

大乘金剛般若寶懺卷中

DIAMOND SUTRA REPENTANCE (II)
(The Vajra Prajnaparamita Sutra Repentance)

IBPS HOUSTON

南無香雲蓋菩薩摩訶薩 (三稱)

na mo xiang yun gai pu sa mo he sa (3 Times)

We take refuge in the bodhisattva-mahasattvas.

南無本師釋迦牟尼佛 (三稱)

na mo ben shi jia mou ni fo (3 Times)

開經偈

Kai Jing Ji

無上甚深微妙法

百千萬劫難遭遇

wu shang shen shen wei miao fa bai qian wan jie nan zao yu

This is the most supreme, profound and wonderful teaching.

One can hardly catch a glance of it in a trillion kalpas.

我今見聞得受持

願解如來真實義

wo jin jian wen de shou chi

yuan jie ru lai zhen shi yi

Now, I have learned and I will adhere to them.

I pledge to understand the truth discoursed by the Tathagata.

大乘金剛般若寶懺卷中

Da Shen Jin Gang Bo Re Bao Chan Juan Zhong

爾時須菩提 白佛言 世尊 當何名此經 我等云何奉持

er shi xu pu ti bai fo yan shi zun dang he ming ci jing wo deng yun he feng chi

佛告須菩提 是經名為金剛般若波羅蜜 以是名字

fo gao xu pu ti shi jing ming wei jin gang bo re po luo mi yi shi ming zi

汝當奉持 所以者何 須菩提 佛說般若波羅蜜

ru dang feng chi suo yi zhe he xu pu ti fo suo bo re po luo mi

即非般若波羅蜜 是名般若波羅蜜 須菩提 於意云何

ji fei bo re po luo mi shi ming bo re po luo mi xu pu ti yu yi yun he

如來有所說法不 須菩提 白佛言 世尊 如來無所說

ru lai you suo shuo fa bu xu pu ti bai fo yan shi zun ru lai wu suo shuo

須菩提 於意云何 三千大千世界所有微塵 是為多不

xu pu ti yu yi yun he san qian da qian shi jie suo you wei chen shi wei duo bu

須菩提言 甚多 世尊 須菩提 諸微塵 如來說非微塵

xu pu ti yan shen duo shi zun xu pu ti zhu wei chen ru lai shuo fei wei chen

是名微塵 如來說 世界 非世界 是名世界 須菩提

shi ming wei chen ru lai shuo shi jie fei shi jie shi ming shi jie xu pu ti

於意云何 可以三十二相 見如來不 不也 世尊
yu yi yun he ke yi san shi er xiang jian ru lai bu bu ye shi zun
不可以三十二相 得見如來 何以故 如來說三十二相
bu ke yi san shi er xiang de jian ru lai he yi gu ru lai shuo san shi er xiang
即是非相 是名三十二相 須菩提 若有善男子 善女人
ji shi fei xiang shi ming san shi er xiang xu pu ti ruo you shan nan zi shan nu ren
以恒河沙等身命布施 若復有人 於此經中
yi heng he sha deng shen ming bu shi ruo fu you ren yu ci jing zhong
乃至受持四句偈等 為他人說 其福甚多
nai zhi shou chi si ju ji deng wei ta ren shuo qi fu shen duo

At that time, Subhuti addressed the Buddha saying, "World-Honored One, what should this sutra be named? How should we respectfully uphold it?"
The Buddha told Subhuti, "This sutra is named the Vajra Prajnaparamita. By this name you should respectfully uphold it. How is this? Subhuti, the Buddha says prajnaparamita is not prajnaparamita."
"Subhuti, what does your mind say? The Tathagata has spoken the Dharma, has he not?"
Subhuti addressed the Buddha saying, "World-Honored One, the Tathagata has not said anything."
"Subhuti, what does your mind say? All the minute particles in a great trichiliocosm are many, are they not?"
Subhuti replied, "Extremely many, World-Honored One."
"Subhuti, all minute particles, the Tathagata says, are not minute particles, so they are called minute particles.
The Tathagata says a world is not a world, so it is called a world."

"Subhuti, what does your mind say? You can see the Tathagata by the thirty-two characteristics, can you not?"
"No, World-Honored One. You cannot see the Tathagata by the thirty-two characteristics. Why is this? The Tathagata says the thirty-two characteristics are not characteristics, so they are called the thirty-two characteristics."
"Subhuti, if there are virtuous men and women who practice giving as many lives as there are grains of sand in the Ganges River, and if, however, there are people who just receive and retain four lines of verse from this sutra and explain them to others, their rewards will be many more."

