

大乘金剛般若寶懺卷上

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

IBPS Houston Chung Mei Temple

爐香讚

Lu Xiang Zan

爐香乍爇

法界蒙熏

諸佛海會悉遙聞

隨處結祥雲

lu xiang zha re fa jie meng xun zhu fo hai hui xi yao wen sui chu jie xiang yun

Incense burning in the censer, the fragrance permeates throughout all space. The Buddhas perceive it from every direction, auspicious clouds gathering everywhere.

誠意方殷 諸佛現全身

cheng yi fang yin zhu fo xian quan shen

With our sincerity, the Buddhas manifest themselves in their entirety.

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上

Da Sheng Jing Gang Bo Re Bao Chan Juan Shang

如是我聞 一時 佛在舍衛國 祇樹給孤獨園 與大比丘眾

ru shi wo wen yi shi fo zai she wei guo qi shu ji gu du yuan yu da bi qiu zhong

千二百五十人俱 爾時世尊 食時著衣持鉢入舍衛大城

qian er bai wu shi ren ju er shi shi zun shi shi zhu yi chi bo ru she wei da cheng

乞食 於其城中 次第乞已 還至本處 飯食訖 收衣鉢

qi shi yu qi chen zhong ci di qi yi huan zhi ben chu fan shi qi shou yi bo

洗足已 敷座而坐 時長老 須菩提在大眾中 即從座起

xi zu yi fu zuo er zuo shi zhang lao xu pu ti zai da zhong zhong ji cong zuo qi

偏袒右肩 右膝著地 合掌恭敬 而白佛言 希有世尊

pian tan you jian you qi zhuo ti he zhang gong jing er bai fo yan xi you shi zun

如來善護念諸菩薩 善付囑諸菩薩 世尊

ru lai shan hu nian zhu pu sa shan fu zhu zhu pu sa shi zun

善男子善女人 發阿耨多羅三藐三菩提心 云何應住

shan nan zi shan nu ren fa a nou duo luo san miao san pu ti xi yun he ying zhu

云何降伏其心 佛言善哉善哉 須菩提 如汝所說

yun he xiang fu qi xin fo yan shan zai shan zai xu pu ti ru ru suo shuo

如來善護念諸菩薩 善付囑諸菩薩 汝今諦聽

ru lai shan hu nian zhu pu sa shan fu zhu zhu pu sa ru jin di ting

當為汝說 善男子善女人 發阿耨多羅三藐三菩提心

dang wei ru shuo shan nan zi shang nu ren fa a nou duo luo san miao san pu ti xin

應如是住 如是降伏其心 唯然世尊 願樂欲聞

ying ru shi zhu ru shi xiang fu qi xin wei ran shi zun yuan yao yu wen

Thus have I heard:

Once, the Buddha was in the Kingdom of Sravasti, in Jetavana, Anathapindika's Park, with a great assembly of bhiksus, one thousand two hundred and fifty in all. Then, during mealtime, the World-Honored One put on his robe, took up his bowl, and entered the great city of Sravasti to beg for food. After begging from house to house inside the city, he returned to where he was staying. When he finished eating his meal, he put away his robe and bowl, washed his feet, arranged his seat, and then sat.

At that time, the Elder Subhuti was among the great assembly, and then arose from his seat. He bared his right shoulder, placed his right knee on the ground, joined his palms and reverentially addressed the Buddha saying, "Rare World-Honored One! The Tathagata is ever protecting and mindful of all bodhisattvas, skillfully entrusting and enjoining them all.

World-Honored One, when virtuous men and women develop the mind of anuttara-samyaksambodhi, on what would you say they should rely? How would you say they master their minds?"

The Buddha replied, "Excellent! Excellent! Subhuti, it is as you have said. The Tathagata is ever protecting and mindful of all bodhisattvas, skillfully entrusting and enjoining them all. Now listen attentively, and I will explain for you."

"When virtuous men and women develop the mind of anuttara-samyak-sambodhi, they should rely like this; they should master their minds like this."

"Please continue World-Honored One, we joyfully wish to hear."

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.

