



# ● 大势至菩萨 ●

## 念佛圆通章

● 孙果森居士 ●

**The Chapter On The Great  
Strength Bodhisattva's  
Perfect Penetration of  
Buddha Recitation**

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# ●大勢至菩薩●

在净土信仰里，大勢至菩薩与阿弥陀佛、观世音菩薩，被称为“西方三圣”。

大勢至菩薩与观世音菩薩，同是阿弥陀佛的左右护法。不同的是，观世音菩薩是以“耳根圆通”证得菩提，而大勢至菩薩是以“念佛圆通”证得菩提。

《楞严经》里的〈大勢至菩薩念佛圆通章〉自然是修净土法门一个最重要的经典了。

## The Great Strength Bodhisattva

In the Pure Land Faith, the Great Strength Bodhisattva, Amitabha Buddha and Guan Shi Yin Bodhisattva are known as the "Three Western Sages."

Great Strength Bodhisattva and Guan Shi Yin Bodhisattva who stand by the side of Amitabha Buddha act as the Dharma Protectors. Guan Shi Yin Bodhisattva cultivated the Perfect Penetration of ear- roots to certify to Bodhi while the Great strength Bodhisattva certified to Bodhi by cultivating the Perfect Penetration of Buddha Recitation.

In the Shurangama Sutra, the chapter on the Great Strength Bodhisattva's Perfect Penetration of Buddha Recitation naturally becomes the most important sutra in the Pure Land Dharma Door.

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### 《大势至菩萨

念佛圆通章》是

净土宗五经之一；经文虽短，只有二百四十四个字。所宣扬的念佛法门，都却普通契合尽虚空遍法界所有一切根机，是净土宗的“心经”，也是大藏教的“心经”。

弘扬此经，是提倡念佛的法门，以信、愿生净土，一句：“南无阿弥陀佛”持念到底，念至一心不乱，临命终时，阿弥陀佛必来接引！



## The Chapter On The Great Strength Bodhisattva's Perfect Penetration of Buddha Recitation

**"The Great strength Dharma Prince together with his retinue of fifty-two Bodhisattvas arose from their seats. They made obeisance at The Buddha's feet.**

**He said, " I remember in the past, at a time as long ago as the Ganges Sand Kalpas, there was a Buddha who was born into the world. His name was Immeasurable Light."**

**" In that Kalpa, there were twelve Tathagathas who were born into the world in succession. The last Buddha was known as far surpassing the light of sun and moon. The Buddha taught me the Samadhi of Buddha Recitation."**

**" Just like the example of two men, one of them is always mindful of the other man while the other is always forgetful. Even if these two men were to come together, it was as though they were apart from one another. They might even see each other without mutual recognition."**

**" But if these two men are mindful of one another, and when their mindfulness gets deeper, they will not be apart from one another, life after life, just like the shadow that will follow a man wherever he goes."**

**" The Tathagathas in the ten directions take pity on all living beings and are mindful of them like a mother who is thinking of her son all the time."**

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## 念佛圓通章

●原文●

大勢至法王子，與其同倫，五十二菩薩，即從座起，頂禮佛足，而白佛言：我憶往昔，恆河沙劫，有佛出世，名無量光；十二如來，相繼一劫。其最後佛，名超日月光；彼佛教我，念佛三昧。

譬如有人：一專為憶，一人專忘；如是二人，若逢不逢，或見非見。二人相憶，二憶念深；如是乃至從生至生，同於形影，不相乖異。

十方如來，憐念眾生，如母憶子，若子逃逝，雖憶何為？子若憶母，如母憶時，母子歷生，不相違遠。

若眾生心，憶佛、念佛，現前當來，必定見佛。去佛不遠，不假方便，自得心開。如染香人，身有香氣；此則名曰：香光莊嚴。

我本因地，以念佛心，入無生忍；今于此界，攝念佛人，歸于淨土。

佛問圓通，我無選擇；都攝六根，淨念相繼，得三摩地，斯為第一。

## ● Great Strength Bodhisattva ●

**B**ut if the son chooses to run away, of what use is it for the mother to think of him?"

**B**ut is the son also thinks of his mother, just the way the mother is thinking of him, like after life, mother and son will not stay apart from one another."