和尚念一句，大眾隨維那念一句。

Assembly repeats each sentence after the Presiding Monk and makes one prostration.

天上天下無如佛
tian shang tian xia wu ru fo

十方世界亦無比
shi fang shi jie yi wu bi

世間無有我盡見
shi jian wu you wo jin jian

一切無有如佛者
yi qie wu you ru fo zhe

剎塵心念可數知
cha chen xin nian ke shu zhi

虛空可量風可繫
xu kong ke liang feng ke xi

南無梵德佛
na mo fan de fo

南無華天佛
na mo hua tian fo

南無法自在佛
na mo fa zi zai fo

南無樂說聚佛
na mo le shuo ju fo

南無求利益佛
na mo qiu li yi fo

南無離闇佛
na mo li an fo

南無彌樓相佛
na mo mi lou xiang fo

南無寶藏佛
na mo bao zang fo

南無金剛楯佛
na mo jin gang dun fo

南無德讚佛
na mo de zan fo

南無日明佛
na mo ri ming fo

大海中水可飲盡
da hai zhong shui ke yin jin

無能說盡佛功德
wu neng shuo jin fo gong de

南無寶積佛
na mo bao ji fo

南無善思議佛
na mo shan si yi fo

南無名聞意佛
na mo ming wen yi fo

南無金剛相佛
na mo jin gang xiang fo

南無遊戲神通佛
na mo you xi shen tong fo

南無名天佛
na mo ming tian fo

南無衆明佛
na mo zhong ming fo

南無極高行佛
na mo ji gao xing fo

南無珠角佛
na mo zhu jiao fo

南無日月明佛
na mo ri yue ming fo

南無星宿佛
na mo xing su fo

南無清淨義佛
na mo qing jing yi fo

南無違藍王佛
na mo wei lan wang fo

南無福藏佛
na mo fu zang fo

南無見有邊佛
na mo jian you bian fo

爾時須菩提 聞說是經 深解義趣 涕淚悲泣而白佛言

er shi xu pu ti wen shuo shi jing shen jie yi qu ti lei bei qi e bai fo yan

希有世尊 佛說如是甚深經典 我從昔來 所得慧眼

xi you shi zun fo shuo ru shi shen shen jing dian wo cong xi lai suo de hui yan

未曾得聞 如是之經 世尊 若復有人 得聞是經

wei ceng de wen ru shi zhi jing shi zun ruo fu you ren de wen shi jing

信心清淨 即生實相 當知是人

xin xin qing jing ji sheng shi xiang dang zhi shi ren

成就第一希有功德 世尊 是實相者 即是非相

cheng jiu de yi xi you gong de shi zun shi shi xiang zhe ji shi fei xiang

是故如來說名實相 世尊 我今得聞 如是經典

shi gu ru lai shuo ming shi xiang shi zun wo jin de wen ru shi jing dian

信解受持 不足為難 若當來世後五百歲

xin jie shou chi bu zu wei nan ruo dang lai shi hou wu bai sui

其有衆生 得聞是經 信解受持 是人即為第一希有

qi you zhong sheng de wen shi jing xin jie shou chi shi ren ji wei di yi xi you

何以故 此人無我相 無人相 無衆生相

he yi gu ci ren wu wo xiang wu ren xiang wu zhong sheng xiang

無壽者相 所以者何 我相即是非相 人相

wu shou zhe xiang suo yi zhe he wo xiang ji shi fei xiang ren xiang

衆生相 壽者相 即是非相 何以故 離一切諸相

zhong sheng xiang shou zhe xiang ji shi fei xiang he yi gu li yi qie zhu xiang

即名諸佛 佛告須菩提 如是如是 若復有人 得聞是經

ji ming zhu fo fo gao xu pu ti ru shi ru shi ruo fu you ren de wen shi jing

不驚不怖不畏 當知是人甚為希有 何以故 須菩提

bu jing bu bu bu wei dang zhi shi ren shen wei xi you he yi gu xu pu ti

如來說第一波羅蜜 即非第一波羅蜜 是名第一波羅蜜 須菩提

ru lai shuo di yi bo luo mi ji fei di yi bo luo mi shi ming di yi bo luo mi xu pu ti

忍辱波羅蜜 如來說非忍辱波羅蜜 是名忍辱波羅蜜 何以故

ren ru bo luo mi ru lai shuo fei ren ru bo luo mi shi ming ren ru bo luo mi he yi gu

