

mǐ tuó fó qī yuán mǎn rì
彌陀佛七·圓滿日

AMITABHA BUDDHA DHARMA SERVICE

COMPLETION DAY



FO GUANG SHAN HSI LAI TEMPLE

Amitabha Buddha Dharma Service: Completion Day

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[Bow + Venerate the Buddha with Three Prostrations+ Bow 問訊、禮佛三拜、問訊]

[Incense in the Censer Praise 爐香讚]

● | | ○ | | ⊙ | | ○ | | ○ | | ○ | | ○ | | ○ | |
lú xiāng zhà rē fǎ jiè méng xūn
爐 香 乍 爇 法 界 蒙 薰

Incense in the censer just begins to burn, [instantly] permeating all Dharma Realms.

○ | | ○ | | ○ | | ⊙ | | ○ | | ○ | | ○ | | ○ | |
zhū fó hǎi huì xī yáo wén
諸 佛 海 會 悉 遙 聞

Oceanic assemblies of buddhas all perceive it from afar

○ | | ○ | | ○ | | ⊙ | | ○ | | ○ | |
suí chù jié xiáng yún
隨 處 結 祥 雲

As auspicious clouds gather everywhere.

○ | ○ | ○ | | ○ | | ○ | | ○ | | ○ | | ⊙ | | ○ | |
chéng yì fāng yīn zhū fó xiàn quán shēn
誠 意 方 殷 諸 佛 現 全 身

Through sincerity and respect, all buddhas manifest in their entirety.

▲ | ○ | ○ | ○ | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ⊙ | | ○ | | ○ | |
ná mó xiāng yún gài pú sà mó hē sà (3x)
南 無 香 雲 蓋 菩 薩 摩 訶 薩

Homage to the Incense Cloud Canopy Bodhisattva-Mahāsattvas!



[Triple Invocation ^{sān chéng} 三稱]

▲ **ná mó lián chí hǎi huì fó pú sà** (3x)

南無蓮池海會佛菩薩

Homage to the Lotus Pool Oceanic Assembly of Buddhas and Bodhisattvas!

● **fó shuō ā mí tuó jīng**

佛說阿彌陀經

Amitābha Sūtra as Discoursed by the Buddha

rú shì wǒ wén yì shí fó zài shè wèi guó qí shù jǐ gū dú yuán
如是我聞·一時佛在舍衛國·祇樹給孤獨園·

Thus have I heard, once, the Buddha was residing in the capital city Śrāvastī, at Jeta's Grove-

yǔ dà bǐ qiū sēng qiān èr bǎi wǔ shí rén jù jiē shì dà ā luó hàn
與大比丘僧·千二百五十人俱·皆是大阿羅漢·

Anāthapiṇḍada's Garden, with an assembly of great bhikṣus numbering 1,250 in all. They were

zhòng suǒ zhī shì zhǎng lǎo shè lì fó mó hé mù jiàn lián
眾所知識。長老舍利弗、摩訶目犍連、

all great arhats well known to the assembly, including Elder Śāriputra, Mahāmaudgalyāyana,

mó hé jiā shè mó hē jiā zhān yán mó hē jù xī luó lí pó duō
摩訶迦葉、摩訶迦旃延、摩訶俱絺羅、離婆多、

Mahākāśyapa, Mahākātyāyana, Mahākauṣṭhila, Revata,

zhōu lì pán tuó qié nán tuó ā nán tuó luó hóu luó jiāo fàn
周利槃陀伽、難陀、阿難陀、羅睺羅、憍梵

Śuddhipanthakena, Nanda, Ānanda, Rāhula, Gavāṃpati,

pō tí bīn tóu lú pō luó duò jiā liú tuó yí mó hē jié bīn nà
波提、賓頭盧頗羅墮、迦留陀夷、摩訶劫賓那、

Piṇḍolabhāradvāja, Kālodayin, Mahākapphiṇa,

bó jū luó ā niǎo lóu tuó rú shì děng zhū dà dì zǐ bìng zhū
薄拘羅、阿菟樓駄·如是等諸大弟子。並諸

Vakkula, Aniruddha, and many other such great disciples.

pú sà mó hē sà wén shū shī lì fǎ wáng zǐ ō yì duō pú sà
 菩薩摩訶薩·文殊師利法王子、阿逸多菩薩、
 There were also bodhisattva-mahāsattvas including Dharma Prince Mañjuśrī, Ajita Bodhisattva,

qián tuó hé tí pú sà cháng jīng jìn pú sà yǔ rú shì děng zhū dà
 乾陀訶提菩薩、常精進菩薩·與如是等諸大
 Gandhahastin Bodhisattva, Nityodyukta Bodhisattva, among other great bodhisattvas as well.

pú sà jí shì tí huán yīn děng wú liàng zhū tiān dà zhòng jù
 菩薩·及釋提桓因等無量諸天大眾俱。
 There was also Śakra, Lord of the Devas, along with innumerable other devas, together with the

ěr shí fó gào zhǎng lǎo shè lì fó cóng shì xī fāng guò shí wàn
 爾時佛告長老舍利弗·從是西方·過十萬
 great assembly. At that time, the Buddha addressed Elder Śāriputra, saying, "Over ten trillion

yì fó tǔ yǒu shì jiè míng yuē jí lè qí tǔ yǒu fó hào
 億佛土·有世界名曰極樂。其土有佛·號
 buddha-lands to the west from here, there is a realm called Ultimate Bliss. In that land, there is a

ō mí tuó jīn xiàn zài shuō fǎ shè lì fó bǐ tǔ hé gù míng wéi
 阿彌陀·今現在說法。舍利弗！彼土何故名為
 buddha called Amitābha who currently manifests and expounds the Dharma. Śāriputra, why is

jí lè qí guó zhòng shēng wú yǒu zhòng kǔ dàn shòu zhū lè
 極樂？其國眾生·無有眾苦·但受諸樂·
 that land called Ultimate Bliss? Sentient beings in that land do not have any sufferings, but

gù míng jí lè yòu shè lì fó jí lè guó tǔ qī chóng lán xún
 故名極樂。又舍利弗！極樂國土·七重欄楯、
 rather experience every type of bliss. Thus, it is called Ultimate Bliss. Furthermore, Śāriputra, the
 Land of Ultimate Bliss has seven tiers of railing,

qī chóng luó wǎng qī chóng háng shù jiē shì sì bǎo zhōu zā wéi
 七重羅網、七重行樹·皆是四寶周匝圍
 seven layers of netting, and seven rows of trees. These are all made of four kinds of precious



rào shì gù bǐ guó míng wéi jí lè yòu shè lì fó jí lè guó
 繞。是故彼國。名為極樂。又舍利弗！極樂國
 jewels and encircle the entire land. This is why that land is called Ultimate Bliss. Furthermore, Śāriputra,

tǔ yǒu qī bǎo chí bā gōng dé shuǐ chōng mǎn qí zhōng
 土。有七寶池。八功德水。充滿其中。
 the Land of Ultimate Bliss has pools made of the Seven Treasures, which are filled with the

chí dǐ chún yǐ jīn shā bù dì sì biān jiē dào jīn yín liú lí
 池底純以金沙布地。四邊階道。金、銀、瑠璃、
 Water of Eight Merits and Virtues. The bottoms of the ponds are covered solely in gold sand,
 and the steps on all four sides are made of gold, silver, beryl,

bō lí hé chéng shàng yǒu lóu gé yì yǐ jīn yín liú lí
 玻瓈合成。上有樓閣。亦以金、銀、瑠璃、
 and crystal. Above, there are pavilions which are adorned and decorated with gold, silver, beryl,

bō lí chē qú chì zhū má nǎo ér yán shì zhī chí zhōng lián
 玻瓈、磲磔、赤珠、瑪瑙。而嚴飾之。池中蓮
 crystal, agate, red pearl, and carnelian. Within the ponds, there are lotus flowers as large as

huá dà rú chē lún qīng sè qīng guāng huáng sè huáng guāng
 華。大如車輪。青色青光。黃色黃光。
 chariot wheels: these are blue in color with a blue radiance, yellow in color with a yellow radiance,

chì sè chì guāng bái sè bái guāng wēi miào xiāng jié shè lì fó
 赤色赤光。白色白光。微妙香潔。舍利弗！
 red in color with a red radiance, and white in color with a white radiance. They are subtle and
 wondrous, fragrant and pure. Śāriputra,

jí lè guó tǔ chéng jiù rú shì gōng dé zhuāng yán yòu shè lì
 極樂國土。成就如是功德莊嚴。又舍利
 the Land of Ultimate Bliss is adorned through the accomplishment of such merits and virtues.

