

אמיטאיס

בודהה אמיטאיס (Buddha Amitayus)

www.shambala.co.il/popup_image.php/plD/286 ▾ [Translate this page](#)

בודהה **אמיטאיס** (Buddha Amitayus)

בודהה **אמיטאיס** (Buddha Amitayus) - ראשי

www.shambala.co.il ▾ [מאנדלת אלים](#) ▾ [קטורות מקדש](#) ▾ [קטלוג](#) ▾ [Translate this page](#)

מסייע להארכת החיים. קטורת טיבטית זו עשויה ידנית. בבסיסו הנוסחה - מרשם של יוגי גדול מאסכולת בודהי והמלצות של מערכת הרפואה הבודהיסטית. ניחוח של אורן ועשבי מרפא אחרים.

ערער טיבטי (Tibetan Juniper) - קטורת טיבטית

www.shambala.co.il ▾ [Tibetan Sacred Plants](#) ▾ [Translate this page](#)

Plate Incense Burner Dark - בודהה **אמיטאיס** (Buddha Amitayus) - קצרת (אסתמה) (

Asthma) - טארה ירוקה (Green Tara) - משלוחים והחזרות | פרטיות | זכויות יוצרים | יצירת ...

- מאנדלת אלים - ראשי

www.shambala.co.il ▾ [קטורות מקדש](#) ▾ [קטלוג](#) ▾ [Translate this page](#)

משפרת יכולת לימודית, עוזרת לתפוס דברים חדשים. קטורת טיבטית זו עשויה ידנית. בבסיס הנוסחה...
נח 35.00, לקנות כעת - בודהה **אמיטאיס** (Buddha Amitayus) מסייע להארכת החיים.

أَمِيتَايُوس

فاسوباندو - ويكيبيديا، الموسوعة الحرة

ar.wikipedia.org/wiki/فاسوباندو Translate this page Arabic Wikipedia ▾

... ساتادهارما-يراكاسموخا ساسترا (Mahāyāna śatadharmā-prakāśamukha śāstra); أميتايوس

ستروباديسا (Amitayus sutropadeśa); حديث حول الأرض النقية (Discourse) ...

زيارة معبد داجيوي ببكين - إذاعة الصين الدولية

arabic.cri.cn/721/2009/11/19/82s124215_1.htm Translate this page

كما ذكرت سابقا، تنتصب تلك الشجرة التي تُلَقَّب بملك أشجار ييسن في الجانب اليساري من قاعة بوذا - Nov 19, 2009

أميتايوس (Amitayus Buddha) في معبد داجيوي.

زيارة معبد داجيوي ببكين - إذاعة الصين الدولية

arabic.cri.cn/761/2009/11/19/82s124213.htm Translate this page

وتنتصب هذه الشجرة التي تُلَقَّب بملك أشجار ييسن في الجانب اليساري من قاعة بوذا أميتايوس - Nov 19, 2009

أميتايوس (Amitayus Buddha) في معبد داجيوي، ويتجاوز ارتفاعها ...

Visitez Beijing - زيارة معبد داجيوي ببكين

arabic.visitbeijing.com.cn Translate this page ▾ المناطق السياحية > ...

وتنتصب هذه الشجرة التي تُلَقَّب بملك أشجار ييسن في الجانب اليساري من قاعة بوذا أميتايوس - Jun 27, 2014

أميتايوس (Amitayus Buddha) في معبد داجيوي، ويتجاوز ارتفاعها ...

Amitayus

Amitayus is Amitabha in [sambhogakaya](http://www.sambhogakaya.com) form (see "[Trikaya](http://www.trikaya.com)").

<http://buddhism.about.com/od/thetrikaya/tp/A-List-Of-Buddhas.htm>

اميتايوس

بوستان فرهنگ امین - Amin,s culture garden - ماندالا ماندالای ...

bfa.blogfa.com/post-2085.aspx - Translate this page

Tsongkhapa, **Amitayus** Buddha and Goddess Ushnishavijaya ...