須菩提 如我昔為歌利王 割截身體 我於爾時 無我相

xu pu ti ru wo xi wei ge li wang ge jie shen ti wo yu er shi wu wo xiang

無人相 無衆生相 無壽者相 何以故
 wu ren xiang wu zhong sheng xiang wu shou zhe xiang he yi gu
 我於往昔節節支解時 若有我相 人相 衆生相
 wo yu wang xi jie jie zhi jie shi ruo you wo xiang ren xiang zhong sheng xiang
 壽者相 應生嗔恨 須菩提 又念過去於五百世
 shou zhe xiang yin sheng chen hen xu pu ti you nian guo qu yu wu bai shi
 作忍辱仙人 於爾所世 無我相 無人相
 zuo ren ru xian ren yu er suo shi wu wo xiang wu ren xiang
 無衆生相 無壽者相 是故須菩提 菩薩應離一切相
 wu zhong sheng xiang wu shou zhe xiang shi gu xu pu ti pu sa ying li yi qie xiang
 發阿耨多羅三藐三菩提心 不應住色生心
 fa a nou duo luo san miao san pu ti xin bu ying zhu se sheng xin
 不應住聲香味觸法生心 應生無所住心
 bu ying zhu sheng xiang wei chu fa sheng xin ying sheng wu suo zhu xin
 若心有住 即為非住 是故佛說菩薩心 不應住色布施
 ruo xin you zhu ji wei fei zhu shi gu fo shuo pu sa xin bu ying zhu se bu shi
 須菩提 菩薩為利益一切衆生故 應如是布施
 xu pu ti pu sa wei li yi yi qie zhong sheng gu ying ru shi bu shi
 如來說一切諸相 即是非相 又說一切衆生
 ru lai shuo yi qie zhu xiang ji shi fei xiang you shuo yi qie zhong sheng
 即非衆生 須菩提 如來是真語者 實語者 如語者
 ji fei zhong sheng xu pu ti ru lai shi zhen yu zhe shi yu zhe ru yu zhe
 不誑語者 不異語者 須菩提 如來所得法 此法無實無虛
 bu kuang yu zhe bu yi yu zhe xu pu ti ru lai suo de fa ci fa wu shi wu xu
 須菩提 若菩薩心住於法 而行布施 如人入暗 即無所見
 xu pu ti ruo pu sa xin zhu yu fa er xing pu shi ru ren ru an ji wu suo jian
 若菩薩心不住法 而行布施 如人有目 日光明照
 ruo pu sa xin bu zhu fa er xin pu shi ru ren you mu ri guang ming zhao
 見種種色 須菩提 當來之世 若有善男子 善女人
 jian zhong zhong se xu pu ti dang lai zhi shi ruo you shan nan zhi shan nu ren
 能於此經受持讀誦 即為如來 以佛智慧 悉知是人
 neng yu ci jing shou chi du song ji wei ru lai yu fo zhi hui xi zhi shi ren
 悉見是人 皆得成就無量無邊功德
 xi jian shi ren jie de cheng jiu wu liang wu bian gong de

When Subhuti heard this sutra spoken he deeply understood its meaning and, weeping tears of lament, addressed the Buddha saying, "Rare World-Honored One, the Buddha has spoken such an extremely profound sutra. Ever since I obtained the Wisdom Eye, not once have I heard such a sutra." "World-Honored One, if there are also people able to hear this sutra their faithful mind will be clear and pure, and there will arise the appearance of reality. You should know these people achieve the

foremost, rare merit."

"World-Honored One, this appearance of reality is not an appearance. For this reason, the Tathagata says it is called the appearance of reality."

"World-Honored One, now that I am able to hear a scripture such as this I believe, understand, receive and retain it without much difficulty. If in times to come, after five hundred years, there are sentient beings who are able to hear this sutra, believe, understand, receive and retain it, then these people are the foremost rare. Why is this? These people are without the conceptions of self, individuality, sentient beings or lifespan. How is this? The conception of a self is not a conception. The conceptions of individuality, sentient beings and lifespan are not conceptions. Why is this?"

"Those who are free from all conceptions are all called Buddhas."

The Buddha told Subhuti, "So it is. So it is. If, also, there is someone able to hear this sutra who is not alarmed, not afraid, and not awed, you should know that this person is extremely rare."

Why is this, Subhuti? The Tathagata says the foremost paramita is not the foremost paramita, so it is called the foremost paramita."