大慈大悲愍衆生

da ci da bei min zhong sheng

相好光明以自嚴

xiang hao guang ming yi zi yan

大喜大捨濟含識

da xi da she ji han shi

衆等至心歸命禮

zhong deng zhi xin gui ming li

南無過去毘婆尸佛

na mo guo qu pi po shi fo

南無尸棄佛

na mo shi qi fo

南無拘留孫佛

na mo ju liu sun fo

南無迦葉佛

na mo jia se fo

南無彌勒佛

na mo mi le fo

南無明燄佛

na mo ming yan fo

南無妙華佛

na mo miao hua fo

南無善宿佛

na mo shan su fo

南無大臂佛

na mo da bi fo

南無宿王佛

na mo su wang fo

南無名相佛

na mo ming xiang fo

南無燄肩佛

na mo yan jian fo

南無青除災金剛

na mo qing chu zai jin gang

南無毘舍浮佛

na mo pi she fu fo

南無拘那含牟尼佛

na mo ju na han mou ni fo

南無釋迦牟尼佛

na mo shi jia mou ni fo

南無師子佛

na mo shi zi fo

南無牟尼佛

na mo mou ni fo

南無華氏佛

na mo hua shi fo

南無道師佛

na mo dao shi fo

南無大力佛

na mo da li fo

南無脩藥佛

na mo xiu yao fo

南無大明佛

na mo da ming fo

南無照耀佛

na mo zhao yao fo

南無辟毒金剛

na mo bi du jin gang

佛告須菩提 諸菩薩摩訶薩 應如是降伏其心
fo gao xu pu ti zhu pu sa mo he sa ying ru shi xiang fu qi xin
所有一切衆生之類 若卵生 若胎生 若濕生
suo you yi qie zhong sheng zhi lei ruo luan sheng ruo tai sheng ruo shi sheng
若化生 若有色 若無色 若有想 若無想
ruo hua sheng ruo you se ruo wu se ruo you xiang ruo wu xiang
若非有想 非無想 我皆令入無餘涅槃 而滅度之
ruo fei you xiang fei wu xiang wo jie ling ru wu yu nie pan er mie du zhi
如是滅度無量無數無邊衆生
ru shi mie du wu liang wu shu wu bian zhong seng
實無衆生得滅度者 何以故 須菩提 若菩薩有我相
shi wu zhong sheng de mie du zhe he yi gu xu pu ti ruo pu sa you wo xiang
人相 衆生相 壽者相 即非菩薩 復次須菩提
ren xiang zhong sheng xiang shou zhe xiang ji fei pu sa fu ci xu pu ti
菩薩於法 應無所住 行於布施 所謂不住色布施
pu sa yu fa ying wu suo zhu xing yu pu shi suo wei bu zhu se pu shi
不住聲香味觸法布施 須菩提 菩薩應如是布施
bu zhu sheng xiang wei chu fa bu shi xu pu ti pu sa ying ru shi bu shi
不住於相 何以故 若菩薩 不住相布施 其福德不可思量
bu zhu yu xiang he yi gu ruo pu sa bu zhu xiang bu shi qi fu de bu ke si liang
須菩提 於意云何 東方虛空可思量不 不也 世尊 須菩提
xu pu ti yu yi yun he dong fang xu kong ke si liang bu bu ye shi zun xu pu ti
南西北方 四維上下虛空 可思量不 不也 世尊 須菩提
nan xi bei fang si wei shang xia xu kong ke si liang bu bu ye shi zun xu pu ti
菩薩無住相布施 福德亦復如是 不可思量 須菩提
pu sa wu zhu xiang pu shi fu de yi fu ru shi bu ke si liang xu pu ti
菩薩但應如所教住 須菩提 於意云何 可以身相見如來不
pu sa dan ying ru suo jiao zhu xu pu ti yu yi yun he ke yi shen xiang jian ru lai bu
不也 世尊 不可以身相得見如來 何以故
bu ye shi zun bu ke yi shen xiang de jian ru lai he yi gu
如來所說身相 即非身相 佛告須菩提 凡所有相
ru lai suo shuo shen xiang ji fei shen xiang fo gao xu pu ti fan suo you xiang
皆是虛妄 若見諸相非相 即見如來 須菩提白佛言 世尊
ji shi xu wang ruo jian zhu xiang fei xiang ji jian ru lai xu pu ti bai fo yan shi zun
頗有衆生 得聞如是言說章句 生實信不
po you zhong sheng de wen ru shi yan shuo zhang ju sheng shi xin bu
佛告須菩提 莫作是說 如來滅後 後五百歲
fo gao xu pu ti mo zuo shi shuo ru lai mie hou hou wu bai sui
有持戒修福者 於此章句 能生信心 以此為實
you chi jie xiu fu zhe yu ci zhang ju neng sheng xin xin yi ci wei shi