**W**hen a living being remembers The Buddha and is mindful of the Buddha, he will surely see The Buddha presently or in future. He is not too far away from The Buddha. Without any expedience, his mind will be endowed with wisdom."

**J**ust like a man who makes scented incense, his body will be fragrant too. This is known as the Adornment of Light and Fragrance. At the cause ground, I have purified my mind with the Buddha Recitation to attain the Patience of No-Birth. Presently I stay in this realm to gather in the cultivators of Buddha recitation and guide them to return to the Pure Land.

**T**he Buddha has asked me about my perfection of penetration. This is my choice. I subdue the six roots by bringing forth the pure mindfulness of The Buddha successively to attain samadhi. This is the foremost Dharma Door."

**T**he above passage is the original text from the chapter on the great strength Bodhisattva's Perfect Penetration of Buddha Recitation. It is one of the five sutras of Pure Land Sect.

**T**his sutra is very short, consists only of two hundred and forty-four words. But the Buddha Recitation Dharma Door can pervasively suit the living beings of different root nature in the Dharma Realm.

**T**o propagate this sutra is to encourage people to practise the Buddha Recitation Dharma Door. A man will be born in the Pure Land by bringing forth the faith and vows. If he can recite 'Namo Amitabha Buddha' persistently and reach the state of single-mindedness with no more confusion, he will be received by Amitabha Buddha at his death bed.

● Great Strength Bodhisattva ●

● 大勢至菩薩念佛圓通章 ●







## **The Chapter On The Great Strength Bodhisattva's Perfect Penetration of Buddha Recitation**

**THE SUTRA:** **G**reat Strength Dharma Prince together with his retinue of fifty-two Bodhisattvas arose from their seats. They made obeisance at the Buddha's feet. He said:

“**G**reat Strength Dharma Prince and his retinue of fifty-two Bodhisattvas stood up from their seats. After making obeisance at the Buddha's feet, he told the Buddha the Dharma Door which was cultivated by him to attain Perfect Penetration.





## ●大勢至菩薩●

经文：**大勢至法王子，与其同伦，五十二菩萨，即从座起，顶礼佛足，而白佛言：**

白话：**大勢至法王子，与他一起修行的五十二位菩萨，从座位上站起来，顶礼佛足，对佛说他证圆通之法門。**

# ● Great Strength Bodhisattva ●



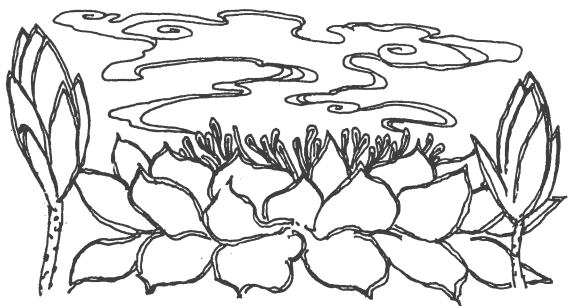
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## ● Great Strength Bodhisattva ●

**"In the past when Amitabha Buddha was the Wheel Turning Sagely King, Guan-yin Bodhisattva was his eldest son. His second son was Great Strength Bodhisattva. Presently these two Bodhisattvas are dwelling in the World of Ultimate Bliss. They are standing on the left and right hand side of Amitabha Buddha, helping him to transform living beings. They are on their way to attain Buddhahood. After the perfection of stillness by Amitabha Buddha, the Proper Dharma will dwell in the world for immeasurable kalpas. When the Proper Dharma becomes extinct in the first watch of the night, Guan-Yin Bodhisattva will accomplish Buddhahood in the second watch of the night. He is known as the Tathagatha of Pervasive Lights who is adorned with mountain like Merits and Virtues. The Buddha's Lifespan is immeasurable and so is His Proper Dharma. When the Proper Dharma becomes extinct in the first watch of the night, Great Strength Bodhisattva will accomplish Buddhahood in the second watch of the night. He is known as the Jewel King Tathagatha who is good at dwelling in Merits and Virtues."**