"Subhuti, the paramita of forbearance, the Tathagata says, is not the paramita of forbearance. Why is this, Subhuti? It is like in the past when my body was mutilated by the King Kali. At that time, I was without the conception of a self, an individual, sentient beings or lifespan. Why is this? Then, while I was being dismembered joint by joint, if I had the conception of a self, an individual, sentient beings or lifespan, I would have given rise to anger and hatred."

"Subhuti, I also recall going through five hundred lifetimes as an ascetic practicing forbearance. During those lifetimes I was without the conception of a self, an individual, sentient beings or lifespan."

"For this reason, Subhuti, bodhisattvas should be free from all conceptions and develop the mind of aumtara-samyak-sambodhi. They should not rely on sight to generate this mind. They should not rely on sound, scent, taste, touch or thought to generate this mind."

They should generate a mind that does not rely on anything. If the mind is reliant then it will be non-reliant."

For this reason, the Buddha says the minds of bodhisattvas should not rely on sight when practicing giving"

"Subhuti, bodhisattvas benefit all sentient beings and should practice giving like this."

"The Tathagata says all conceptions are not conceptions, and also says that all sentient beings are not sentient beings."

"Subhuti, the Tathagata is a speaker of what is true, what is real, what is so, what is not deceptive, and what is not altered."

"Subhuti, this Dharma that the Tathagata has attained is neither real nor unreal."

"Subhuti, if the minds of bodhisattvas rely on dharmas while practicing giving it is like someone entering the dark without anything to see. If the minds of bodhisattvas do not rely on dharmas while practicing giving it is like someone with eyes under brightly illuminating sunshine who sees many kinds of sights."

"Subhuti, in ages to come, if there are virtuous men and women able to receive, retain, read and recite this sutra, then, by means of the wisdom of the Buddha, the Tathagata fully knows and fully sees these people all achieving immeasurable, illimitable merit."

和尚念一句，大眾隨維那念一句。

Assembly repeats each sentence after the Presiding Monk and makes one prostration.