چونگهیا تسونگایا چونگایا سونگایا آمیتایوس بودها آمیتایوس بودا و ...

[PDF] **Islam and Buddhism** - آیین بودا

www.islambuddhism.com/images/docs/farsi.pdf

تواند به عنوان انعکاس متحدکننده یگانگی عشق الهی در خودش به خودش. ۱. **Amitāyus**. ۲. Mahāprajna:

Mahākaruṇā: daihi. ۳. daichi. شود که وی **امیتایوس**. « حیات بی پایان. » نیز هست.

अमितायुस्

amitāyus - Sanskrit Dictionary

sanskritdictionary.com/amitāyus/16542/1 ▾

amitāyus **अमितायुस्**. Definition: m. ... Wikipedia: amitāyus. Wiki Articles: ... Parse Time:

3.743s Search Word: amitāyus Input Encoding: IAST: amitāyus ...

Definition of amitāyus - Sanskrit Dictionary

sanskritdictionary.com/word.php?q=amitāyus&t=1&d=16542 ▾

amitāyus **अमितायुस्**. Definition: m. ... Wikipedia: amitāyus. Wiki Articles: ... Parse Time:

4.122s Search Word: amitāyus Input Encoding: IAST: amitāyus ...

Văn Thù Sư Lợi Bồ Tát - Facebook

<https://vi-vn.facebook.com/.../posts/48502080158482...> ▾ Translate this page

A Di Đà là danh từ phiên âm có gốc từ hai chữ amitābha và amitāyus. Amitābha अमिताभ,

tức là ánh sáng vô lượng và **Amitāyus** **अमितायुस्** là sự sống ...

Keyboard Shortcuts - Twitter

<https://twitter.com/simjinuk/status/297944929714454529> ▾

Feb 2, 2013 - अमिताभ (amitābha, 無量光) **अमितायुस्** (**amitāyus**, 無量壽) सुखावती (

sukhāvati, 安養, 極樂) <http://bit.ly/11vMJlv> <http://twitpic.com/> ...

Amitābha

This article is about the Buddha. For other meanings, see **Amitabha (disambiguation)**.

Amitābha^[2] (Sanskrit: अमिताभ, *Amitābha* (word-



Buddha Amitābha in Tibetan Buddhism, traditional Thangka painting.

stem), Sanskrit pronunciation: [əmi'ta:ḥə]) **Amita** or **Amitēva** is a celestial buddha described in the scriptures of the **Mahāyāna** school of **Buddhism**. Amitābha is the principal buddha in the **Pure Land** sect, a branch of Buddhism practiced mainly in **East Asia**, while in **Vajrayana** Amitābha is known for his longevity attribute, magnetising red fire element, the aggregate of discernment, pure perception and the deep awareness of emptiness of phenomena. According to these scriptures, Amitābha possesses infinite merits resulting from good deeds over countless past lives as a **bodhisattva** named Dharmakāra. “Amitābha” is translatable as “Infinite Light,” hence Amitābha is also called “The Buddha of Immeasurable Life and Light”.

1 Doctrine

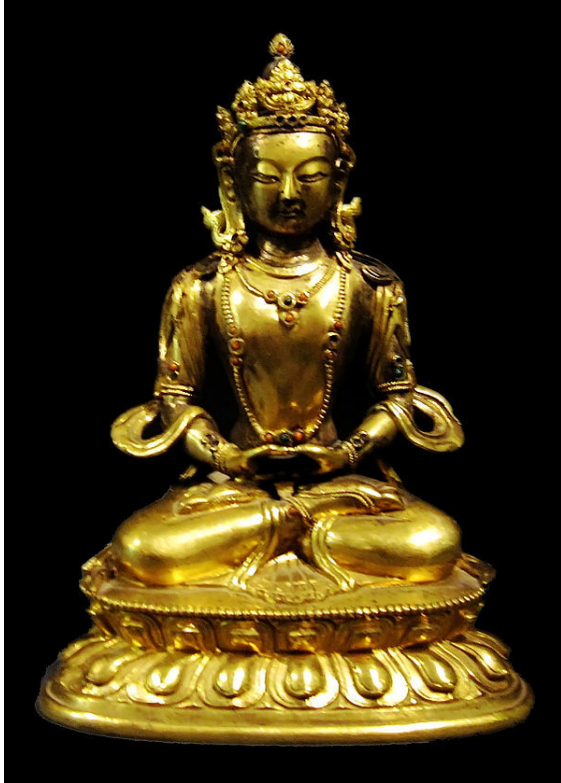
According to the *Larger Sūtra of Immeasurable Life*, Amitābha was, in very ancient times and possibly in an-