當知是人 不於一佛二佛 三四五佛 而種善根
 dang zhi shi ren bu yu yi fo er fo san si wu fo er zhong shan gen
 已於無量千萬佛所種諸善根 聞是章句 乃至一念
 yi yu wu liang qian wan fo suo zhong zhu shan gen wen shi zhang ju nai zhi yi nian
 生淨信者 須菩提 如來悉知悉見 是諸衆生
 sheng jing xin zhe xu pu ti ru lai xi zhi xi jian shi zhu zhong sheng
 得如是無量福德 何以故 是諸衆生 無復我相
 de ru shi wu liang fu de he yi gu shi zhu zhong sheng wu fu wo xiang
 人相 衆生相 壽者相 無法相 亦無非法相
 ren xiang zhong sheng xiang shou zhe xiang wu fa xiang yi wu fei fa xiang
 何以故 是諸衆生 若心取相
 he yi gu shi zhu zhong sheng ruo xin qu xiang
 即為著我人衆生壽者 若取法相
 ji wei zhuo wo ren zhong sheng shou zhe ruo qu fa xiang
 即著我人衆生壽者 何以故 若取非法相
 ji zhu wo ren zhong sheng shou zhe he yi gu ruo qu fei fa xiang
 即著我人衆生壽者 是故不應取法 不應取非法
 ji zhu wo ren zhong sheng shou zhe shi gu bu ying qu fa bu ying qu fei fa
 以是義故 如來常說 汝等比丘 知我說法 如筏喻者
 yi shi yi gu ru lai chang shuo ru deng bi qiu zhi wo shuo fa ru fa yu zhe
 法尚應捨 何況非法
 fa shang ying she he kuang fei fa

The Buddha told Subhuti, "All bodhisattva mahasattvas should master their minds like this:
 'Of all kinds of sentient beings; whether born from an egg, womb, moisture or metamorphosis;
 whether with form or without form; whether with perception, or without perception, or neither with
 perception nor without perception. I cause them all to enter the nirvana without remainder,
 liberating them. Thus by liberating immeasurable, incalculable, illimitable sentient beings, in reality,
 there are no sentient beings who attain liberation.'

Why is this, Subhuti? If bodhisattvas have the conception of a self, an individual, sentient beings, or
 lifespan, then they are not bodhisattvas."

"Furthermore Subhuti, regarding dharmas, bodhisattvas should not rely on anything while practicing
 giving.

This is what is called giving without relying on sight, giving without relying on sound, scent, taste,
 touch or thought."

"Subhuti, bodhisattvas should give like this and not rely on appearances. Why is this? If bodhisattvas
 give without relying on appearances, their rewards are inconceivable."

"Subhuti, what does your mind say? The space in the eastern direction can be conceived of, can it
 not?"

"It cannot World-Honored One."

"Subhuti, the space in the northern, western, southern, and four ordinal directions, as well as above and below can be conceived of, can it not?"

"It cannot World-Honored One."

"Subhuti, when a bodhisattva gives without relying on appearances the rewards are also like this, inconceivable."

"Subhuti, bodhisattvas should rely only as has been taught."

"Subhuti, what does your mind say? The Tathagata can be seen by bodily appearances, can he not?"

"No, World-Honored One. The Tathagata cannot be seen by bodily appearances. Why is this?"

The Tathagata has said bodily appearances are not bodily appearances."

The Buddha told Subhuti, "Every appearance whatsoever is a deception. If you can see all appearances not as appearances, then you see the Tathagata."

Subhuti addressed the Buddha saying, "World-Honored One, there are many sentient beings who, upon hearing sayings and statements such as these, will generate sincere faith, are there not?"