南無電明佛
na mo dian ming fo

南無師子德佛
na mo shi zi de fo

南無明讚佛
na mo ming zan fo

南無具足讚佛
na mo ju zu zan fo

南無應天佛
na mo ying tian fo

南無世明佛
na mo shi ming fo

南無持上功德佛
na mo chi shang gong de fo

南無師子頰佛
na mo shi zi jia fo

南無眾王佛
na mo zhong wang fo

南無安隱佛
na mo an wen fo

南無上尊佛
na mo shang zun fo

南無上師子音佛
na mo shang shi zi yin fo

南無龍明佛
na mo long ming fo

南無龍喜佛
na mo long xi fo

南無寶燄山佛
na mo bao yan shan fo

南無金山佛
na mo jin shan fo

南無勝相佛
na mo sheng xiang fo

南無堅精進佛
na mo jian jing jin fo

南無離畏師佛
na mo li wei shi fo

南無大燈佛
na mo da deng fo

南無妙音佛
na mo miao yin fo

南無紺身佛
na mo gan shen fo

南無寶讚佛
na mo bao zan fo

南無遊步佛
na mo you bu fo

南無法差別佛
na mo fa cha bie fo

南無極高德佛
na mo ji gao de fo

南無樂戲佛
na mo yao xi fo

南無華山佛
na mo hua shan fo

南無香自在王佛
na mo xiang zhi jia wang fo

南無天力佛
na mo tian li fo

南無德鬘佛
na mo de man fo

南無因莊嚴佛
na mo yin zhuang yan fo

南無智勝佛
na mo zi sheng fo

南無實語佛
na mo shi yu fo

南無定意佛
na mo ding yi fo

南無龍首佛
na mo long shou fo

南無善行意佛
na mo shan xing yi fo

南無無量日佛
na mo wu liang ri fo

南無持炬佛
na mo chi ju fo

南無無量形佛
na mo wu liang xing fo

須菩提 若有善男子 善女人 初日分
xu pu ti ruo you shan nan zi shan nu ren chu ri fen
以恒河沙等身布施 中日分 復以恒河沙等身布施
yi heng he sha deng shen bu shi zhong ri fen fu yi heng he sha deng shen bu shi
後日分 亦以恒河沙等身布施 如是無量百千萬億劫
hou ri fen yi yi heng he sha deng shen bu shi ru shi wu liang bai qian wan yi jie
以身布施 若復有人 聞此經典 信心不逆 其福勝彼
yi shen bu shi ruo fu you ren wen ci jing dian xin xin bu ni qi fu sheng bi
何況書寫 受持讀誦 為人解說 須菩提 以要言之
he kuang shu xie shou chi du song wei ren jie shuo xu pu ti yi yao yan zhi
是經有不可思議 不可稱量無邊功德
shi jing you bu ke si yi bu ke cheng lian wu bian gong de
如來為發大乘者說 為發最上乘者說
ru lai wei fa da sheng zhe shuo wei fa zui shang sheng zhe shuo
若有人能受持讀誦 廣為人說 如來悉知是人
ruo you ren neng shou chi du song guang wei ren shuo ru lai xi zhi shi ren
悉見是人 皆得成就不可量 不可稱 無有邊
xi jian shi ren jie de cheng jiu bu ke liang bu ke cheng wu you bian
不可思議功德 如是人等 即為荷擔如來
bu ke si yi gong de ru shi ren deng ji wei he dan ru lai
阿耨多羅三藐三菩提 何以故 須菩提 若樂小法者
a nou duo luo san miao san pu ti he yi gu xu pu ti ruo yao xiao fa zhe
著我見 人見 衆生見 壽者見
zhuo wo jian re jian zhong sheng jian shou zhe jian
即於此經不能聽受讀誦 為人解說 須菩提 在在處處
ji yu ci jing bu neng ting shou du song wei ren jie shuo su pu ti zai zai chu chu

若有此經 一切世間 天人阿修羅 所應供養
 ruo you ci jing yi qie shi jian tian ren a xiu luo shuo ying gong yang
 當知此處 即為是塔 皆應恭敬 作禮圍繞 以諸華香
 dang zhi ci chu ji wei shi ta jie ying gong jing zuo li wei rao yi zhu hua xiang
 而散其處 復次須菩提 若善男子 善女人 受持讀誦此經
 er san qi chu fu ci xu pu ti ruo shan nan zi shan nu ren shou chi du song ci jing
 若為人輕賤 是人先世罪業 應墮惡道
 ruo wei ren qing jian shi ren xian shi zui ye ying duo e dao
 以今世人輕賤故 先世罪業即為消滅
 yi jin shi ren qing jian gu xian shi zui ye ji wei xiao mie
 當得阿耨多羅三藐三菩提 須菩提
 dang de a nou duo luo san miao san pu ti xi pu ti
 我念過去無量阿僧祇劫 於然燈佛前
 wo nian guo qu wu liang a seng qi jie yu ran deng fo qian
 得值八百四十萬億那由他諸佛 悉皆供養承事
 de zhi ba bai si qian wan yi na you ta zhu fo xi jie gong yang cheng shi
 無空過者 若復有人於後末世 能受持讀誦此經
 wu kong guo zhe ruo fu you ren yu hou mo shi neng shou chi du song ci jing
 所得功德 於我所供養諸佛功德 百分不及一
 suo de gong de yu wo suo gong yang zhu fo gong de bai fen bu ji yi
 百千萬億分 乃至算數譬喻 所不能及
 bai qian wan yi fen nai zhi suan shu pi yu suo bu neng ji
 須菩提 若善男子 善女人 於後末世 有受持讀誦此經
 xu pu ti ruo shan zi shan nu ren yu hou mo shi you shou chi du song ci jing
 所得功德 我若具說者 或有人聞 心即狂亂
 suo de gong de wo ruo ju shuo zhe huo you ren wen xin ji kuang luan
 狐疑不信 須菩提 當知是經 義不可思議 果報亦不可思議
 hu yi bu xin xu pu ti dang zhi shi jing yi bu ke si yi guo bao yi bu ke si yi

"Subhuti, if there are virtuous men and women who, in the beginning part of the day, practice giving as many lives as there are grains of sand in the Ganges River, and who, in the middle part of the day, also practice giving as many lives as there are grains of sand in the Ganges River, and who, in the latter part of the day as well, practice giving as many lives as there are grains of sand in the Ganges River, and like this they practice giving lives for immeasurable, hundreds of thousands of tens-of-thousands, of millions of kalpas, and if, however, there are people who hear this scripture with faith in mind, not disputing it, their rewards will surpass those. How much more so for recording, writing, receiving, retaining, reading and reciting it, and explaining it to others?"

"Subhuti, essentially speaking, this sutra has inconceivable, immeasurable, illimitable merit. The Tathagata has spoken it for those who have embarked on the Great Vehicle, for those who have embarked on the Supreme Vehicle. If there are people able to receive, retain, read and recite it and

explain it widely to others, the Tathagata fully knows and fully sees all these people achieving immeasurable, indescribable, illimitable, inconceivable merit. People like this will then bare the anuttara-samyak-sambodhi of the Tathagata. Why is this, Subhuti? If there are those who enjoy the Lesser Dharma, and are attached to the view of a self, an individual, sentient beings or lifespan, then they will be unable to listen to, receive, read or recite this sutra, or explain it to others."