fó bǐ fó guó tǔ cháng zuò tiān yuè huáng jīn wéi dì zhòu yè
 弗！彼佛國土。常作天樂。黃金為地。晝夜
 Furthermore, Śāriputra, in that buddha's land, heavenly music plays continually, and the ground
 is made of gold. In the six periods of the day and night,

liù shí yǔ tiān màn tuó luó huá qí tǔ zhòng shēng cháng yǐ
 六時·雨天曼陀羅華。其土眾生·常以
 the māndārava flowers rain down from the sky. Often, early in the morning, beings in that land

qīng dàn gè yǐ yī gé chéng zhòng miào huá gòng yǎng tā fāng
 清旦·各以衣袂·盛眾妙華·供養他方
 hold the hems of their robes, filling them with all kinds of wondrous flowers and offer them to

shí wàn yì fó jí yǐ shí shí huán dào běn guó fàn shí jīng xíng 。
 十萬億佛·即以食時·還到本國·飯食經行。
 trillions of buddhas in other places. At mealtime, they return to their original land to eat and

shè lì fó jí lè guó tǔ chéng jiù rú shì gōng dé zhuāng yán
 舍利弗！極樂國土·成就如是功德莊嚴。
 walk in meditation. Śāriputra, the Land of Ultimate Bliss is adorned through the accomplishment

fù cì shè lì fó bǐ guó cháng yǒu zhǒng zhǒng qí miào zá sè zhī
 復次舍利弗！彼國常有種種奇妙雜色之
 of such merits and virtues. Furthermore, Śāriputra, in that land, there are always various kinds

niǎo bái hè kǒng què yīng wǔ shè lì jiā líng pín qié gòng
 鳥·白鶴、孔雀、鸚鵡、舍利、迦陵頻伽、共
 of rare and marvelous multi-colored birds such as snow cranes, peacocks, parrots, egrets,
 kalaviṅkas, and conjoined birds.

mìng zhī niǎo shì zhū zhòng niǎo zhòu yè liù shí chū hé yǎ yīn
 命之鳥。是諸眾鳥·晝夜六時·出和雅音。
 These various birds sing harmonious and elegant sounds during the six periods of the day and night.

qí yīn yǎn chàng wǔ gēn wǔ lì qī pú tí fēn bā shèng dào
 其音演暢·五根、五力、七菩提分、八聖道
 Their voices expound teachings such as the Five Roots, Five Powers, Seven Factors of Awakening,
 and Noble Eightfold Path.

fēn rú shì děng fǎ qí tǔ zhòng shēng wén shì yīn yǐ jiē xī
 分·如是等法。其土眾生·聞是音已·皆悉
 Having heard these sounds, beings in that land are all fully mindful of the Buddha, mindful of



niàn fó niàn fǎ niàn sēng shè lì fó rǔ wù wèi cí niǎo
 念 佛、念 法、念 僧。舍 利 弗！汝 勿 謂 此 鳥。
 the Dharma, and mindful of the Sangha. Śāriputra, you should not say that these birds are born

shí shì zuì bào suǒ shēng suǒ yí zhě hé bǐ fó guó tǔ wú sān
 實 是 罪 報 所 生。所 以 者 何？彼 佛 國 土。無 三
 due to their karmic transgressions. Why is that? In that buddha's land, the three lower realms

è dào shè lì fó qí fó guó tǔ shàng wú è dào zhī míng
 惡 道。舍 利 弗！其 佛 國 土。尚 無 惡 道 之 名。
 do not exist. Śāriputra, that buddha's land does not even have a name for the lower realms,

hé kuàng yǒu shí shì zhū zhòng niǎo jiē shì ā mí tuó fó yù lìng
 何 況 有 實？是 諸 眾 鳥。皆 是 阿 彌 陀 佛。欲 令
 so how could they exist? These various birds are all born through transformation from

fǎ yīn xuān liú biàn huà suǒ zuò shè lì fó bǐ fó guó tǔ
 法 音 宣 流。變 化 所 作。舍 利 弗！彼 佛 國 土。
 Amitābha Buddha's desire to proclaim the sounds of the Dharma everywhere. Śāriputra, in that

wēi fēng chuī dòng zhū bǎo háng shù jí bǎo luó wǎng chū wēi
 微 風 吹 動。諸 寶 行 樹。及 寶 羅 網。出 微
 buddha's land, the gentle wind blows through the rows of jeweled trees and jeweled nets, producing a

miào yīn pì rú bǎi qiān zhǒng yuè tóng shí jù zuò wén shì yīn
 妙 音。譬 如 百 千 種 樂。同 時 俱 作。聞 是 音
 subtle and wondrous sound, as if a hundred thousand instruments were playing simultaneously.

zhě zì rán jiē shēng niàn fó niàn fǎ niàn sēng zhī xīn shè lì
 者。自 然 皆 生 念 佛、念 法、念 僧 之 心。舍 利
 Those who hear this sound all naturally give rise to the mind of being mindful of the Buddha,
 mindful of the Dharma, and mindful of the Sangha.

fó qí fó guó tǔ chéng jiù rú shì gōng dé zhuāng yán shè lì
 弗！其 佛 國 土。成 就 如 是 功 德 莊 嚴。舍 利
 Śāriputra, that buddha's land is adorned through the accomplishment of such merits and virtues.

fó yú rǔ yì yún hé bǐ fó hé gù hào ō mí tuó shè lì fó
 弗！於汝意云何。彼佛何故號阿彌陀？舍利弗！
 Śāriputra, what do you think? For what reason is that buddha called Amitābha? Śāriputra,

bǐ fó guāng míng wú liàng zhào shí fāng guó wú suǒ zhàng ài
 彼佛光明無量。照十方國。無所障礙。
 the radiance of that buddha is immeasurable, illuminating the lands of the ten directions without

shì gù hào wéi ō mí tuó yòu shè lì fó bǐ fó shòu mìng jí qí
 是故號為阿彌陀。又舍利弗！彼佛壽命。及其
 any obstruction. For this reason, he is called Amitābha. Furthermore, Śāriputra, the lifespan of that

rén mín wú liàng wú biān ō sēng qí jié gù míng ō mí tuó
 人民。無量無邊阿僧祇劫。故名阿彌陀。
 buddha and his people extend to immeasurable, limitless kalpas. For this reason, he is also called

shè lì fó ō mí tuó fó chéng fó yǐ lái yú jīn shí jié yòu shè
 舍利弗！阿彌陀佛。成佛以來。於今十劫。又舍
 Amitāyus. Śāriputra, ten kalpas have passed since Amitābha Buddha became a buddha.

lì fó bǐ fó yǒu wú liàng wú biān shēng wén dì zǐ jiē ō luó
 利弗！彼佛有無量無邊聲聞弟子。皆阿羅
 Furthermore, Śāriputra, that buddha has immeasurable, limitless śrāvaka disciples—all arhats

hàn fēi shì suàn shù zhī suǒ néng zhī zhū pú sà zhòng yì fù rú
 漢。非是算數之所能知。諸菩薩眾。亦復如
 —beyond the knowledge of any numerical calculations. The assembly of bodhisattvas is also

shì shè lì fó bǐ fó guó tǔ chéng jiù rú shì gōng dé zhuāng
 是。舍利弗！彼佛國土。成就如是功德莊
 equally vast. Śāriputra, that buddha's land is adorned through the accomplishment of such merits

yán yòu shè lì fó jí lè guó tǔ zhòng shēng shēng zhě jiē
 嚴。又舍利弗！極樂國土。眾生者。皆
 and virtues. Furthermore, Śāriputra, when sentient beings are reborn in the Land of Ultimate Bliss,

shì ō pí bá zhì qí zhōng duō yǒu yì shēng bǔ chù qí shù
 是阿鞞跋致。其中多有一生補處其數
 they are all avaiivartikas. Among them, those who only have one more birth—those who will fill



shèn duō fēi shì suàn shù suǒ néng zhī zhī dàn kě yǐ wú liàng wú
甚多·非是算數所能知之·但可以無量無
the [buddha's] seat—are incredibly numerous, beyond the knowledge of any numerical calculations.
Only after speaking for immeasurable,