**The Dharma Door which enabled Great Strength Bodhisattva to certify to the path was by reciting the Buddha's Name to subdue the six roots. These are fifty-two stages in accomplishing the path in the Buddha Recitation Dharma Door. They**



当初，阿弥陀佛为转轮圣王时，观世音菩萨是他的长子，大势至菩萨为他的次子。此两大菩萨，现在极乐世界，居弥陀佛左右，辅助弥陀佛，候补佛位。等弥陀佛涅槃后，正法住世，亦复无量劫。等到正法于上半夜灭尽，下半夜时，观音菩萨就成佛，名普光功德山如来。佛寿与正法，亦皆无量劫。等至正法于上半夜灭，大势至将于下半夜成佛，名善住功德宝王如来。

大势至菩萨是以都摄六根，念佛法门而证道。念佛至成道有五十二个阶段：即十信、十住、十行、十回向、十地，及等觉、妙觉。故同来之五十二位菩萨，亦是代表五十二阶段。

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## ● Great Strength Bodhisattva ●

are the Ten Faith, Ten Dwellings, Ten Practices, Ten Transferences, Ten Grounds, Equal Enlightenment and Wonderful Enlightenment. So the fifty-two Bodhisattvas who came with him were the representation of the fifty-two stages of practice.

**THE SUTRA:** “I remember in the past, at a time as long as the number of Ganges Sands kalpas, there was a Buddha who was born into the world. His name was Immeasurable Lights.

“In that Kalpa, there were twelve Tathagathas who were born into the world in succession. The last Buddha was known as Far-Surpassing Sun and Moon Light Buddha. The Buddha taught me the Samadhi of Buddha Recitation.”

“I remember in immeasurable Kalpas ago, there was a Buddha who entered the world. He was known as Immeasurable Lights. Moreover there were Buddhas who were known as the Limitless Light Buddha, the Unobstructed Light Buddha, the Incomparable Buddha, the Blazing King of Light Buddha, the Pure Light Buddha, the Blissful Light Buddha, the Wisdom Light Buddha, the Incessant Light Buddha, the Inconceivable Light Buddha, the Indescribable Light Buddha and



经文：我忆往昔，恒河沙劫，有佛出世，名无量光；十二如来，相继一劫。其最后佛，名超日月光；彼佛教我，念佛三昧。

白话：我回想无量数劫前，有佛出世，名无量光。又有无边光佛、不断光佛、难思光佛、无称光佛、超日月光佛。在一劫内，总共有十二位佛，相继出世。最后这位超日月光佛，他教我念佛法门，我遂得入正定，所以叫做念佛三昧。

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the Far-Surpassing Sun and Moon Light Buddha. In one Kalpa, there were twelve Buddhas who were born into the world in succession. The Last Buddha, the Far-Surpassing Sun and Moon Light Buddha taught me the Buddha Recitation Dharma Door. As such I was able to enter Proper Concentration. So this is known as the Buddha Recitation Samadhi."

**THE SUTRA:** "Take the Analogy of two people. One of them is always mindful of the other man but the other man is always forgetful. Even if these two men were to come together, it would be as though they were apart from one another. They might even see each other without recognizing."

**H**ere is an analogy. There are two people. One of them is always thinking of the other man while the other man is always forgetful. These two men may meet each other but they cannot recognize one another. They may see each other but they do not know one another.

**I**n this analogy, the man who is always mindful refers to the Buddha. The man who is always forgetful refers to living beings. The Buddha is always mindful of living beings. But living beings always forget about The Buddha.