Portrait of Buddha Amitābha attached in Annotation to the Infinite Life Sutra (Ch. ??????????????????)

other system of worlds, a monk named Dharmakāra. In some versions of the *sūtra*, Dharmakāra is described as a former king who, having come into contact with Buddhist teachings through the buddha *Lokesvararaja*, renounced his throne. He then resolved to become a buddha and so to come into possession of a *buddhakṣetra* (“buddha-field”, a realm existing in the primordial universe outside of ordinary reality, produced by a buddha’s merit) possessed of many perfections. These resolutions were expressed in his *forty-eight vows*, which set out the type of buddha-field Dharmakāra aspired to create, the conditions under which beings might be born into that world, and what kind of beings they would be when reborn there.

In the versions of the sutra widely known in China, Viet-



Statue of the Buddha Amitābha (Mongolia, 18th century)

nam, Korea and Japan, Dharmakāra's eighteenth vow was that any being in any universe desiring to be born into Amitābha's Pure Land and calling upon his name even as few as ten times will be guaranteed rebirth there. His nineteenth vow promises that he, together with his bodhisattvas and other blessed Buddhists, will appear before those who call upon him at the moment of death. This openness and acceptance of all kinds of people has made the Pure Land belief one of the major influences in Mahāyāna Buddhism. Pure Land Buddhism seems to have first become popular in northwest India/Pakistan and Afghanistan, from where it spread to Central Asia and China.

The sutra goes on to explain that Amitābha, after accumulating great merit over countless lives, finally achieved buddhahood and is still residing in his land of Sukhāvātī, whose many virtues and joys are described.

The basic doctrines concerning Amitābha and his vows are found in three canonical Mahāyāna texts:^[3]

- *Longer Sukhāvātīvyūha Sūtra*
- *Shorter Sukhāvātīvyūha Sūtra*
- *Amitāyurdhyāna Sūtra*

Through his efforts, Amitābha created the "Pure Land" (𑖀𑖦𑖪𑖫, Chinese: *jìngtǔ*; Japanese: *jōdo*; Vietnamese: *tịnh đō*) called *Sukhāvātī* (Sanskrit: "possessing happiness"). Sukhāvātī is situated in the uttermost west, beyond the

bounds of our own world. By the power of his vows, Amitābha has made it possible for all who call upon him to be reborn into this land, there to undergo instruction by him in the dharma and ultimately become bodhisattvas and buddhas in their turn (the ultimate goal of Mahāyāna Buddhism). From there, these same bodhisattvas and buddhas return to our world to help yet more people.

Amitābha is the Buddha of the comprehensive love. He lives in the west (represented as a meditating Buddha) and works for the enlightenment of all beings (represented as a blessing Buddha). His most important enlightenment technique is the visualization of the surrounding world as a paradise. Who sees his world as a paradise, awakens his enlightenment energy. The world can be seen as a paradise by a corresponding positive thought (enlightenment thought) or by sending light to all beings (wish all beings to be happy). After the Amitabha doctrine, one can come to paradise (in the Pure Land of Amitābha), if they visualize at their death Amitābha in the heaven (sun) over their head (western horizon), think his name as a mantra and leave the body as a soul through the crown chakra.