The Buddha told Subhuti, "Do not make such comments. Five hundred years after the passing of the Tathagata there will be those who uphold the precepts and cultivate rewards. From these statements they will be able to generate faith in mind, considering them to be true. 'et you should know, these people have not merely planted wholesome roots under one Buddha, two Buddhas, three, four or five Buddhas, but have already planted all wholesome roots under immeasurable thousands of tens-of-thousands of Buddhas. Hearing these statements, even for an instant, these people will generate pure faith."

"Subhuti, the Tathagata fully knows and fully sees all these sentient beings obtaining immeasurable rewards like this. Why is this? Because all these sentient beings are also without a conception of self, individuality, sentient beings or lifespan.

They are without a conception of dharmas, and are also without a conception of non-dharmas.

Why is this? Because if the minds of all these sentient beings took hold of conceptions then they would become attached to a self, an individual, sentient beings or lifespan. If they took hold of a conception of dharmas then they would be attached to a self, an individual, sentient beings or lifespan. Why is this? Because if they took hold of a conception of non-dharmas then they would still be attached to a self, an individual, sentient beings or lifespan. For this reason, they should not take hold of dharmas, nor should they take hold of nondharmas."

"Due to this reason, the Tathagata always says:

`All you bhiksus, know that the Dharma I teach is like in the parable of the raft. The Dharma should, nevertheless, be abandoned. How much more so what is not the Dharma?"

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.

南無日藏佛

na mo ri zang fo

南無衆皀佛

na mo zhong yan fo

南無月氏佛

na mo yue shi fo

南無善明佛

na mo shan ming fo

南無無憂佛
na mo wu you fo

南無明曜佛
na mo ming yao fo

南無功德明佛
na mo gong de ming fo

南無燈曜佛
na mo deng yao fo

南無藥師佛
na mo yao shi fo

南無白毫佛
na mo bai hao fo

南無福威德佛
na mo fu wei de fo

南無德相佛
na mo de xiang fo

南無衆主佛
na mo zhong zhu fo

南無堅際佛
na mo jian ji fo

南無作明佛
na mo zuo ming fo

南無金剛佛
na mo jin gang fo

南無黃隨求金剛
na mo bai jing shui jin gang

南無提沙佛
na mo ti sha fo

南無持鬘佛
na mo chi man fo

南無示義佛
na mo shi yi fo

南無興盛佛
na mo xing sheng fo

南無善濡佛
na mo shan ru fo

南無堅固佛
na mo jian gu fo

南無不可壞佛
na mo bu ke huai fo

南無羅睺佛
na mo luo hou fo

南無梵聲佛
na mo fan sheng fo

南無不高佛
na mo bu gao fo

南無大山佛
na mo da shan fo

南無將衆佛
na mo jiang zhong fo

南無白淨水金剛
na mo huang sui qiu jin gang

佛告 須菩提 於意云何 如來得阿耨多羅三藐三菩提耶

fo gao xu pu ti yu yi yun he ru lai de a nou duo luo san miao san pu ti ye

如來有所說法耶 須菩提言 如我解佛所說義 無有定法

ru lai you suo shuo fa ye xu pu ti yan ru wo jie fo suo shuo yi wu you ding fa

名阿耨多羅三藐三菩提 亦無有定法 如來可說 何以故

ming a nou duo luo san miao san pu ti yi wu you ding fa ru lai ke shuo he yi gu

如來所說法 皆不可取 不可說 非法非非法 所以者何
ru lai suo shuo fa jie be ke qu bu ke shuo fei fa fei fei fa suo yi zhe he
一切賢聖 皆以無為法 而有差別 須菩提 於意云何
yi qie xian sheng jie yi wu wei fa er you cha bie xu pu ti yu yi yun he
若人滿三千大千世界七寶 以用布施 是人所得福德
ruo ren man san qian da qian shi jie qi bao yi yong bu shi shi ren suo de fu de
寧為多不 須菩提言 甚多 世尊 何以故 是福德
ning wei duo bu xu pu ti yan shen duo shi zun he yi gu shi fu de
即非福德性 是故如來說福德多 若復有人 於此經中
ji fei fu de xing shi gu ru lai shuo fu de duo ruo fu you ren yu ci jing zhong
受持乃至四句偈等 為他人說 其福勝彼 何以故 須菩提
shou chi nai zhi si ju ji deng wei ta ren shuo ci fu sheng bi he yi gu xu pu ti
一切諸佛 及諸佛阿耨多羅三藐三菩提法 皆從此經出
yi qie zhu fu ji zhu fo a nou duo luo san miao san pu ti fa jie cong ci jing chu
須菩提 所謂佛法者 即非佛法
xu pu ti suo wei fo fa zhe ji fei fo fa

"Subhuti, what does your mind say? Has the Tathagata attained anuttara-samyak-sambodhi? Has the Tathagata spoken of any Dharma?"