经文：譬如有人，一专为忆，一人专忘；如是二人，若逢不逢，或见非见。

白话：比方有二个人，一人专忆念，一人专忘记。这二个人是会若逢等于不逢，相见成为不见。

这里一人专念指佛，一人专忘指众生。佛时刻念众生，众生则时时把佛忘记。偶然想起佛法是太好太妙，但妙在什么地方他不知道，又不肯静心的来学。佛为什么要念众

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Once a while they may remember the Buddha Dharma which is extremely wonderful. But they do not really understand why it is so wonderful. Moreover they are unwilling to calm down their mind to learn the Buddha Dharma. Why is The Buddha mindful of living beings? This is because The Buddha knows that living beings are his past parents. They are the future Buddhas who have the same origin like all the Buddhas.

**S**o, The Buddha said, "All beings are endowed with the Buddha Nature. They have the potential to attain Buddhahood." This is the magnificent part of Buddhism. Besides, this is also the most important teaching of Buddhism. The Buddha emphasizes on the upholding of five precepts. They are the abstention of killing, stealing, sexual misconduct, false speech and wine. They are aimed at protecting living beings, transforming them as that they will leave delusion and return to the Proper Path, to reach home earlier. But we living beings tend to forget our origin on entering the world. We choose to chase after the illusory things, leaving behind enlightenment and go after the dust. We tend to treat all illusory things as genuine and forget our home, our kind and compassionate parents. We simply forget all the Buddhas and Bodhisattvas.

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生？因佛知道众生是过去父母，未来诸佛和诸佛元是一体。所以佛说：“一切众生，皆有佛性，皆堪作佛”。这是佛教之伟大处，亦是教义最高处。佛教提倡五戒：戒杀、盗、淫、妄、酒。亦是为爱护众生，教化众生，要众生反迷归正，早日回家。可是我们众生，跑到这个世界来，便舍本逐末，背觉合尘，认假作真，把自己的老家，慈悲的父母，诸佛菩萨都忘了。

关于念佛法门亦有多种：

(一) 持名念佛：闻说佛名，一心称念。

(二) 观像念佛：观佛像庄严，一心念佛。

(三) 观想念佛：观想佛之伟大，白毫宛转五须弥，紺目澄清四大海，一心念佛。

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**T**here are various types of Buddha Recitation.

- (1) The mindfulness of Buddha by upholding His Name.

- On listening to the Buddha's Name, we recite it single-mindedly.

- (2) The mindfulness of Buddha by contemplating His Image.

- This is to contemplate the adornment of The Buddha's Image, we are mindful of him single-mindedly.

- (3) The mindfulness of Buddha by contemplating and thinking about Him.

- This is to contemplate the greatness of the Buddha. He emits the white lights which circumambulate the Mount Sumeru for five times. His pure and clear purplish eyes resemble the four Great Seas. We are mindful of the Buddha single-mindedly.

- (4) This mindfulness of Buddha in accordance with One Reality.

- This is the mindfulness of one's self-nature, The Dharma Body of the One Reality.

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(四) 实相念佛：即念自性，法身真佛。参禅不打妄想，只参念佛是谁？亦是实性念佛。

不过，人若没有德行、没有道心，只一味念佛，有时亦会著魔。好像在香港大屿山，有一出家人名叫恒阅，来慈兴寺，要修般舟三昧，即常行三昧。关在房里九十天，不坐不卧，只是常行常立，一心念佛。有一天我听他越念越大声，越跑越快，觉得有点奇怪，便走进房中看。原来这比丘前生是牛，为寺耕种有功，就投生入身，出家修道。可是牛性不改，脾气很大，倔强难伏。他以为修般舟三昧，可以除恶习，可是道德不足，定力不坚，反著了魔。他看见阿弥陀佛在他面前跑，他就跟佛跑。其实佛怎会在他面前跑呢？只是一只水牛精，变作阿弥陀佛来引诱他。后来我为他揭破了，才恢复平静。



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When we cultivate the zen meditation without giving rise to any false thoughts, we simply focus our mind on "who is mindful of Buddha?" This is also the mindfulness of Buddha on the nature of Reality.