1.1 Vajrayāna Buddhism



Mandala of Amitayus, Tibet, 19th century, Rubin Museum of Art

Amitābha is also known in Tibet, Mongolia, and other regions where Tibetan Buddhism is practiced. In the Highest Yoga Tantra class of the Tibetan Vajrayana Amitābha is considered one of the Five Dhyāni Buddhas (together with Akṣobhya, Amoghasiddhi, Ratnasambhava, and Vairocana), who is associated with the western direction and the skandha of *saṃjñā*, the aggregate of distinguishing (recognition) and the deep awareness of individualities. His consort is Pāṇḍaravāsīnī.^{[4][5][6][7][8]} His realm is called either Sukhāvātī (Sanskrit) or Dewachen (Tibetan). His two main disciples (just as the Buddha

Shakyamuni had two) are the **Bodhisattvas Vajrapani and Avalokiteshvara**, the former to his left and the latter to his right. In **Tibetan Buddhism**, there exists a number of famous prayers for taking rebirth in Sukhāvatī (Dewachen). One of these was written by Je **Tsongkhapa** on the request of **Manjushri**; for a discussion and translation of the most important prayers in the Tibetan tradition see Halkias.^[9]

The **Tibetan Panchen Lamas**^[10] and **Shamarpas**^[11] are considered to be emanations of Amitābha.

He is frequently invoked in Tibet either as Buddha *Amitābha* – especially in the **Phowa** practices or as *Amitāyus* – especially in practices relating to longevity and preventing an untimely death.

In Japanese Vajrayāna, or **Shingon Buddhism**, Amitābha is seen as one of the **thirteen Buddhist deities** to whom practitioners can pay homage. Shingon, like Tibetan Buddhism, also uses special devotional mantras for Amitābha, though the mantras used differ. Amitābha is also one of the Buddhas featured in the **Womb Realm Mandala** used in Shingon practices, and sits to the west, which is where the Pure Land of Amitābha is said to dwell.

1.1.1 Mantras

Amitābha is the center of a number of **mantras** in Buddhist **Vajrayana** practices. The **Sanskrit** form of the mantra of Amitābha is ॐ अमिताभ ह्रीः (**Devanagari**: *om amitābha hrīḥ*), which is pronounced in its **Tibetan** version as *Om ami dewa hri* (**Sanskrit**: *om amideva hrīḥ*). The **Japanese Shingon Buddhist mantra** is *On amirita teizei kara un* which represents the underlying Indic form *om amṛta-teje hara hūṃ*.

In addition to using the mantras listed above, many Buddhist schools invoke Amitābha's name in a practice known as *nianfo* 念佛 in Chinese and *nembutsu* in Japanese.

2 Names in various languages

The proper form (wordstem) of Amitābha's name in **Sanskrit** is *Amitābha*, masculine, and the **nominative** singular is *Amitābhaḥ*. This is a compound of the Sanskrit words *amita* ("without bound, infinite") and *ābhā* ("light, splendor"). Consequently, the name is to be interpreted as "he who possesses light without bound, he whose splendor is infinite".

The name *Amitāyus* (nominative form *Amitāyuh*) is also used for the **Sambhogakāya** aspect of Amitabha, particularly associated with longevity.^[12] He is mostly depicted sitting and holding in his hands a vessel containing the nectar of immortality. Amitayus is also one of the three deities of long life (**Amitayus, White Tara & Ushnishavijaya**). *Amitāyus* being a compound of *amita* ("infinite") and *āyus* ("life"), and so means "he whose life

is boundless".

In Chinese, 阿彌陀佛 ("A mi tuo fo"), sometimes pronounced "e mi tuo fo", is the Chinese pronunciation for the Sanskrit name of the Amitābha Buddha (Amida Buddha). The "a mi tuo" is the transliteration of the Sanskrit word "Amida" which means "boundless" (無量, "wuliang"). "Fo" is the Chinese word for "Buddha".^[13]

The name Amitābha is given in Chinese as Wúliàngguāng (無量光; "Infinite Light"), while the name Amitāyus is given as Wúliàngshòu (無量壽; "Infinite Life"). These names are not, however, very commonly used.