Subhuti replied, "As I understand the meaning of what the Buddha has said, there is no definite dharma called anuttara-samyak-sambodhi, and there is no definite Dharma the Tathagata can speak of. Why is this? Because the Tathagata says that all dharmas cannot be held, cannot be spoken of; are neither the Dharma nor not the Dharma. How is this?"

"All saints and sages are distinguished by the unconditioned dharmas."

"Subhuti, what does your mind say? If someone filled a great trichiliocosm with the seven treasures and used them to practice giving, the rewards this person obtained would be many, would they not?"

Subhuti replied, "Extremely many World-Honored One. Why is this? Because these rewards are not rewards by their nature. For this reason, the Tathagata says the rewards are many."

"If, however, there was someone who received and retained even just four lines of verse from this sutra, and explained them to others, the rewards would surpass those."

Why is this, Subhuti? Each and every Buddha and all of their anuttara-samyak-sambodhi dharma come from this sutra."

"Subhuti, what is called Buddha Dharma is not Buddha Dharma."

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.

南無無畏佛
na mo wu wei fo

南無珍寶佛
na mo zhen bao fo

南無華日佛
na mo hua ri fo

南無香燄佛
na mo xiang yan fo

南無大威佛
na mo da wei fo

南無無量明佛
na mo wu liang ming fo

南無堅步佛
na mo jian bu fo

南無精進德佛
na mo jing jin de fo

南無歡喜佛
na mo huan xi fo
南無師子相佛
na mo shi zi xiang fo

南無法氏佛
na mo fa shi fo

南無妙銜佛
na mo miao xian fo

南無德臂佛
na mo de bi fo

南無觀視佛
na mo guan shi fo

南無善思佛
na mo shan si fo

南無赤聲金剛
na mo chi sheng jin gang

南無軍力佛
na mo jun li fo

南無仁愛佛
na mo ren ai fo

南無梵王佛
na mo fan wang fo

南無龍德佛
na mo long de fo

南無不虛見佛
na mo bu xu jian fo

南無善守佛
na mo shan shou fo

南無不退佛
na mo bu tui fo
南無勝知佛
na mo sheng zhi fo

南無喜王佛
na mo xi wang fo

南無愛作佛
na mo ai zuo fo

南無香象佛
na mo xiang xiang fo

南無雲音佛
na mo yun yin fo

南無善高佛
na mo shan gao fo

南無定持災金剛
na mo ding chi zai jin gang

須菩提 於意云何 須陀洹能作是念 我得須陀洹果不

xu pu ti yu yi yun he xu tuo huan neng zuo shi nian wo de xu tuo huan guo bu

須菩提言 不也 世尊 何以故 須陀洹 名為入流 而無所入

xu pu ti yan bu ye shi zun he yi gu xu tuo huan ming wei ru liu er wu suo ru

不入色聲香味觸法 是名須陀洹 須菩提 於意云何
bu ru se sheng xiang wei chu fa shi ming xu tuo huan xu pu ti yu yi yun he
斯陀含能作是念 我得斯陀含果不 須菩提言 不也 世尊
si tuo han neng zuo shi nian wo de si tuo han guo bu xu pu ti yan bu ye shi zun
何以故 斯陀含 名一往來 而實無往來 是名斯陀含
he yi gu si tuo han ming yi wang lai er shi wu wang lai shi ming si tuo han
須菩提 於意云何 阿那含能作是念 我得阿那含果不
xu pu ti yu yi yun he a nuo han neng zuo shi nian wo de a nuo han guo bu
須菩提言 不也 世尊 何以故 阿那含 名為不來 而實無不來
xu pu ti yan bu ye shi zun he yi gu a nuo han ming wei bu lai er shi wu bu lai
是故名阿那含 須菩提 於意云何 阿羅漢能作是念