**B**ut a man who is lacking in virtues, who does not bring forth the genuine mind to cultivate the Path, may at times encounter the Mara if he keeps on reciting the Buddha's Name only. For example in Hong Kong, on the mountain of Da-yu, there was a monk by the name of Heng-Yue. He came to Ci-Xing Temple, hoping to cultivate Bo-zhou Samadhi or the walking Samadhi. He shut himself in a room for ninety days, without sitting or lying down. He simply walked around or stood still while reciting the Buddha's Name single-mindedly. One day I heard his recitation get louder and louder, and he ran faster and faster. I left strange and went in to take a look. The monk was an ox in-his former life. He ploughed the field for the temple and with his menrit he was born a man, left the homelife to cultivate the path. But he had yet to change his bad habits of being very bad-tempered and stubborn. He thought he could cure himself of the bad habits by cultivating Bo-zhou Samadhi. But as he was lacking in virtues, and his concentration was not firm, the Mara was able to



经文：二人相忆，二忆念深；如是乃至从生至生，同于形影，不相乖异。

白话：如果二人互相忆念，大家忆念深切，不相舍离，就会生生世世，如影随形，不会乖违离异。众生如能不忘念佛，则不但今生，可以见佛，乃至往生之后，亦得常随佛学，不再相离。

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interfere. He saw Amitabha Buddha running in front of him. So he kept on chasing after The Buddha. In fact, how could a Buddha run in front of him? It was only the spirit of an ox which transformed itself into Amitabha Buddha to seduce him. I told him the truth and everything returned to normal."

**THE SUTRA:** "But if these two men are mindful of one another, and when their mindfulness gets deeper, they will not be apart from one another life after life, just like the shadow that follows a man wherever he goes".

"If these two men remember each other and when the mind of remembrance gets deeper, they will not be apart from one another. Life after life they will be like the shadow that follows a man and never will they be separated. If living beings do not forsake the mindfulness of Buddha, they will see the Buddha not only in this life. Even after their attainment of rebirth, they will still be able to always learn from The Buddha. They will not be apart from Him."

**THE SUTRA:** "The Tathagathas in the ten directions take pity on all living beings and they are mindful of them like a mother who is thinking





**经文：十方如来，怜念众生，如母忆子；若子逃逝，虽忆何为？子若忆母，如母忆时，母子历生，不相违远。**

**白话：十方如来，怜悯护念众生，有如母亲忆念儿子一样。如果子女不听教，逃走不回，做母亲的虽日夜忆念，亦是无用的。如果子女能忆念母亲，好像母亲忆念子女一样恳切，那么大家生生世世，不相违背远离。**

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of her son. But if the son chooses to run away, of what use is it for the mother to think of him? But if the son also thinks of his mother, just the way she is thinking of him, life after life, the mother and son will not stay apart from one another."

**"The** Tathagathas in the ten directions take pity and are protective of living beings, just like a mother who is always thinking of her son. If her offspring refuses to listen to her and runs a way from home, the mother will still be thinking of him throughout the days and nights, though in vain. If the child is thinking of his mother just as earnestly as she is thinking of him, life after life they will not be apart from one another."

**THE SUTRA:** **"When** a living being remembers The Buddha and is mindful of The Buddha, he will surely see The Buddha presently or in future. He is not too far from The Buddha, without any expiendence, his mind will be endowed with wisdom."