In **Vietnamese, Korean, and Japanese**, the same Chinese characters used for Amitabha are used to represent his name, though they are pronounced slightly differently:

- Vietnamese: *A-di-đà Phật*
- Korean: *Amita Bul*
- Japanese: *Amida Butsu*.

In Japanese, he is also called *Amida Nyorai* (阿彌陀如来), meaning "the **Tathāgata** Amitābha".

In **Tibetan**, Amitābha is called 'od.dpag.med and, as Amitāyus, tshe.dpag.med.

3 Iconography

It can be difficult to distinguish Amitābha from Śākyamuni (and any buddhas in general) as both are portrayed as possessing all the attributes of a buddha but no distinguishing marks [reference needed]. Amitabha can, however, often be distinguished by his **mudrā**: Amitābha is often depicted, when shown seated, displaying the meditation mudrā (thumbs touching and fingers together (as in the **Kamakura** statue of Amitābha) or the exposition mudrā, while the earth-touching mudrā (right hand pointed downward over the right leg, palm inward) is reserved for a seated Śākyamuni alone. He can also be seen holding a lotus in his hands while displaying the meditation mudrā.

There is a difference between Amitayus and Amitabha. Amitayus~the Buddha of Infinite Life and Amitabha~the Buddha of Infinite Light are essentially identical, being reflective images of one another. Sutras in which Shakyamuni expounds the glories of Sukhavati, the Pure Lands, speak of the presiding Buddha sometimes as Amitabha and sometimes as Amitayus. When depicted as Amitayus he is depicted in fine clothes and jewels and as Amitabha in simple monk's clothing. They are also simply known as Amida in the Chinese and Japanese tradition. The image of the gold colored statue in the article is of Amitayus as he is wearing a 5 pointed crown, which is the easiest way to distinguish them. Amitayus is an emanation of Amitabha. Amitabha is the head of the Lotus family, where as Amitayus is not the head of the Lotus Family.^[14]



This altar display at a temple in Taiwan shows Amitābha in the center, flanked by Mahāsthāmaprāpta on the buddha's left and Guānyīn on the right

When standing, Amitābha is often shown with left arm bare and extended downward with thumb and forefinger touching, with the right hand facing outward also with thumb and forefinger touching. The meaning of this **mudra** is that wisdom (symbolized by the raised hand) is accessible to even the lowest beings, while the outstretched hand shows that Amitābha's compassion is directed at the lowest beings, who cannot save themselves.

When not depicted alone, Amitābha is often portrayed with two assistants: **Avalokiteśvara** on the right and **Mahāsthāmaprāpta** on the left.

In Vajrayana, Amitābha is the most ancient Buddha among the Dhyani Buddhas. He is of red color originating from the red seed syllable *hrih*. He represents the cosmic element of "Sanjana" (name). His vehicle is the peacock. He exhibits **Samadhi Mudra** his two palms folded face up, one on top of the other, lying on his lap. The lotus is his sign. When represented on the stupa, he always faces toward west. He is worshiped thinking that one can have salvation. Sometimes he holds a **Patra** on the same posture.

Within Mahayana Buddhism, Avalokiteśvara is not one

consistent gender. In **Shin Buddhism**, the **Bodhisattva** is called "Kannon" and in Chinese Buddhism, the name "**Guānyīn**" is given to the same Bodhisattva, who changes genders depending on interpretation and imagery. This Bodhisattva has been depicted as a man and a woman; some porcelain or jade statuettes or figurines visibly have breasts and feminine facial features while others have a flat male chest. The common idea behind this is that the Bodhisattva transcends categories of gender, as Buddhism as a whole tries to defy categorical and logical thinking that demands definitions in its entirety.