"Subhuti, wherever there is this sutra devas, humans and asuras of all worldly realms will make offerings.

You should know this place will then become a pagoda. They will all reverentially make obeisance, circumambulate it, spreading all kinds of flowers and incense over this place."

"Furthermore Subhuti, virtuous men and women who receive, retain, read and recite this sutra, and who are disdained by others, should have fallen into the evil paths from karmic offenses in their former lives. Yet, due to the disdain of others in the present life the karmic offenses of their former lives will then be eradicated, and they will attain anuttara-samyak-sambodhi."

"Subhuti, I recall in the past, immeasurable asamkhya kalpas before Dipamkara Buddha, I was able to meet eighty-four thousand million nayutas of buddhas, making offerings to them all, and attending to them without neglect or fault. If however, there are people in the latter times of decline able to receive, retain, read and recite this sutra, the merit I obtained from making offerings to all those buddhas compared to the merit they obtain is not even one hundredth of it not even one thousandth, one ten-thousandth, one millionth, nor even is a calculation or comparison able to be reached."

"Subhuti, if virtuous men and women in the latter times of decline receive, retain, read and recite this sutra, and I fully explained the merit they attain, the minds of some people who hear will be confounded, suspicious and untrusting."

"Subhuti, you should know the meaning of this sutra is inconceivable, and its fruition is also inconceivable."

和尚念一句，大眾隨維那念一句。

Assembly repeats each sentence after the Presiding Monk and makes one prostration.

南無明照佛
na mo ming zhao fo

南無斷疑佛
na mo duan yi fo

南無不虛步佛
na mo bu xu bu fo

南無華相佛
na mo hua xiang fo

南無善威儀佛
na mo shan wei yi fo

南無無量名佛

南無最勝燈佛
na mo zui sheng deng fo

南無莊嚴身佛
na mo zhuang yan shen fo

南無覺悟佛
na mo jue wu fo

南無山主王佛
na mo shan zhu wang fo

南無徧見佛
na mo pian jian fo

南無寶天佛

na mo wu liang ming fo

南無滅過佛

na mo mie guo fo

南無人月佛

na mo ren yue fo

南無莊嚴佛

na mo zhuang yan fo

南無山頂佛

na mo shan ding fo

南無法積佛

na mo fa ji fo

南無施願佛

na mo shi yuan fo

南無住義佛

na mo zhu yi fo

南無上讚佛

na mo shang zan fo

南無無垢佛

na mo wu gou fo

na mo bao tian fo

南無持甘露佛

na mo chi gan lu fo

南無喜見佛

na mo xi jian fo

南無珠明佛

na mo zhu ming fo

南無到彼岸佛

na mo dao bi an fo

南無定義佛

na mo ding yi fo

南無寶聚佛

na mo bao ju fo

南無滿意佛

na mo man yi fo

南無慈德佛

na mo ci de fo

南無梵天佛

na mo fan tian fo

爾時須菩提 白佛言 世尊 善男子 善女人

er shi xu pu ti bai fo yan shi zun shan nan zi shan nu ren

發阿耨多羅三藐三菩提心 云何應住 云何降伏其心

fa a nou duo luo san miao san pu ti xin yu he ying zhu yu he xiang fu qi xin

佛告須菩提 善男子 善女人 發阿耨多羅三藐三菩提心者

fo gao xu pu ti shan nan zi shan nu ren fa a nou duo luo san miao san pu ti xi zhe