shi gu ming a nuo han xu pu ti yu yi yun he a luo han neng zuo shi nian
我得阿羅漢道不 須菩提言 不也 世尊 何以故 實無有法
wo de a luo han dao bu xu pu ti yan bu ye shi zun he yi gu shi wu you fa
名阿羅漢 世尊 若阿羅漢作是念 我得阿羅漢道
ming a luo han shi zun ruo a luo han zuo shi nian wo de a luo han dao
即為著我人眾生壽者 世尊 佛說我得無諍三昧
ji wei zhwo ren zhong sheng shou zhe shi zun fo shuo wo de wu zheng san mei
人中最為第一 是第一離欲阿羅漢 世尊 我不作是念
ren zhong zui wei di yi shi di yi li yu a luo han shi zun wo bu zuo shi nian
我是離欲阿羅漢 世尊 我若作是念 我得阿羅漢道 世尊
wo shi di yu a luo han shi zun wo ruo zuo shi nian wo de a luo han dao shi zun
即不說 須菩提 是樂阿蘭那行者 以須菩提 實無所行
ji bu shou xu pu ti shi yao a lan nuo xing zhe yi xu pu ti shi wu suo xing
而名須菩提 是樂阿蘭那行 佛告須菩提 於意云何 如來昔在
er ming xu pu ti shi yao a lan nuo xing fo gao xu pu ti yu yi yun he ru lai xi zai
然燈佛所 於法有所得不 不也 世尊 如來在然燈佛所
ran deng fo suo yu fa you suo de bu bu ye shi zun ru lai zai ran deng fo suo
於法實無所得 須菩提 於意云何 菩薩莊嚴佛土不 不也
yu fa shi wu suo de xu pu ti yu yi yun he pu sa zhuang yan fo du bu bu ye
世尊 何以故 莊嚴佛土者 即非莊嚴 是名莊嚴
shi zun he yi gu zhuang yan fo du zhe ji fei zhuang yan shi ming zhuang yan
是故須菩提 諸菩薩摩訶薩 應如是生清淨心
shi gu xu pu ti zhu pu sa mo he sa ying ru shi sheng qing jing xin
不應住色生心 不應住聲香味觸法生心
bu ying zhu se sheng xin bu ying zhu sheng xiang wei chu fa sheng xin
應無所住 而生其心 須菩提 譬如有人 身如須彌山王
ying wu suo zhu er sheng qi xin xu pu ti pi ru you ren shen ru xu mi shan wang
於意云何 是身為大不 須菩提言 甚大 世尊 何以故
yu yi yun he shi shen wei da bu xu pu ti yan shen da shi zun he yi gu

佛說非身 是名大身 須菩提 如恒河中 所有沙數
 fo suo fei shen shi ming da shen xu pu ti ru heng he zhong suo you sha shu
 如是沙等恒河 於意云何 是諸恒河沙 寧為多不
 ru shi sha deng heng he yu yi yun he shi zhu heng he sha ning wei duo bu
 須菩提言 甚多 世尊 但諸恒河尚多無數
 xu pu ti yan shen duo shi zun dang zhu heng he shang duo wu shu
 何況其沙 須菩提 我今實言告汝 若有善男子 善女人
 he kuang qi sha xu pu ti wo jin shi yan gao ru ruo you shan nan zi shan nu ren
 以七寶滿爾所恒河沙數 三千大千世界 以用布施
 yi ci bao man er suo heng he sha shu san qian da qian shi jie yi yong bu shi
 得福多不 須菩提言 甚多 世尊 佛告須菩提 若善男子
 de fu duo bu xu pu ti yan shen duo shi zun fo gao xu pu ti ruo shan nan zi
 善女人 於此經中 乃至受持四句偈等 為他人說
 shan nu ren yu ci jing zhong nai zhi shou chi si ju ji deng wei ta ren shuo
 而此福德 勝前福德 復次 須菩提 隨說是經 乃至四句偈等
 er ci fu de sheng qian fu de fu ci xu pu ti sui shuo shi jing nai zhi si ju ji deng
 當知此處 一切世間 天人阿修羅 皆應供養 如佛塔廟
 dang zhi ci chu yi qie shi jian tian ren a xiu luo jie ying gong yang ru fo ta miao
 何況有人 盡能受持讀誦 須菩提 當知是人
 he kuang you ren jin neng shou chi du song xu pu ti dang zhi shi ren
 成就最上第一希有之法 若是經典所在之處
 cheng jiu zui shang di yi xi you zhi fa ruo shi jing dian suo zai zhi chu
 即為有佛 若尊重弟子
 ji wei you fo ruo zun zhong di zi

"Subhuti, what does your mind say? Is a srotapanna able to have this thought, 'I have obtained the fruit of a srotapanna,' or not?"