**"If** the living beings always remember The Buddha, thinking about The Buddha continually, may not be able to see the Buddha presently, but they will surely see Him in future. This is because they are not too far away from The Buddha. The Dharma Door of Buddha "Recitation does not need



**经文：若众生心，忆佛、念佛，现前当来，必定见佛。去佛不远，不假方便，自得心开。**

**白话：如果众生的心，能时时念佛，时时忆佛，纵然现在不能见到佛，将来必定会见到佛，因为离开佛已经不远了。这个念佛法门，不假借其他方便方法，或者什么秘诀，只要一心专念，就会得到心佛相应，心眼开明。**

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other expedience or any other secretive mantra. We just have to be mindful of The Buddha whole heartedly. By doing so we will have a response from The Buddha and our mind will open up in clarity."

**THE SUTRA:** "Just like a man who makes scented incense, his body will be fragrant too. This is known as the Adornment of Light and Fragrance. At the causal ground, I attended the Patience of No Birth with a mind which is mindful of The Buddha. Presently I stay in this realm to gather in living beings who are mindful of The Buddha to return to the Pure Land."

Just like a man who works at place with fragrance and perfume, his body will smell as fragrant too. A man who recites The Buddha's Name will be perfumed with The Buddha's fragrance. He adorns his innate Buddha's Mind of Enlightenment with the Buddha's Dharma Body and the Light of Wisdom. This is known as the adornment of Light and fragrance. At the causal ground, I cultivated my mind by being mindful of The Buddha continually without other interference. Hence I was able to certify to the Patience of No Birth. Presently I am still dwelling in this world, specially gathering in all those who



**经文：如染香人，身有香气；此则名曰：香光庄严。我本因地，以念佛心，入无生忍；念于此界，摄念佛人，归于净土。**

**白话：如薰染香气的人，身上就有香气。念佛的人就会染著佛之香气。以佛的法身和智慧光来庄严自己的本觉心佛，这叫香光庄严。**

**我的本修因地心，是以念佛之心，心心相继，没有间断，而得入无生法忍。现在我还在这个世界，专门摄受念佛之人，往生极乐净土。**

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are mindful of the Buddha to attain a Rebirth in the Pure Land of Ultimate Bliss.

**THE SUTRA:** “**T**he Buddha asked me about my perfection of Penetration, I choose no others. I just subdue the six roots by bringing forth the pure mindfulness of The Buddha successively to attain Samadhi. This is the foremost Dharma Door.”

“**N**ow the Buddha asks me about the Dharma Door of Perfect Penetration. I do not have to consider other roots. I only concentrate on one root and practise whole heartedly. In this way my mind does not rely on the other roots and it will not chase after the exterior dust. By subduing the mind this way, the other six roots will lose their functions. Pure mindfulness means having no false thoughts. The mind is mindful of The Buddha single mindedly. There is no other thought. When mindfulness arises with no intervention, when the mind reaches the state where there is mindfulness without false thoughts; having no other thoughts and yet one is still mindful, then every thought is pure mindfulness. The mind is in accordance with The Buddha's mind. Then the mind is The Buddha and the mind is Thus Thus Unmoving. The mind dwells in Proper Concentration. So in my opinion, Buddha Recitation is the foremost Dharma Door.”



经文：**佛问圆通，我无选择；都摄六根，净念相继，得三摩地，斯为第一。**

白话：现在佛问圆通法门，我不必诸多选择其他之根，只摄一精明，使它不再托根缘尘向外驰。一精即摄，则其他六根，都不起作用。净念即没有妄念，只一心念佛，没有他念。念念相继无有间断。念至念而无念，无念而念；念念不离净念，心心与佛相应。就即心是佛，即佛是心，心佛一如，而得正如。故我认为念佛法门，最为第一。