當生如是心 我應滅度一切衆生

dang sheng ru shi xin wo ying mie du yi qie zhong sheng

滅度一切衆生已 而無有一衆生 實滅度者 何以故

mie du yi qie zhong sheng yi er wu you yi zhong sheng shi mie du zhe he yi gu

須菩提 若菩薩有我相人相衆生相壽者相

xu pu ti ruo pu sa you wo xiang ren xiang zhong sheng xiang shou zhe xiang

即非菩薩 所以者何 須菩提 實無有法

ji fei pu sa suo yi zhe he xu pu ti shi wu you fa

發阿耨多羅三藐三菩提心者 須菩提 於意云何
fa a nou duo luo san miao san pu ti xin zhe xu pu ti yu yi yun he
如來於然燈佛所 有法得阿耨多羅三藐三菩提不 不也
ru lai yu ran deng fo suo you fa de a nou duo luo san miao san pu ti bu bu ye
世尊 如我解佛所說義 佛於然燈佛所
shi zun ru wo jie fo suo shuo yi fo yu ran deng fo suo
無有法得阿耨多羅三藐三菩提 佛言如是如是 須菩提
wu you fa de a nou duo luo san miao san pu ti fo yan ru shi ru shi xu pu ti
實無有法 如來得阿耨多羅三藐三菩提 須菩提 若有法
shi wu you fa ru lai de a nou duo luo san miao san pu ti xu pu ti ruo you fa
如來得阿耨多羅三藐三菩提者 然燈佛 即不與我授記
ru lai de a nou duo luo san miao san pu ti zhe ran deng fo ji bu yu wo shou ji

汝於來世 當得作佛 號釋迦牟尼 以實無有法
ru yu lai shi dang de zuo fo hao shi jia mou ni yi shi wu you fa
得阿耨多羅三藐三菩提 是故然燈佛與我授記 作是言
de a nou duo luo san miao san pu ti shi gu ran deng fo yu wo shou ji zuo shi yan
汝於來世 當得作佛 號釋迦牟尼 何以故 如來者 即諸法如義
ru yu lai shi dang de zuo fo hao shi jia mou ni he yi gu ru lai zhe ji zhu fa ru yi
若有人言 如來得阿耨多羅三藐三菩提 須菩提 實無有法
ruo you ren yan ru lai de a nou duo luo san miao san pu ti xu pu ti shi wu you fa
佛得阿耨多羅三藐三菩提 須菩提
fo de a nou duo luo san miao san pu ti xu pu ti
如來所得阿耨多羅三藐三菩提 於是中無實無虛
ru lai suo de a nou duo luo san miao san pu ti yu shi zhong wu shi wu xu
是故如來說一切法 皆是佛法 須菩提 所言一切法者 即非一切法
shi gu ru lai shuo yi qie fa jie shi fo fa xu pu ti suo yan yi qie fa zhe ji fei yi qie fa
是故名一切法 須菩提 譬如人身長大 須菩提言 世尊
shi gu ming yi qie fa xu pu ti pi ru ren sheng chang da xu pu ti yan shi zun
如來說人身長大 即為非大身 是名大身 須菩提
ru lai shuo ren shen chang da ji wei fei da shen shi ming da shen xu pu ti
菩薩亦如是 若作是言 我當滅度無量衆生
pu sa yi ru shi ruo zuo shi yan wo dang mie du wu liang zhong sheng
即不名菩薩 何以故 須菩提 實無有法 名為菩薩
ji bu ming pu sa he yi gu xu pu ti shi wu you fa ming wei pu sa
是故佛說一切法 無我無人無衆生無壽者 須菩提
shi gu fo shuo yi qie fa wu wo wu ren wu zhong sheng wu shou zhe xu pu ti
若菩薩作是言 我當莊嚴佛土 是不名菩薩 何以故
ruo pu sa zuo shi yan wo dang zhuang yan fo du shi bu ming pu sa he yi gu

如來說莊嚴佛土者 即非莊嚴 是名莊嚴

fu lai shuo zhuang yan fo du zhe ji fei zhuang yan shi ming zhuang yan

須菩提 若菩薩通達無我法者 如來說名真是菩薩

xu pu ti ruo pu sa tong da wu wo fa zhe ru lai shuo ming zhen shi pu sa

At that time, Subhuti addressed the Buddha saying, "World-Honored One, when virtuous men and women develop the mind of anuttarasamyak-sambodhi, on what would you say they should rely? How would you say they master their minds?"

The Buddha told Subhuti, "Virtuous men and women who develop the mind of anuttara-samyaksambodhi should give rise to the mind like this:

'I must liberate all sentient beings, yet after liberating all sentient beings in reality there is not a single sentient being who has been liberated.'

Why is this? If bodhisattvas have the conception of a self, an individual, sentient beings or lifespan, then they are not bodhisattvas. How is this, Subhuti? In reality there is no dharma that is the development of anuttara-samyak-sambodhi."

"Subhuti, what does your mind say? While the Tathagata was with Dipamkara Buddha, there was a dharma attained that was anuttara-samyaksambodhi, was there not?"

"There was not, World-Honored One. As I understand the meaning of what the Buddha has said, while the Buddha was with Dipamkara Buddha, there was no dharma attained that was anuttara-samyak-sambodhi."

The Buddha said, "So it is. So it is, Subhuti. In reality there is no dharma the Tathagata attained that is anuttara-samyak-sambodhi."