Subhuti replied, "No, World-Honored One. Why is this? Srotapannas are named for entering the stream, yet there is no place to enter. Nor is there entering sight, sound, scent, taste, touch or thought. So they are called srotapannas."

"Subhuti, what does your mind say? Is a sakrdagamin able to have this thought, 'I have obtained the fruit of a sakrdagamin,' or not?"

Subhuti replied, "No, World-Honored One. Why is this? Sakrdagamins are named for returning once more, yet in reality there is no more returning. So they are called sakrdagamins."

"Subhuti, what does your mind say? Is the anagamin able to have this thought, 'I have obtained the fruit of an anagamin,' or not?"

Subhuti replied, "No, World-Honored One. Why is this? Anagamins are named for not returning, yet in reality there is no returning. Therefore they are called anagamins"

"Subhuti, what does your mind say? Is an arhat able to have this thought, 'I have obtained the Way of an arhat,' or not?"

Subhuti replied, "No, World-Honored One. Why is this? In reality there is no dharma called an arhat. World-Honored One, if arhats had this thought, 'I have obtained the Way of an arhat,' then they

would become attached to a self, an individual, sentient beings or lifespan."

"World-Honored One, the Buddha says I have attained the non-confronting samadhi, am first and foremost among men, the foremost arhat freed from desire. I do not have this thought, 'I am an arhat freed from desire.'"

"World-Honored One, if I had this thought, 'I have obtained the Way of an arhat,' then the World-Honored One would not have said, 'Subhuti is the one who enjoys aranya practice.'

Since, in reality, Subhuti has nothing to practice, therefore he is called, 'Subhuti, the one who enjoys aranya practice.'"

The Buddha told Subhuti, "What does your mind say? In the past, when the Tathagata was with Dipamkara Buddha, there was some obtainment of the Dharma, was there not?"

"World-Honored One, in the past, when the Tathagata was with Dipamkara Buddha, in reality, there was no obtainment of the Dharma."

"Subhuti, what does your mind say? Bodhisattvas adorn the Buddha Lands, do they not?"

"No, World-Honored One. Why is this? The adornment of Buddha Lands is not adornment, so it is called adornment."

"For this reason, Subhuti, all bodhisattva mahasattvas should generate a pure, clean mind like this:

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 this mind by not relying on anything."

"Subhuti, suppose someone had a body like the majestic mountain Sumeru. What does your mind say? This body is great, is it not?"

Subhuti replied, "Extremely great, World-Honored One. Why is this? The Buddha says what is not a body is called a great body."

"Subhuti, if there were as many Ganges Rivers as there are grains of sand in the Ganges River, what does your mind say? All of the grains of sand in these Ganges Rivers would be many, would they not?"

Subhuti replied, "Extremely many, World-Honored One. Just the Ganges Rivers would nevertheless be an incalculable many. How much more so their sand?"

"Subhuti, I will now truthfully tell you, if there are virtuous men and women who fill as many great trichiliocosms as there are grains of sand in these Ganges Rivers with the seven treasures, and use them to practice giving, they will obtain many rewards, will they not?"

Subhuti replied, "Extremely many, World-Honored One."

The Buddha told Subhuti, "If virtuous men and women just receive and retain four lines of verse from this sutra, and explain them to others, then these rewards will surpass the aforementioned rewards."

"Furthermore Subhuti, following an explanation of this sutra, if even just four lines of verse, you should know that at this place every deva, human and asura of all worldly realms will make offerings as if it were a Buddha pagoda. How much more so if there was someone able to receive, retain, read and recite it completely?"

"Subhuti, you should know, this person achieves the supreme, foremost, rare Dharma. Wherever this scripture is located there will be a Buddha and an honorable disciple."

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.