4 Archeological origins



Táng Dynasty Amitābha sculpture — Hidden Stream Temple Cave, Longmen Grottoes, China

The first known **epigraphic** evidence for Amitābha is the bottom part of a statue found in Govindnagar, Pakistan and now located at the **Mathura Museum**. The statue is dated to "the 28th year of the reign of **Huviṣka**" (i.e., sometime in the latter half of the 2nd century CE, during the period of the **Kuṣāṇa Empire**), and was apparently dedicated to "Amitābha Buddha" by a family of merchants.^[15]

The first known sutra mentioning Amitābha is the translation into Chinese of the **Pratyutpanna Sūtra** by the Kuṣāṇa monk **Lokakṣema** around 180 CE. This work is said to be at the origin of Pure Land practice in China.

The appearance of such literature and sculptural remains at the end of the 2nd century suggests that the doctrine of Amitābha probably developed during the 1st and 2nd cen-

turies CE. Furthermore, there are sculptures of Amitabha in Dhyani Mudras as well as bronzes of Amitabha in Abhaya Mudra from the **Gandhara** era of the 1st century CE suggesting the popularity of Amitabha during that time. One of the last prayer busts of Amitabha can be found in the trademark black stone of the **Pala Empire** which was the last Buddhist empire of India and lost its influence in the 12th century due to Islamic invasions.

5 See also

- **Buddhism in China**
- **Buddhist art in Japan**
- **Ch'an**
- **Five Dhyani Buddhas**
- **God in Buddhism**
- **Jodo Shinshu**
- **Longmen Grottoes**
- **Mahayana**
- **Neo-Confucianism**
- **Pure land**
- **Pure Land Buddhism**
- **Shaolin Temple**
- **Shinran**
- **Sukhavati**
- **Wisdom**

6 Notes

- [1] “**zdic.net: Amitabha**”.
- [2] Lévi, Sylvain; Takakusu, Junjir; Demiéville, Paul; Watanabe, Kaigyoku (1929). **Hobogirin: Dictionnaire encyclopédique de bouddhisme d'après les sources chinoises et japonaises**, Paris: Maisonneuve, vol. 1-3 (Amida).
- [3] Hisao Inagaki, Harold Stewart (transl.): **The Three Pure Land Sutras**, Berkeley: Numata Center for Buddhist Translation and Research 2003. ISBN 1-886439-18-4 PDF retrieved 2013/07/28
- [4] “**The Great Compassion Mantra - Namo Amitabha**”. Archived from the original on 2009-10-25.
- [5] “**Bardo: Fourth Day**”. Kaykeys.net. 2005-02-07. Retrieved 2012-11-07.
- [6] “**Symbolism of the five Dhyani Buddhas**”.

- [7] “**Pandara is said to be the Prajna of Amitabha Buddha. Pandara is the same in essence with Buddha Amitabha**”. Himalayanmart.com. Retrieved 2012-11-07.
- [8] “**Guan Yin - Bodhisattva/ Goddess of Compassion**”. Nationonline.org. 2011-06-04. Retrieved 2012-11-07.
- [9] Georgios T. Halkias, *Luminous Bliss: A Religious History of Pure Land Literature in Tibet Pure Land*
- [10] *Tibet is My Country: Autobiography of Thubten Jigme Norbu, Brother of the Dalai Lama as told to Heinrich Harrer*, p. 121. First published in German in 1960. English translation by Edward Fitzgerald, published 1960. Reprint, with updated new chapter, (1986): Wisdom Publications, London. ISBN 0-86171-045-2.
- [11] “**Teachers: Shamar Rinpoche**”. Archived from the original on 30 October 2007. Retrieved 2007-10-21.
- [12] “**Amitayus**”. Rigpa Wiki. Retrieved 2012-11-07.
- [13] “**Buddhist Charms**”. Retrieved 22 May 2014.
- [14] Images of Enlightenment by Landlaw and Weber, pages 75, 80, 96
- [15] “**On the origins of Mahayana Buddhism**” (PDF). Retrieved 2013-06-14.

7 External links

- The Buddha Speaks of Amitabha Sutra (Pure Land)**
- Shingon Buddhism: Amida Nyorai/Buddha of Infinite light and Life**
- H.H. Chetsang Rinpoche about Amitabha and Dewachen**
- French Site : Amitabha Terre Pure**

- Creative Commons Attribution-Share Alike 3.0