biān ā sēng qí shuō shè lì fó zhòng shēng wén zhě yīng dāng
邊阿僧祇說。舍利弗！眾生聞者·應當
limitless asamkhyeya kalpas can this number be conveyed. Śāriputra, sentient beings who hear of

fā yuàn yuàn shēng bǐ guó suǒ yǐ zhě hé dé yǔ rú shì zhū
發願·願生彼國。所以者何？得與如是諸
this should vow to be reborn in that land. Why is this? Because they will be able to assemble

shàng shàn rén jù huì yí chù shè lì fó bù kě yí shǎo shàn gēn
上善人俱會一處。舍利弗！不可以少善根
together in one place with such people of superior virtue. Śāriputra, those with few virtuous roots

fú dé yīn yuán dé shēng bǐ guó shè lì fó ruò yǒu shàn nán
福德因緣·得生彼國。舍利弗！若有善男
and few causes and conditions of blessings and virtues cannot be reborn in that land. Śāriputra, if

zǐ shàn nǚ rén wén shuō ā mí tuó fó zhí chí míng hào ruò yí
子、善女人·聞說阿彌陀佛·執持名號·若一
there are virtuous men or virtuous women who hear others speak of Amitābha Buddha and hold

rì ruò èr rì ruò sān rì ruò sì rì ruò wǔ rì ruò liù rì
日、若二日、若三日、若四日、若五日、若六日、
fast to his name for one day, two days, three days, four days, five days, six days,

ruò qī rì yì xīn bú luàn qí rén lín mìng zhōng shí ā mí tuó
若七日·一心不亂·其人臨命終時·阿彌陀
or seven days single-mindedly without distraction, then at the end of their lives, Amitābha Buddha

fó yǔ zhū shèng zhòng xiàn zài qí qián shì rén zhōng shí xīn
佛·與諸聖眾·現在其前。是人終時·心
and his sacred assembly will appear before them, and so, at the end of their lives, their minds

bù diān dǎo jí dé wǎng shēng ō mí tuó fó jí lè guó tǔ shè
 不顛倒·即得往生阿彌陀佛·極樂國土。舍
 will not have inverted views, and they will swiftly attain rebirth in Amitābha Buddha's Land of

lì fó wǒ jiàn shì lì gù shuō cǐ yán ruò yǒu zhòng shēng wén
 利弗！我見是利·故說此言·若有眾生·聞
 Ultimate Bliss. Śāriputra, because I see these benefits, I proclaim these words: 'If there are sentient

shì shuō zhě yīng dāng fā yuàn shēng bǐ guó tǔ shè lì fó rú
 是說者·應當發願·生彼國土。舍利弗！如
 beings who hear this teaching, they should vow to be reborn in that land.' Śāriputra, just as I now

wǒ jīn zhě zàn tàn ō mí tuó fó bù kě sī yì gōng dé zhī lì
 我今者·讚歎阿彌陀佛·不可思議功德之利·
 praise the benefits of Amitābha Buddha's inconceivable and inexpressible merits and virtues,

dōng fāng yì yǒu ō chù pí fó xū mí xiàng fó dà xū mí fó
 東方亦有·阿闍鞞佛、須彌相佛、大須彌佛、
 so do the buddhas in the realms of the eastern direction as numerous as the sands of the

xū mí guāng fó miào yīn fó rú shì děng héng hé shā shù zhū fó
 須彌光佛、妙音佛、如是等恒河沙數諸佛。
 Ganges River, including Akṣobhya Buddha, Merudhvaja Buddha, Mahāmeru Buddha,
 Meruprabhāsa Buddha, and Mañjusvara Buddha. While dwelling in their own lands,

gè yú qí guó chū guǎng cháng shé xiàng piàn fù sān qiān dà qiān
 各於其國·出廣長舌相·徧覆三千大千
 they extend their characteristic long, broad tongues which encompass the trichilocosm to proclaim

shì jiè shuō chéng shí yán rú děng zhòng shēng dāng xìn shì chēng
 世界·說誠實言·汝等眾生·當信是稱
 these true and honest words: 'You sentient beings should have faith in this, the Invoking and Praising

zàn bù kě sī yì gōng dé yí qiè zhū fó suǒ hù niàn jīng shè lì
 讚不可思議功德·一切諸佛所護念經。舍利
 the Inconceivable and Inexpressible Merits and Virtues, Mindful Protection by All Buddhas Sūtra.'



fó nán fāng shì jiè yǒu rì yuè dēng fó míng wén guāng fó
 弗！南方世界·有日月燈佛、名聞光佛、
 Śāriputra, there are also the buddhas in the realms of the southern direction as numerous as
 the sands of the Ganges River, including Candrasūryapradīpa Buddha, Yaśasrabha Buddha,

dà yàn jiān fó xū mí dēng fó wú liàng jīng jìn fó rú shì děng
 大燄肩佛、須彌燈佛、無量精進佛·如是等
 Mahārciskandha Buddha, Merupradīpa Buddha, and Anantavīrya Buddha. While dwelling in

héng hé shā shù zhū fó gè yú qí guó chū guǎng cháng shé xiàng
 恒河沙數諸佛。各於其國·出廣長舌相·
 their own lands, they extend their characteristic long, broad tongues which encompass the

piàn fù sān qiān dà qiān shì jiè shuō chéng shí yán rú děng zhòng
 徧覆三千大千世界·說誠實言·汝等眾
 trichiliocosm to proclaim these true and honest words: 'You sentient beings should have faith in

shēng dāng xìn shì chēng zàn bù kě sī yì gōng dé yí qiè zhū fó
 生·當信是稱讚不可思議功德·一切諸佛
 this, the Invoking and Praising the Inconceivable and Inexpressible Merits and Virtues, Mindful

suǒ hù niàn jīng shè lì fó xī fāng shì jiè yǒu wú liàng shòu fó
 所護念經。舍利弗！西方世界·有無量壽佛、
 Protection by All Buddhas Sūtra.' Śāriputra, there are also the buddhas in the realms of the
 western direction as numerous as the sands of the Ganges River, including Amitāyus Buddha,

wú liàng xiàng fó wú liàng chuáng fó dà guāng fó dà míng fó
 無量相佛、無量幢佛、大光佛、大明佛、
 Amitaketu Buddha, Amitadhvaja Buddha, Mahāprabha Buddha, Mahāprabhāsa Buddha,

bǎo xiàng fó jìng guāng fó rú shì děng héng hé shā shù zhū fó
 寶相佛、淨光佛·如是等恒河沙數諸佛。
 Ratnaketu Buddha, and Śuddharaśmiprabha Buddha. While dwelling in their own lands, they

gè yú qí guó chū guǎng cháng shé xiàng piàn fù sān qiān dà
 各於其國·出廣長舌相·徧覆三千大
 extend their characteristic long, broad tongues which encompass the trichiliocosm to proclaim these

qiān shì jiè shuō chéng shí yán rú děng zhòng shēng dāng xìn shì
 千世界・說誠實言・汝等眾生・當信是
 true and honest words: 'You sentient beings should have faith in this, the Invoking and Praising

chēng zàn bù kě sī yì gōng dé yí qiè zhū fó suǒ hù niàn jīng
 稱讚不可思議功德・一切諸佛所護念經。
 the Inconceivable and Inexpressible Merits and Virtues, Mindful Protection by All Buddhas Sūtra.'