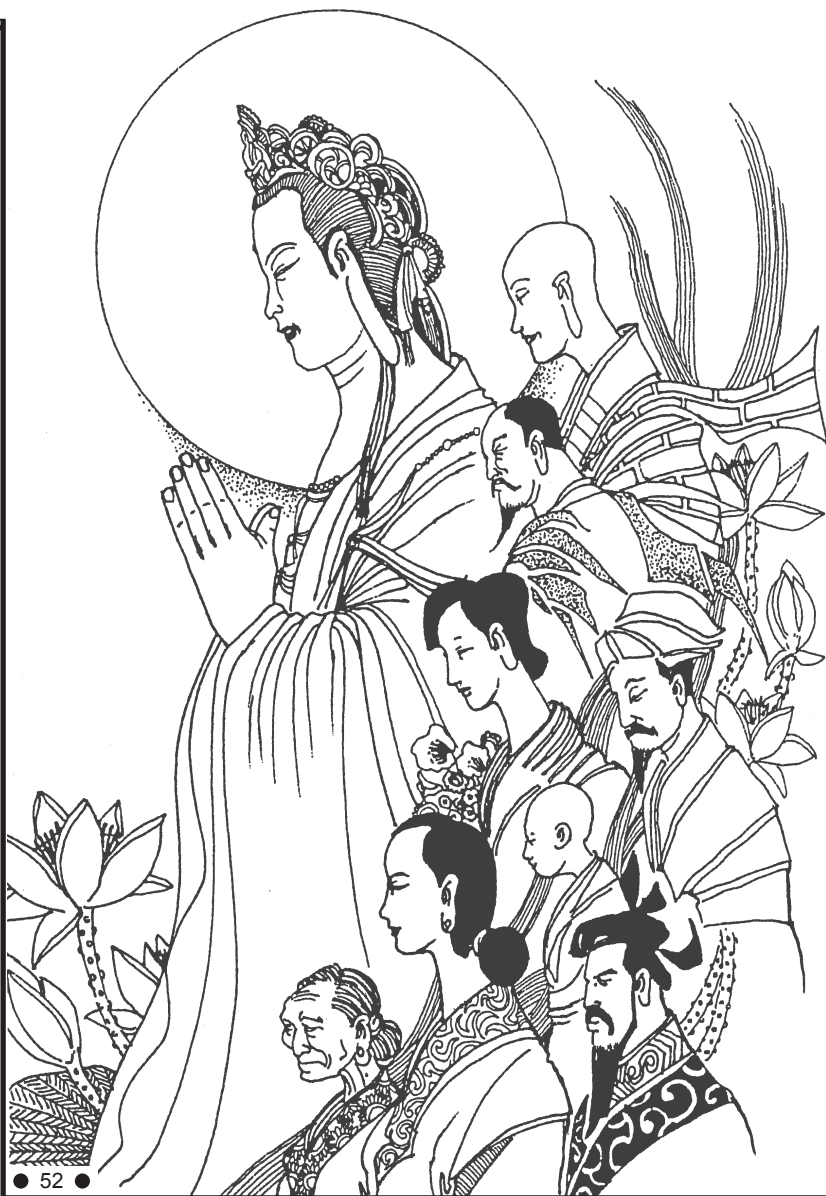
# ● Great Strength Bodhisattva ●





# ●大勢至菩薩念佛圓通章●







## 回向文 • VERSE OF TRANSFERENCE OF MERIT

愿以此功德，庄严佛净土，

I Vow That This Merit Will Adorn The Buddha's Pure Land

上报四重恩，下济三涂苦，

Repaying Four Kinds Of Kindness Above, Aiding Those  
Below In The Three Paths Of suffering.

刀兵劫永灭，世界皆和平，

Wishing That Military Arms Will Forever Vanish, So That  
Peace Pervades The World.

奇病诸绝症，悉令永不生

That Strange Illness And Terminal Disease Will Never Again  
Come Into Being.

# ● Great Strength Bodhisattva ●



# ●大勢至菩薩念佛圓通章●

## ◀回向▶

行生除心不  
殊众消除提  
德界障发菩  
功法业皆名  
经熏现熏持  
印普宿蒙执

向者碍海生  
回资障碍愿  
皆出无大即  
福持养陀前  
胜受供养弥  
无边诵修趣  
无读广共佛

The Dharma Protector:  
**VAJRAPANI BODHISATTVA**

● 护法：韦驮菩萨 ●

