)

慧淨 Master Huijing

十六劃

曇鸞大師 Master Tanluan (a.k.a. 神鸞 –“the divine Luan”) 1

懷感 Master Huaigan (circa. 670)

懷惲 Master Huaiyun (640-701)

頻婆娑羅王 King Bimbisara

十七劃

彌勒菩薩 Bodhisattva Maitreya

龍樹菩薩 Bodhisattva Nagarjuna (a.k.a. 八宗之祖 - “first patriarch of all eight schools”)

龍谷大學 Ryukoku University (Kyoto)

十八劃

豐德寺 Fengde Monastery

十九劃

難陀尊者 Ven. Nanda

二十劃

二十一劃

(章安大師) 灌頂 Master Guanding (of Zhang'an Monastery)

二十二劃

二十三劃

二十四劃

觀世音菩薩 Bodhisattva Avalokitesvara

二十五劃