shè lì fó běi fāng shì jiè yǒu yàn jiān fó zuì shèng yīn fó
 舍利弗！北方世界・有燄肩佛、最勝音佛、
 Śāriputra, there are also the buddhas in the realms of the northern direction as numerous as
 the sands of the Ganges River, including Arciskandha Buddha, Vaiśvānaranirghoṣa Buddha,

nán jǔ fó rì shēng fó wǎng míng fó rú shì děng héng hé shā
 難沮佛、日生佛、網明佛・如是等恒河沙
 Duṣpradharṣa Buddha, Ādityasambhava Buddha, and Jālinīrabha Buddha. While dwelling in their

shù zhū fó gè yú qí guó chū guǎng cháng shé xiàng piàn fù sān
 數諸佛。各於其國・出廣長舌相・徧覆三
 own lands, they extend their characteristic long, broad tongues which encompass the trichiliocosm

qiān dà qiān shì jiè shuō chéng shí yán rú děng zhòng shēng
 千大千世界・說誠實言・汝等眾生・
 to proclaim these true and honest words: 'You sentient beings should have faith in this, the Invoking

dāng xìn shì chēng zàn bù kě sī yì gōng dé yí qiè zhū fó suǒ hù
 當信是稱讚不可思議功德・一切諸佛所護
 and Praising the Inconceivable and Inexpressible Merits and Virtues, Mindful Protection by All

niàn jīng shè lì fó xià fāng shì jiè yǒu shī zǐ fó míng wén
 念經。舍利弗！下方世界・有師子佛、名聞
 Buddhas Sūtra.' Śāriputra, there are also the buddhas in the realms of the nadir as numerous as
 the sands of the Ganges River, including Siṃha Buddha, Yaśas Buddha,

fó míng guāng fó dá mó fó fǎ chuáng fó chí fǎ fó rú shì
 佛、名光佛、達摩佛、法幢佛、持法佛・如是
 Yaśasprabhāsa Buddha, Dharma Buddha, Dharmadhvaṃja Buddha, and Dharmadhara Buddha.



děng héng hé shā shù zhū fó gè yú qí guó chū guǎng cháng shé
 等 恒 河 沙 數 諸 佛。各 於 其 國。出 廣 長 舌
 While dwelling in their own lands, they extend their characteristic long, broad tongues which

xiàng piàn fù sān qiān dà qiān shì jiè shuō chéng shí yán rú děng
 相。徧 覆 三 千 大 千 世 界。說 誠 實 言。汝 等
 encompass the trichiliocosm to proclaim these true and honest words: 'You sentient beings should

zhòng shēng dāng xìn shì chēng zàn bù kě sī yì gōng dé yí qiè
 眾 生。當 信 是 稱 讚 不 可 思 議 功 德。一 切
 have faith in this, the Invoking and Praising the Inconceivable and Inexpressible Merits and Virtues,

zhū fó suǒ hù niàn jīng shè lì fó shàng fāng shì jiè yǒu fàn yīn
 諸 佛 所 護 念 經。舍 利 弗！上 方 世 界。有 梵 音
 Mindful Protection by All Buddhas Sūtra.' Śāriputra, there are also the buddhas in the realms of
 the zenith as numerous as the sands of the Ganges River, including Brahmaghoṣa Buddha,

fó sù wáng fó xiāng shàng fó xiāng guāng fó dà yàn jiān fó
 佛、宿 王 佛、香 上 佛、香 光 佛、大 燄 肩 佛、
 Nakṣatrarāja Buddha, Gandhottama Buddha, Gandhaprabhāsa Buddha, Mahārciskandha Buddha,

zá sè bǎo huá yán shēn fó suō luó shù wáng fó bǎo huá dé fó
 雜 色 寶 華 嚴 身 佛、娑 羅 樹 王 佛、寶 華 德 佛、
 Ratnakusumasamṣpūṣpitagātra Buddha, Śālendarāja Buddha, Ratnotpalaśrī Buddha,

jiàn yí qiè yì fó rú xū mí shān fó rú shì děng héng hé shā shù
 見 一 切 義 佛、如 須 彌 山 佛。如 是 等 恒 河 沙 數
 Sarvārthadarśa Buddha, and Sumerukalpa Buddha. While dwelling in their own lands, they

zhū fó gè yú qí guó chū guǎng cháng shé xiàng piàn fù sān
 諸 佛。各 於 其 國。出 廣 長 舌 相。徧 覆 三
 extend their characteristic long, broad tongues which encompass the trichiliocosm to proclaim

qiān dà qiān shì jiè shuō chéng shí yán rú děng zhòng shēng
 千 大 千 世 界。說 誠 實 言。汝 等 眾 生。
 these true and honest words: 'You sentient beings should have faith in this, the Invoking and

dāng xìn shì chēng zàn bù kě sī yì gōng dé yí qiè zhū fó suǒ hù
 當 信 是 稱 讚 不 可 思 議 功 德 · 一 切 諸 佛 所 護
 Praising the Inconceivable and Inexpressible Merits and Virtues, Mindful Protection by All Buddhas

niàn jīng shè lì fó yú rǔ yì yún hé hé gù míng wéi yí qiè zhū
 念 經 。 舍 利 弗 ! 於 汝 意 云 何 · 何 故 名 為 一 切 諸
 Sūtra. Śāriputra, what do you think? Why is this teaching named the Mindful Protection by All

fó suǒ hù niàn jīng shè lì fó ruò yǒu shàn nán zǐ shàn nǚ rén
 佛 所 護 念 經 ? 舍 利 弗 ! 若 有 善 男 子 、 善 女 人 ·
 Buddhas Sūtra? Śāriputra, if there are virtuous men and virtuous women who hear this Sūtra,

wén shì jīng shòu chí zhě jí wén zhū fó míng zhě shì zhū shàn
 聞 是 經 受 持 者 · 及 聞 諸 佛 名 者 · 是 諸 善
 accept and uphold it, as well those who hear the names of the various buddhas, these virtuous

nán zǐ shàn nǚ rén jiē wéi yí qiè zhū fó zhī suǒ hù niàn jiē
 男 子 、 善 女 人 · 皆 為 一 切 諸 佛 之 所 護 念 · 皆
 men and virtuous women will receive the protection and mindful thoughts of all buddhas and

dé bú tuì zhuǎn yú ō niǎo duō luó sān miǎo sān pú tí shì gù shè
 得 不 退 轉 於 阿 耨 多 羅 三 藐 三 菩 提 。 是 故 舍
 they will never retrogress from anuttarāsamyaksambodhi. Therefore, Śāriputra, you should all

lì fó rú děng jiē dāng xìn shòu wó yǔ jí zhū fó suǒ shuō shè
 利 弗 ! 汝 等 皆 當 信 受 我 語 · 及 諸 佛 所 說 。 舍
 have faith in and accept my words and the words of all buddhas.

lì fó ruò yǒu rén yǐ fā yuàn jīn fā yuàn dāng fā yuàn yù
 利 弗 ! 若 有 人 · 已 發 願 、 今 發 願 、 當 發 願 · 欲
 Śāriputra, if there are people who have already vowed, are currently vowing, or will vow to be

shēng ō mí tuó fó guó zhě shì zhū rén děng jiē dé bú tuì zhuǎn
 生 阿 彌 陀 佛 國 者 · 是 諸 人 等 · 皆 得 不 退 轉
 reborn in Amitābha Buddha's land, then these people will never retrogress from

yú ō niǎo duō luó sān miǎo sān pú tí yú bǐ guó tǔ ruò yǐ
 於 阿 耨 多 羅 三 藐 三 菩 提 。 於 彼 國 土 · 若 已
 anuttarāsamyaksambodhi. They will either have already been reborn,



shēng ruò jīn shēng ruò dāng shēng shì gù shè lì fó zhū shàn
 生、若今生、若當生。是故舍利弗！諸善
 are currently being reborn, or will be reborn in that land. Therefore, Śāriputra,

nán zǐ shàn nǚ rén ruò yǒu xìn zhě yìng dāng fā yuàn shēng
 男子、善女人。若有信者。應當發願。生
 if virtuous men and virtuous women have faith, they should vow to be reborn in that land.

bǐ guó tǔ shè lì fó rú wǒ jīn zhě chēng zàn zhū fó bù kě sī
 彼國土。舍利弗！如我今者。稱讚諸佛不可思
 Śāriputra, just as I now praise the inconceivable and inexpressible merits and virtues of other

yì gōng dé bǐ zhū fó děng yì chēng zàn wǒ bù kě sī yì gōng
 議功德。彼諸佛等。亦稱讚我不可思議功
 buddhas, the other buddhas also praise my inconceivable and inexpressible merits and virtues,

dé ér zuò shì yán shì jiā móu ní fó néng wèi shèn nán xī yǒu
 德。而作是言。釋迦牟尼佛能為甚難希有
 saying: 'Śākyamuni Buddha has accomplished an extremely rare task.