Subhuti, if there was a dharma the Tathagata attained that was anuttara-samyak-sambodhi, then Dipamkara Buddha would not have given me the prediction 'In a future life you will attain buddhahood and be called Sakyamuni.'

Since, in reality, there is no dharma attained that is anuttara-samyak-sambodhi, therefore Dipamkara Buddha gave me the prediction making the statement, 'In a future life you will attain buddhahood and be called Sakyamuni.' Why is this?"

"Tathagata means the suchness of all dharmas."

"If there is someone who says the Tathagata attains anuttara-samyak-sambodhi, Subhuti, in reality there is no dharma the Buddha attains that is anuttara-samyak-sambodhi."

"Subhuti, within the anuttara-samyaksambodhi that the Tathagata attains, there is neither reality nor unreality. For this reason, the Tathagata says all dharmas are Buddha Dharma."

"Subhuti, what are said to be all dharmas are not all dharmas, for this reason they are called all dharmas."

"Subhuti, suppose someone's body is very large."

Subhuti replied, "World-Honored One the Tathagata says this person's body is very large, hence it is not a large body, so it is called a large body."

"Subhuti, bodhisattvas are also like this. If they make this statement, 'I will liberate immeasurable sentient beings,' then they are not called bodhisattvas. Why is this, Subhuti? In reality there is no dharma called a bodhisattva. For this reason, the Buddha says all dharmas are without self, individuality, sentience or lifespan."

"Subhuti, if bodhisattvas make this statement, 'I will adorn Buddha Lands,' they are not called bodhisattvas. Why is this? The Tathagata says the adornment of Buddha lands is not adornment, so it is called adornment."

"Subhuti, if bodhisattvas penetrate the selflessness of dharmas the Tathagata says this is called truly being a bodhisattva."

和尚念一句，大眾隨維那念一句。

Assembly repeats each sentence after the Presiding Monk and makes one prostration.

南無華明佛
na mo hua ming fo

南無法明佛
na mo fa ming fo

南無德淨佛
na mo de jing fo

南無寶燈佛
na mo bao deng fo

南無上名佛
na mo shang ming fo

南無無量音佛
na mo wu liang yin fo

南無師子身佛
na mo shi zi shen fo

南無無能勝佛
na mo wu neng sheng fo

南無海慧佛
na mo hai hui fo

南無無邊行佛
na mo wu bian xing fo

南無淨垢佛
na mo jing gou fo

南無勇力佛
na mo yong li fo

南無福德佛
na mo fu de fo

南無慶音佛
na mo qing yin fo

南無身差別佛
na mo shen cha bie fo

南無盡見佛
na mo jin jian fo

南無月面佛
na mo yue mian fo

南無寶璫佛
na mo bao dang fo

南無作名佛
na mo zuo ming fo

南無違藍佛
na mo wei lan fo

南無明意佛
na mo ming yi fo

南無功德品佛
na mo gong de pin fo

南無得勢佛
na mo de shi fo

南無開華佛
na mo kai hua fo

南無見一切義佛
na mo jian yi qie yi fo

南無福足佛
na mo fu zu fo

南無隨時佛
na mo sui shi fo

南無功德敬佛
na mo gong de jing fo

南無廣意佛
na mo guang yi fo

南無善寂滅佛
na mo shan ji mie fo

香讚

Xiang Zan

心然五分 普遍十方 香煙童子悟真常

xin ran wu fen pu pian shi fang xiang yan tong zi wu zhen chang

鼻觀妙難量 瑞靄祥光 堪獻法中王

bi guan miao nan liang rui ai xiang guang kan xian fa zhong wang

我昔所造諸惡業 皆由無始貪嗔癡

wo xi suo zao zhu e ye jie you wu shi tan chen chi

從身語意之所生 一切我今皆懺悔

cong shen yu yi zhi suo sheng yi qie wo jin jie chan hui

All the sins that I committed in the past, are caused by greed, hatred and ignorance since beginningless rebirths. Arising from action, speech and thought, I now make a total and complete repentance.

回向偈

Transfer of Merits

願生西方淨土中 九品蓮花為父母

yuan sheng xi fang jing tu zhong jiu pin lian hua wei fu mu

I wish to be born in the Western Pure Land, The lotus flowers of the ninth grade—the highest grade—are my parents,

花開見佛悟無生 不退菩薩為伴侶

hua kai jian fo wu wu sheng bu tui pu sa wei ban lu

When the flowers bloom, I see the Buddha and realize the truth of no-birth. The Non-Regressing Bodhisattva is my companion.