

zhōu rì chāo jiàn fó shì chéng xù  
週 日 超 薦 佛 事 程 序

LITURGY OF THE

# SUNDAY MEMORIAL SERVICE



**Liturgy of the Sunday Memorial Service**

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[Lotus Pond Praise 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 Pond 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 · 大誓弘開 · 普願離塵埃 ·

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 Pond Assembly, Vast as the Ocean, of Bodhisattva-Mahāsattvas!

▲ ná mó lián chí hǎi huì fó pú sà (3x)  
南無蓮池海會佛菩薩

Homage to the Lotus Pond Assembly, Vast as the Ocean, 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 ō nán tuó luó hóu luó jiāo fàn  
周 利 槃 陀 伽 、 難 陀 、 阿 難 陀 、 羅 睺 羅 、 憍 梵  
Suddhipanthakena, 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 ō 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、砮磬、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,  
kalavīnkas, 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 ā 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 ā 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 ā sēng qí jié gù míng ā 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 ā 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 avaiavartikas. Among them, those who only have one more birth—those who will fill  
the [buddha's] seat—are incredibly numerous,

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  
beyond the knowledge of any numerical calculations. Only after speaking for immeasurable, limitless

biān ō 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  
asamkhyeya kalpas can this number be conveyed. Śāriputra, sentient beings who hear of this

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  
should vow to be reborn in that land. Why is this? Because they will be able to assemble together

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



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  
causes and conditions of blessings and virtues cannot be reborn in that land. Śāriputra, if there are

zǐ shàn nǚ rén wén shuō ō 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  
virtuous men or virtuous women who hear others speak of Amitābha Buddha and hold fast to

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、  
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 ō 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 inexpressable 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 trichiliocosm 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 Inexpressable 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 Inexpressable 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, Amitadhvaṛja 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 Inexpressable 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, Ādityasaṃbhava Buddha, and Jālinīprabha 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 Inexpressable 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, Dharmadhvaja 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 Inexpressable 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 Brahmagoṣa 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、  
 Ratnakusumasāmpuṣpitagātra Buddha, Śāleṅdrarāja Buddha, Ratnotpalaśrī Buddha,

jiàn yī 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 yī 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 Inexpressable Merits and Virtues, Mindful Protection by All Buddhas

niàn jīng shè lì fó yú rǔ yì yún hé hé gù míng wéi yī 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 yī 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 ā 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 anuttarāsamyakṣambodhi. 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  
 anuttarāsamyakṣambodhi. 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 suō 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 ō**  
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 anuttarāsamyaksambodhi 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 ō 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  
anuttarāsamyaksambodhi, 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·  
[oṃ] 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 kīṛta kāre svāhā!

[Food Transformation Dhāraṇī <sup>biàn shí zhēn yán</sup> 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

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

[Sweet Dew Dhāraṇī <sup>gān lù shuǐ zhēn yán</sup> 甘露水真言]

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

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

[Universal Offering Dhāraṇī <sup>pǔ gòng yǎng zhēn yán</sup> 普供養真言]

▲ **an- 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 Buddha Verse <sup>zàn fó jì</sup> 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 ná mó ō mí tuó fó**  
南無西方極樂世界·大慈大悲·[南無]阿彌陀佛。

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

[Mindful Invocation of Sacred Title <sup>chēng niàn shèng hào</sup> 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!

[Dedication Verse <sup>huí xiàng jī</sup> 回向偈]

● yuàn shēng xī fāng jìng tǔ zhōng jiú pìn lián huá wéi fù mǔ  
願 生 西 方 淨 土 中 · 九 品 蓮 華 為 父 母 ·

Vowing to be reborn in the Western Pure Land,  
The Nine Stages of Lotus Blossoms serve as parents.

huá kāi jiàn fó wù wú shēng bú tuì pú sà wéi bàn lǚ  
華 開 見 佛 悟 無 生 · 不 退 菩 薩 為 伴 侶 。

When the blossom opens and the Buddha is seen, one awakens to non-arising  
With non-regressive bodhisattvas as companions!

[Venerate the Buddha with One Bow <sup>lǐ fó yī wèn xùn</sup> 禮佛一問訊]

[Address by Officiant <sup>zhǔ fǎ kāi shì</sup> 主法開示]

zhōu rì chāo jiàn fó shì chéng xù zhōng  
週 日 超 薦 佛 事 程 序 終

*Liturgy of the Sunday Memorial Service | The End*