zhī shì néng yú suǒ pó guó tǔ wǔ zhuó è shì jié zhuó jiàn
 之事。能於娑婆國土。五濁惡世。劫濁、見
 In the Sahā Realm, during the evil period of Five Degenerations—the degenerations of kalpa,

zhuó fán nǎo zhuó zhòng shēng zhuó mìng zhuó zhōng dé ā
 濁、煩惱濁、眾生濁、命濁中。得阿
 views, afflictions, sentient beings, and lifespan—

niǎo duō luó sān miǎo sān pú tí wèi zhū zhòng shēng shuō shì yí
 耨多羅三藐三菩提。為諸眾生。說是一
 he has attained anuttarāsamyaṅsambodhi and, for the sake of all sentient beings, has proclaimed

qiè shì jiān nán xìn zhī fǎ shè lì fó dāng zhī wǒ yú wǔ zhuó è
 切世間難信之法。舍利弗！當知我於五濁惡
 this teaching which is difficult to believe in all the realms.' Śāriputra, you should know that in the

shì xíng cǐ nán shì dé ā niǎo duō luó sān miǎo sān pú tí wèi
 世。行此難事。得阿耨多羅三藐三菩提。為
 evil period of the Five Degenerations, I have accomplished this difficult task. I have attained

yí qiè shì jiān shuō cǐ nán xìn zhī fǎ shì wéi shèn nán fó shuō
 一切世間說此難信之法。是為甚難。佛說
 anuttarāsamyakṣambodhi, and, for the sake of all realms, proclaimed this teaching which is
 difficult for beings to believe. This is indeed extremely difficult.”

cǐ jīng yǐ shè lì fó jí zhū bǐ qiū yí qiè shì jiān tiān rén
 此經已。舍利弗及諸比丘。一切世間天、人、
 After the Buddha delivered this sūtra, Śāriputra and all the bhikṣus, together with beings of all

ō xiū luó děng wén fó suǒ shuō huān xǐ xìn shòu zuò lǐ ér qù
 阿修羅等。聞佛所說。歡喜信受。作禮而去。
 realms, including devas, humans, and asūras, upon hearing what the Buddha discoursed,
 rejoiced and reverently accepted the teaching, then prostrated and departed.

fó shuō ō mí tuó jīng
 佛說阿彌陀經

Amitābha Sūtra as Discoursed by the Buddha (end)

- bá yí qiè yè zhàng gēn běn dé shēng jìng tǔ tuó luó ní
 拔一切業障根本。得生淨土陀羅尼
 Uprooting the Source of All Karmic Obstacles and Attaining Rebirth in the Pure Land Dhāraṇī

- ▲ na mo o mi duo po ye duo ta qie duo ye duo di ye ta
 南無阿彌多婆夜。哆他伽多夜。哆地夜他。
 Namo'mitābhāya tathāgatāya tadyathā

o mi li dou po pi o mi li duo xi dan po pi
 阿彌利都婆毗。阿彌利哆。悉耽婆毗。
 [om] amṛtod bhava amṛta-siddham bhava

o mi li duo pi jia lan di o mi li duo pi jia lan duo
 阿彌唎哆。毗迦蘭帝。阿彌唎哆。毗迦蘭多。
 amṛta-vikrānte amṛta-vikrānta

qie mi ni qie qie na zhi duo jia li suo po he (3x)
 伽彌膩。伽伽那。枳多迦利。娑婆訶。
 gāmini gagana kīrta kāre svāhā!



[Praise of Buddha Verse ^{zàn fó jī} 讚佛偈]

● ō mí tuó fó shēn jīn sè xiàng hǎo guāng míng wú děng lún
阿彌陀佛身金色·相好光明無等倫·

Amitābha Buddha's body is the color of gold;
His hallmarks, characteristics, and radiance are without compare.

bái háo wán zhuǎn wǔ xū mí gān mù chéng qīng sì dà hǎi
白毫宛轉五須彌·紺目澄清四大海·

His white urna encircles five Meru [Mountains];
His cobalt eyes are as clear as the four great seas.

guāng zhōng huà fó wú shù yì huà pú sà zhòng yì wú biān
光中化佛無數億·化菩薩眾亦無邊·

Numberless billions of manifested buddhas appear in his light,
And the assembly of manifested bodhisattvas is also boundless.

sì shí bā yuàn dù zhòng shēng jiǔ pǐn xián lìng dēng bǐ àn
四十八願度眾生·九品咸令登彼岸·

His forty-eight vows liberate sentient beings;
The Nine Grades of Lotus lead all beings to the Other Shore.

● ná mó xī fāng jí lè shì jiè dà cí dà bēi ō mí tuó fó
南無西方極樂世界·大慈大悲·阿彌陀佛。

Homage to the Western Land of Ultimate Bliss, Great Kindness and Great Compassion,
Amitābha Buddha!

[Mindful Invocation of Sacred Title ^{chēng niàn shèng hào} 稱念聖號]

▲ ná mó ō mí tuó fó repeat
南無阿彌陀佛

Homage to Amitābha Buddha!

▲ ō mí tuó fó repeat
阿彌陀佛

Amitābha Buddha!

fó qián shàng gòng
【佛前上供】

NOON OFFERING BEFORE THE BUDDHAS

[Triple Invocation 三稱]

▲ ná mó líng shān huì shàng fó pú sà- (3x)

南無靈山會上佛菩薩

Homage to the Vulture Peak Assembly of Buddhas and Bodhisattvas!

[Repeat the following section three times.]

[Offering Text 上供文]

▲ ná mó cháng zhù shí fāng fó

南無常住十方佛

Homage to the eternally abiding Buddhas of the Ten Directions.

ná mó cháng zhù shí fāng fǎ

南無常住十方法

Homage to the eternally abiding Dharma of the Ten Directions.

ná mó cháng zhù shí fāng sēng

南無常住十方僧

Homage to the eternally abiding Sangha of the Ten Directions.

ná mó běn shī shì jiā móu ní fó

南無本師釋迦牟尼佛

Homage to Our Teacher, Śākyamuni Buddha.

ná mó xiāo zāi yán shòu yào shī fó

南無消災延壽藥師佛

Homage to disaster-eradicating and longevity-extending Medicine Master Buddha.

ná mó jí lè shì jiè ō mí tuó fó

南無極樂世界阿彌陀佛

Homage to Western Pure Land, Amitābha Buddha.

ná mó dāng lái xià shēng mí lè zūn fó

南無當來下生彌勒尊佛

Homage to future descending-birth, honored Maitreya Buddha.



ná mó shí fāng sān shì yí qiè zhū fó
南無十方三世一切諸佛

Homage to all buddhas in the ten directions and three periods of time.

ná mó dà zhì wén shū shī lì pú sà
南無大智文殊師利菩薩

Homage to Great Wisdom, Mañjuśrī Bodhisattva.

ná mó dà hòng pǔ xián pú sà
南無大行普賢菩薩

Homage to Great Practice, Samantabhadra Bodhisattva.

ná mó dà bēi guān shì yīn pú sà
南無大悲觀世音菩薩

Homage to Great Compassion, Avalokiteśvara Bodhisattva.

ná mó dà shì zhì pú sà
南無大勢至菩薩

Homage to Mahāsthāmaprāpta Bodhisattva.

ná mó qīng jìng dà hǎi zhòng pú sà
南無清淨大海眾菩薩

Homage to the Great Oceanic Assembly of Pure Bodhisattvas.

ná mó dà yuàn dì zàng wáng pú sà
南無大願地藏王菩薩

Homage to Great Vows, Kṣitigarbha Bodhisattva.

ná mó hù fǎ zhū tiān pú sà
南無護法諸天菩薩

Homage to the myriad Dharma-Protecting Celestial Bodhisattvas.

ná mó qié lán shèng zhòng pú sà
南無伽藍聖眾菩薩

Homage to the sacred assembly of Sanghārāma Bodhisattvas.

ná mó lì dài zǔ shī pú sà
南無歷代祖師菩薩

[Return to ▲ and repeat the section three times.]

Homage to the successive generations of Ancestral Master Bodhisattvas.

[Food Transformation Dhāraṇī ^{biàn shí zhēn yán} 變食真言]

▲ **na mo sa wa da ta ye duo- wa lu zhi di-**
 曩 謨 薩 嚩 怛 他 識 多 • 嚩 嚧 枳 帝 •
 Namaḥ sarva-tathāgatāvalokite

an- san- bo la- san- bo la- hong- (3x)
 唵 • 三 跋 囉 • 三 跋 囉 • 吽 •
 oṃ sambhara sambhara hūṃ!

[Sweet Dew Dhāraṇī ^{gān lù shuǐ zhēn yán} 甘露水真言]

▲ **na mo su lu po ye- da ta ye duo ye- da zhi ta-**
 曩 謨 蘇 嚕 婆 耶 • 怛 他 識 多 耶 • 怛 姪 他 •
 Namaḥ surūpāya tathāgatāya tadyathā

an- su lu- su lu- bo la su lu bo la su lu suo po he- (3x)
 唵 • 蘇 嚕 • 蘇 嚕 • 鉢 囉 蘇 嚕 • 鉢 囉 蘇 嚕 • 娑 婆 訶 •
 oṃ suru suru pra suru pra suru svāhā!

● **cǐ shí sè xiāng wèi shàng gòng shí fāng fó**
 此 食 色 香 味 • 上 供 十 方 佛 •

This food's form, fragrance, and flavor are offered above to the Buddhas of the ten directions,

zhōng fèng zhū shèng xián xià jí liù dào pǐn
 中 奉 諸 聖 賢 • 下 及 六 道 品 •

In the middle to all the sacred and virtuous ones, and below to the beings of the six realms.

děng shī wú chā bié suí yuàn jiē bǎo mǎn
 等 施 無 差 別 • 隨 願 皆 飽 滿 •

It is given without difference nor discrimination, fulfilling in accord to one's wishes;

lìng jīn shī zhě dé wú liàng bō luó mì
 令 今 施 者 得 • 無 量 波 羅 蜜 •

Causing all those who have contributed today to attain immeasurable perfections.



● sān dé liù wèi gòng fó jí sēng
三德六味 · 供佛及僧 ·

The three virtues and six flavors are offered to the Buddha and Sangha.

fǎ jiè yǒu qíng pǔ tóng gòng yǎng
法界有情 · 普同供養 ·

Sentient beings of the Dharma realm are universally and equally proffered this offering.

[Universal Offering Dhāraṇī 普供養真言]

▲ an- ye ye nang- san po wa- wa zi la- hu- (3x)
唵 · 譏譏曩 · 三婆嚩 · 伐日囉 · 斛 ·

Om gagana sambhava vajra hoḥ!

▲ ná mó dà chéng cháng zhù sān bǎo (3x)
南無大乘常住三寶

Homage to the Eternally Abiding Triple Gem of the Mahāyāna!

[Declaration of Dedicative Report 宣讀文疏]

▲ ná mó zhuāng yán wú shàng fó pú tí (3x)
南無莊嚴無上佛菩提

Homage to the Noble Adornment of the Buddha's Unsurpassed Bodhi!

[Celestial Kitchen Praise 天廚妙供讚]

● tiān chū miào gòng chán yuè sū tuó
天廚妙供禪悅酥醪

This wondrous offering of the celestial kitchen is the butter of dhyāna-bliss. Om suru-

○ | | ○ | | ○ | ○ | | ⊙ | ○ | | ○ | ○ | ○ |
hu an su lu sa li wa
戶唵蘇嚕薩哩嚩

sarva tathāgata

○ | | ○ | | ○ | ○ || ◎ | ○ | | ○ |
 da ta o ye duo
 怛他阿識多
 sarva tathāgata

○ | ○ | ○ | | ○ | | ○ | | ○ | | ○ | ○ || ◎ | ○ |
 da ni ye ta su lu suo wa he
 怛你也他蘇嚕娑嚩訶
 tadyathā suru svāhā!

▲ | | ◎ | | ○ || ○ | ○ | ○ | ◎ || ○ || ◎ | ○ | ◎
 ▲ ná mó chán yuè zàng pú sà mó hē sà mó hē bō ruǐ bō luó mì
 南無禪悅藏菩薩摩訶薩摩訶般若波羅蜜
 Homage to Dhyāna Bliss Treasury Bodhisattva-Mahāsattva! Mahāprajñāpāramitā!

▲ ō mí tuó fó
 阿彌陀佛
 Amitābha Buddha.

wǎng shēng tán huí xiàng
 【往生壇回向】

MEMORIAL ALTAR DEDICATION

[Triple Invocation and Prostration ^{sān chēng sān bài} 三稱三拜]

▲ ná mó qīng liáng dì pú sà mó hē sà (3x)
 南無清涼地菩薩摩訶薩
 Homage to the Pure, Cool Ground Bodhisattva-Mahāsattvas!

[Triple Invocation ^{sān chēng} 三稱]

▲ ná mó xī fāng jiē yǐn ō mí tuó fó (3x)
 南無西方接引阿彌陀佛
 Homage to Guide and Receiver of the West, Amitābha Buddha!



[Heart Sūtra ^{bō ruì xīn jīng} 般若心經]

● bō ruì **bō luó mì duō xīn jīng**
般若波羅蜜多心經
Prajñāpāramitā Heart Sūtra

guān zì zài pú sà xíng shēn bō ruì bō luó mì duō shí zhào jiàn wǔ
觀自在菩薩·行深般若波羅蜜多時·照見五
While practicing the profound prajñāpāramitā, Avalokiteśvara Bodhisattva clearly looked into the

yùn jiē kōng dù yí qiè kǔ è shè lì zǐ sè bú yì kōng kōng
蘊皆空·度一切苦厄。舍利子·色不異空·空
five aggregates, and overcame all ills and dissatisfaction by seeing them as all empty. Śāriputra!
Form is no different from emptiness,

bú yì sè sè jí shì kōng kōng jí shì sè shòu xiǎng xíng shì yì
不異色·色即是空·空即是色·受想行識亦
emptiness is no different from form; form is just emptiness, emptiness is just form; so too are
sensation, perception, volition, and consciousness.

fù rú shì shè lì zǐ shì zhū fǎ kōng xiàng bù shēng bú miè bú
復如是。舍利子·是諸法空相·不生不滅·不
Śāriputra! This is the characteristic emptiness of all dharmas: they neither arise nor cease,

gòu bú jìng bù zēng bù jiǎn shì gù kōng zhōng wú sè wú shòu
垢不淨·不增不減。是故空中無色·無受
are neither impure nor pure, neither increase nor decrease. Therefore, in emptiness, there is no
form, no sensation,

xiǎng xíng shì wú yǎn ér bí shé shēn yì wú sè shēng xiāng wèi
想行識·無眼耳鼻舌身意·無色聲香味
perception, volition nor consciousness; no eyes, ears, nose, tongue, body nor mind; no form,
sound, scent, taste,

chù fǎ wú yǎn jiè nǎi zhì wú yì shì jiè wú wú míng yì wú wú
觸法·無眼界·乃至無意識界·無無明·亦無無
touchable object nor mental formation; no realm of sight, up to no realm of mind; no ignorance

míng jìn nǎi zhì wú lǎo sǐ yì wú lǎo sǐ jìn wú kǔ jí miè dào
 明 盡 · 乃 至 無 老 死 · 亦 無 老 死 盡 · 無 苦 集 滅 道 ·
 and no end of ignorance, up to no aging and death and no end of aging and death; no
 dissatisfaction, origination, cessation or path;

wú zhì yì wú dé yǐ wú suǒ dé gù pú tí sà duǒ yī bō ruì bō luó
 無 智 亦 無 得 · 以 無 所 得 故 · 菩 提 薩 埵 · 依 般 若 波 羅
 no wisdom and also no attainment. By the absence of attainment, bodhisattvas, having relied

mì duō gù xīn wú guà ài wú guà ài gù wú yǒu kǒng bù yuǎn
 蜜 多 故 · 心 無 罣 礙 · 無 罣 礙 故 · 無 有 恐 怖 · 遠
 on prajñāpāramitā, have no mental hindrances; because there are no hindrances, they have no fear

lí diān dǎo mèng xiǎng jiù jìng niè pán sān shì zhū fó yī bō ruì bō luó
 離 顛 倒 夢 想 · 究 竟 涅 槃 · 三 世 諸 佛 · 依 般 若 波 羅
 and leave inverted dream-like delusions far behind, ultimately reaching nirvāṇa. All buddhas of

mì duō gù dé ā niú duō luó sān miào sān pú tí gù zhī bō ruì bō
 蜜 多 故 · 得 阿 耨 多 羅 三 藐 三 菩 提 · 故 知 般 若 波
 all times, having relied on prajñāpāramitā, thus attain anuttarāsamyakṣambodhi. Therefore, know

luó mì duō shì dà shén zhòu shì dà míng zhòu shì wú shàng zhòu
 羅 蜜 多 · 是 大 神 咒 · 是 大 明 咒 · 是 無 上 咒 ·
 that prajñāpāramitā is the great spiritual mantra, the great illuminating mantra, the unexcelled

shì wú déng děng zhòu néng chú yí qiè kǔ zhēn shí bù xū gù shuō bō
 是 無 等 等 咒 · 能 除 一 切 苦 · 真 實 不 虛 · 故 說 般
 mantra, the unequaled mantra; able to dispel all dissatisfaction, it is true, not deceptive. Thus

ruì bō luó mì duō zhòu jí shuō zhòu yuē jie di jie di
 若 波 羅 蜜 多 咒 · 即 說 咒 曰 · 揭 諦 揭 諦 ·
 the prajñāpāramitā mantra is proclaimed. Recite it this way: gate gate

bo luó jie di bo luó seng jie di pu ti sa po he
 波 羅 揭 諦 · 波 羅 僧 揭 諦 · 菩 提 薩 婆 訶 ·
 pāragate pārasaṃgate bodhi svāhā!



[Rebirth in the Pure Land Dhāraṇī ^{wǎng shēng zhòu} 往生咒]

▲ **na mo o mi duo po ye duo ta qie duo ye duo di ye ta**
南無阿彌多婆夜·哆他伽多夜·哆地夜他·
Namo'mitābhāya tathāgatāya tadyathā

o mi li dou po pi o mi li duo xi dan po pi
阿彌利都婆毗·阿彌利哆·悉耽婆毗·
[om] amṛtod bhava amṛta-siddham bhava

o mi li duo pi jia lan di o mi li duo pi jia lan duo
阿彌唎哆·毗迦蘭帝·阿彌唎哆·毗迦蘭多·
amṛta-vikrānte amṛta-vikrānta

qie mi ni qie qie na zhi duo jia li suo po he (3x)
伽彌膩·伽伽那·枳多迦利·娑婆訶。
gāmini gagana kīrta kāre svāhā!

[Transformation of Food Dhāraṇī ^{biàn shí zhēn yán} 變食真言]

▲ **na mo sa wa da ta ye duo- wa lu zhi di-**
曩謨薩嚩怛他誡多·嚩嚧枳帝·
Namaḥ sarva-tathāgatāvalokite

om- san- bo la- san- bo la- hong- (3x)
唵·三跋囉·三跋囉·吽。
om sambhara sambhara hūṃ!

[Sweet Dew Dhāraṇī ^{gān lù shuǐ zhēn yán} 甘露水真言]

▲ **na mo su lu po ye- da ta ye duo ye- da zhi ta-**
曩謨蘇嚕婆耶·怛他誡多耶·怛姪他·
Namaḥ surūpāya tathāgatāya tadyathā

om- su lu- su lu- bo la su lu bo la su lu suo po he- (3x)
唵·蘇嚕·蘇嚕·鉢囉蘇嚕·鉢囉蘇嚕·娑婆訶。
om suru suru pra suru pra suru svāhā!

[Universal Offering Dhāraṇī ^{pǔ gòng yǎng zhēn yán} 普供養真言]

- ▲ **om- ye ye nang- san po wa- fa ri la- hu- (3x)**
 唵 · 誡 誡 曩 · 三 婆 嚩 · 伐 日 囉 · 斛 。
- Oṃ gagana sambhava vajra hoḥ!

[Praise of the Lotus Pool ^{lián chí zàn} 蓮池讚]

- **lián chí hǎi huì mí tuó rú lái guān yīn shì zhì zuò lián tái**
 蓮 池 海 會 · 彌 陀 如 來 · 觀 音 勢 至 坐 蓮 臺 。
- In the Lotus Pool Oceanic Assembly, Amitābha Tathāgata, Avalokiteśvara, and Mahāsthāmaprāpta sit upon lotus thrones,

jiē yǐn shàng jīn jiē dà shì hóng kāi pǔ yuàn lí chén āi
 接 引 上 金 階 。

receiving and guiding one up golden steps. Their mighty vows magnificently realized, universally wish all to leave the dust of defilements!

- ▲ **ná mó lián chí hǎi huì pú sà mó hē sà (3x)**
 南 無 蓮 池 海 會 菩 薩 摩 訶 薩
- Homage to the Lotus Pool Oceanic Assembly of Bodhisattva-Mahāsattvas!

- ▲ **ō mí tuó fó**
 阿 彌 陀 佛
- Amitābha Buddha.

[Three Refuges ^{sān guī yī wén} 三皈依文]

- **zì guī yī fó dāng yuàn zhòng shēng**
 自 皈 依 佛 · 當 願 眾 生 。
- I seek refuge in the Buddha, wishing that all sentient beings

tǐ jiě dà dào fā wú shàng xīn
 體 解 大 道 · 發 無 上 心 。

understand the great Path and make the greatest vow!



● zì guī yī fǎ dāng yuàn zhòng shēng
自皈依法 · 當願眾生 ·

I seek refuge in the Dharma, wishing that all sentient beings

shēn rù jīng zàng zhì huì rú hǎi
深入經藏 · 智慧如海 ·

deeply study the sūtra treasury and acquire an ocean of wisdom!

● zì guī yī sēng dāng yuàn zhòng shēng
自皈依僧 · 當願眾生 ·

I seek refuge in the Sangha, wishing that all sentient beings

tóng lǐ dà zhòng yí qiè wú ài
統理大眾 · 一切無礙 ·

lead the congregation without any obstruction!

[A Prayer to Amitābha Buddha ^{xiàng ō mí tuó fó qǐ yuàn wén} 向阿彌陀佛祈願文]—Venerable Master Hsing Yun ^{xīng yún dà shī zhù} 星雲大師 著

● cí bēi wěi dà de ō mí tuó fó
慈悲偉大的阿彌陀佛！

Oh great, compassionate Amitābha Buddha!

wǒ měi tiān lái dào nín de zuò qián
我每天來到您的座前 ·

Each day, I come before your seat,

yǐ jí wéi gōng jìng qián chéng de xīn qíng
以極為恭敬虔誠的心情 ·

and with a mind of utmost reverence and sincerity,

chēng niàn nín de shèng hào lǐ bài nín de jīn róng
稱念您的聖號 · 禮拜您的金容 ·

I invoke your sacred title and I venerate your golden countenance.

nín de bái háo guāng míng zhào liàng zhěng gè yǔ zhòu
您的白毫光明照亮整個宇宙 ·

Your ūṛṇā's radiance illuminates the entire universe;

nín de fǎ yǎn yǒu rú hǎi shuǐ yí yàng qīng chè
 您的法眼有如海水一樣清澈。
 Your Dharma eyes are as pure as water in the ocean.

wǒ mén yóu zhōng dì gǎn xiè nín zài jiǔ yuǎn jié qián
 我們由衷地感謝您在久遠劫前。
 We are extremely grateful that in many kalpas past,

fā sì shí bā yuàn jiù dù wǒ mén
 發四十八願救度我們。
 you made forty-eight vows to liberate us.

nín yú shí jié qián yuán mǎn fó dào zhuāng yán le jí lè jìng tǔ
 您於十劫前圓滿佛道。莊嚴了極樂淨土。
 Ten kalpas ago, you perfected the path to buddhahood and adorned the Pure Land of Ultimate Bliss.

nín nà lǐ
 您那裡：
 In your land,

qī bǎo chí zhōng lián huá duó duó bā gōng dé shuǐ róu ruǎn qīng liáng
 七寶池中蓮華朵朵。八功德水柔軟清涼。
 Lotuses bloom in the pools of seven treasures;
 Water of eight merits and virtues is soft and refreshing;

háng shù lóu gé jǐng rán yǒu xù xiāng fēng shí lái shū yuè zhòng xīn
 行樹樓閣井然有序。香風時來舒悅眾心。
 Rows of trees, buildings and pavilions are neatly aligned;
 When the fragrant breeze blows, it delights and soothes all minds;

fàn yīn miào yuè chù chù piāo dàng qí huā yì niǎo xuān yáng fó fǎ
 梵音妙樂處處飄盪。奇花異鳥宣揚佛法。
 Pure voices and wondrous music resonate in every place;
 Sublime flowers and exotic birds proclaim the Buddha-Dharma;

yī shí wú quē suí xīn suǒ xiàn zhū shàng shàn rén jù huì yí chù
 衣食無缺隨心所現。諸上善人聚會一處。
 Food and clothing are never lacking, appearing with one's thoughts;
 Those of supreme virtue gather together in this one place;



měi rì qīng dàn gòng yǎng zhū fó
每日清旦供養諸佛。
And present offerings to all buddhas each day at dawn.

nín nà lǐ
您那裡：
In your land,

guó tǔ méi yǒu huán jìng de wū rǎn
國土·沒有環境的污染。
The realm is free of environmental pollution;

jīng jì méi yǒu cái chǎn de zhàn yǒu
經濟·沒有財產的佔有。
Economic systems are free of material ownership;

shēng huó méi yǒu è rén de cán hài
生活·沒有惡人的殘害。
Life is free of harm from vicious people;

chǔ zhòng méi yǒu rén wǒ de shì fēi
處眾·沒有人我的是非。
Interactions are free of conflict between self and others;

jiāo yóu méi yǒu cāi yí de wù huì
交遊·沒有猜疑的誤會。
Socializing is free of misunderstanding from doubt and assumptions;

zhèng zhì méi yǒu pò hài de yuān qū
政治·沒有迫害的冤屈。
Politics are free of the harm of injustice;

jiāo tōng méi yǒu shì gù de fā shēng
交通·沒有事故的發生。
Traffic is free of the occurrence of mishaps;

shè huì méi yǒu jiē jí de chā bié
社會·沒有階級的差別。
Society is free of class distinctions.

cí bēi wěi dà de ā mí tuó fó
慈悲偉大的阿彌陀佛！
 Oh great, compassionate Amitābha Buddha!

wǒ yào xiàng nín qīng sù zài wǒ mén zhè gè wǔ zhuó è shì lǐ
我要向您傾訴。在我們這個五濁惡世裡。
 I wish to tell you, in our evil world of Five Degenerations,

rén yǔ rén zhī jiān ěr yú wǒ zhà guó yǔ guó zhī jiān fēn zhēng bù xī
人與人之間爾虞我詐。國與國之間紛爭不息。
 Between people, there is deception; between nations, there is endless conflict;

wǒ mén de yōu kǔ rú dà hǎi bān de shēn chén
我們的憂苦如大海般的深沉。
 Our worries are as deep as the ocean;

wǒ mén de fán nǎo xiàng màn cǎo bān de mián yán
我們的煩惱像蔓草般的綿延。
 Our afflictions grow as extensively as vines.

cí bēi wěi dà de ā mí tuó fó
慈悲偉大的阿彌陀佛！
 Oh great, compassionate Amitābha Buddha!

qǐ qiú nín yǐ cí shì shè shòu wǒ yuàn wǒ zài mèng mèi zhī jì
祈求您以慈誓攝受我。願我在夢寐之際。
 Please accept and embrace me with your compassionate vows. I vow that in my dreams,

néng gòu jiàn dào nín de jīn shēn néng gòu yóu lì nín de jìng tǔ
能夠見到您的金身。能夠遊歷您的淨土。
 I will be able to see your golden body, I will wander through your Pure Land,

néng gòu dé dào nín de gān lù guàn dǐng
能夠得到您的甘露灌頂。
 I will receive your consecration of sweet dew,

néng gòu dé dào nín de guāng míng chù zhào
能夠得到您的光明觸照。
 And I will be illuminated by your radiance.



ràng wǒ xiāo chú sù yè ràng wǒ zēng zhǎng shàn gēn
讓 我 消 除 宿 業 · 讓 我 增 長 善 根 ·

Please cause me to absolve my past karma, please cause me to grow my roots of virtue,

ràng wǒ jiǎn shǎo fán nǎo ràng wǒ tí shēng yuàn lì
讓 我 減 少 煩 惱 · 讓 我 提 昇 願 力 ·

Please cause me to reduce my afflictions, and please cause me to strengthen the power of my vows.

qí qiú nín yǐ bēi xīn dù huà wǒ ràng wǒ zài shì yuán yǐ liǎo shí
祈 求 您 以 悲 心 度 化 我 · 讓 我 在 世 緣 已 了 時 ·

I pray that you will liberate me using your mind of compassion, so that when my affinities with this world have come to an end,

néng gòu yù zhī shí zhì shēn wú bìng kǔ
能 夠 預 知 時 至 · 身 無 病 苦 ·

I will be able to foresee when my time has come, and my body will be free from illness and pain;

néng gòu xīn wú diān dǎo zhèng niàn fēn míng
能 夠 心 無 顛 倒 · 正 念 分 明 ·

I will be able to have a mind free of delusions, and clearly possess right mindfulness.

qí qiú nín hé pú sà shèng zhòng shǒu chí jīn tái fàng guāng jiē yǐn
祈 求 您 和 菩 薩 聖 眾 · 手 持 金 台 · 放 光 接 引 ·

I pray that you and the sacred assembly of bodhisattvas will hold a golden dais and radiate light to welcome and guide me,

ràng suǒ yǒu jiàn wén de rén
讓 所 有 見 聞 的 人 ·

Causing all who see and hear you

dōu néng huān xǐ zàn tàn fā pú tí xīn
都 能 歡 喜 讚 歎 · 發 菩 提 心 ·

To all rejoice and praise this, and bring forth the bodhi mind;

dōu néng wén miào fǎ yīn huò wú shēng rěn
都 能 聞 妙 法 音 · 獲 無 生 忍 ·

To all hear the sound of the wondrous Dharma, and realize the patience of non-arising.

ràng wǒ néng gòu dé dào nín de shòu jì
讓 我 能 夠 得 到 您 的 授 記 。

Please cause me to be able to obtain a prophecy of awakening from you,

chèng yuàn zài lái hóng fǎ lì shēng
乘 願 再 來 弘 法 利 生 。

Return by my own vows, and teach the Dharma to benefit beings;

yuàn suǒ yǒu de zhòng shēng
願 所 有 的 眾 生 。

I vow that all sentient beings

dōu néng gòu tóng shēng xī fāng yǒng bú tuì zhuǎn
都 能 夠 同 生 西 方 永 不 退 轉 。

Will be able to be reborn together in the Western Pure Land and never retrogress.

cí bēi wěi dà de fó tuó
慈 悲 偉 大 的 佛 陀 ！

Oh great, compassionate Buddha!

qǐng qiú nín jiē shòu wǒ zhì chéng de qí yuàn
請 求 您 接 受 我 至 誠 的 祈 願 。

Please accept my sincerest prayer.

qǐng qiú nín jiē shòu wǒ zhì chéng de qí yuàn
請 求 您 接 受 我 至 誠 的 祈 願 。

Please accept my sincerest prayer.

[Dedication Verse ^{huí xiàng jī} 回 向 偈]

● shàng gòng gōng dé shū shèng xíng wú biān shèng fú jiē huí xiàng
上 供 功 德 殊 勝 行 無 邊 勝 福 皆 回 向

The Noon Offering is a rare and extraordinary practice that generates merits and virtues.

These boundless and extraordinary blessings are transferred in dedication,



○ || ○ | ○ || ○ | ○ | ○ || ○ || ○ | ○ || ○ | ○ | ○ ||
 pǔ yuàn chén nì zhū zhòng shēng sù wǎng wú liàng guāng fó chà
 普願沉溺諸眾生速往無量光佛刹

Universally wishing that all mired sentient beings
 Are swiftly reborn in the Buddha-Land of Infinite Light!

○ || ○ | ○ || ○ | ○ | ◎ || ○ || ○ | ○ || ○ | ○ | ○ ||
 shí fāng sān shì yí qiè fó yí qiè pú sà mó hē sà
 十方三世一切佛一切菩薩摩訶薩

All Buddhas of the ten directions and three periods of time!
 All Bodhisattva-Mahāsattvas!

◎ || ○ | ○ || ◎ | ○ | ◎
 mó hē bō ruǐ bō luó mì
 摩訶般若波羅密

Mahāprajñāpāramitā!

[Venerate the Buddha with Three Prostrations+ Bow 禮佛三拜、問訊]

[Dharma Talk by Officiant 主法開示]

mī tuó fó qī yuán mǎn rì zhōng
 彌陀佛七·圓滿日終

Amitabha Buddha Dharma Service: Completion Day | The End