南無離垢佛
na mo li gou fo

南無大名佛
na mo da ming fo

南無威猛佛
na mo wei meng fo

南無德樹佛
na mo de shu fo
南無慧聚佛
na mo hui ju fo

南無有意佛
na mo you yi fo

南無無量意佛
na mo wu liang yi fo

南無多智佛
na mo duo zhi fo

南無堅戒佛
na mo jian jie fo
南無寶相佛
na mo bao xiang fo

南無那羅延佛
na mo na luo yan fo

南無智精佛
na mo zhi jing fo

南無紫賢金剛
na mo zi xian jin gang

南無月相佛
na mo yue xiang fo

南無珠髻佛
na mo zhu ji fo

南無師子吼佛
na mo shi zi hou fo

南無歡釋佛
na mo huan shi fo
南無安住佛
na mo an zhu fo

南無鶯伽佗佛
na mo yang qie tuo fo

南無妙色佛
na mo miao se fo

南無光明佛
na mo guang ming fo

南無吉祥佛
na mo ji xiang fo
南無蓮華佛
na mo lian hua fo

南無安樂佛
na mo an le fo

南無德敬佛
na mo de jing fo

南無大神金剛
na mo da shen jin gang

和尚念一句，大眾隨維那念一句。

Assembly repeats each sentence after the Presiding Monk.

懺悔文

Chan Hui Wen

弟子某甲 至心懺悔 自從無始至於今日 未識佛時

di zi mou jia zhi xin chan hui zi cong wu shi zhi yu jin ri wei shi fo shi

I, the Buddha's disciple, fully repent now Since the beginningless rebirths I have not known Buddha

未聞法時 未遇僧時 不知善惡 不信因果 遇不善緣

wei wen fa shi wei yu seng shi bu zhi shan e bu xin yin guo yu bu shan yuan

I have not learned Dharma I have not come across Shanga I have not known good and evil

I have not believed in cause and effect I have not encountered good and wise connections

近惡知識 動身口意 無惡不為 身業不善 行殺盜淫

jin e zhi shi dong shen kou yi wu e bu wei shen ye bu shan xing sha dau ying

I have made non-virtuous friends Through misdeeds of body, mouth and mind I have amassed wrong acts

Such as killing, stealing and adultery

口業不善 妄言 綺語 惡口 兩舌 意業不善 起貪嗔癡

kou ye bu shan wang yan qi yu e kou liang she yi ye bu shan qi tan chen chi

I have engaged in evil talk Such as lying, using immoral language, slandering and equivocating

I have harbored wicked thoughts Arising from greed, hatred and ignorance

殺父殺母 殺阿羅漢 破和合僧 出佛身血 焚燒塔寺

sha fu sha mu sha a luo han po he he seng chu fo shen xie fen shao ta si

Sins such as parricide, matricide Killing an arhat Shedding the blood of a Buddha

Destroying the harmony of the Sangha, or fraternity Burning pagodas or temples

誹謗大乘 侵損常住 汙梵誣僧 犯諸禁戒 作不律儀

fei bang da sheng qin sun chang zhu wu fan wu seng fan zhu jin jie zuo bu lu yi

Defaming Mahayana Damaging temple properties Defiling the pure conduct of others and bearing

false witness against members of the Sangha Violating precepts and Going against disciplines

自作教他 見聞隨意 如是等罪 無量無邊 今日披陳

zi zuo jiao ta jian wen sui yi ru shi deng zui wu liang wu bian jin ri pi chen

Whether they are by my own actions or by persuading others, or by concurring with others

All these sins are immeasurable and infinite I am uncovering now

發露懺悔 惟願三寶 同賜哀憐 令我罪根

fa lu chan hui wei yuan san bao tong si ai lian ling wo zui gen

By confessing them earnestly May The Three Jewels Grant me mercy and compassion

Let the roots of my sins

一念霜融 悉皆清淨

yi nian shuang rong xi jie qing jing

Be melted away and completely purified

舉讚

Ju Zan

金剛神將 護法龍天 佛光普照遍三千
jin gang shen jiang hu fa long tian fo guang pu zhao pian san qian

福壽廣無邊 滅罪消愆 悉令證真源
fu shou guang wu bian mie zui xiao qian xi ling zheng zhen yuan

南無金剛會上佛菩薩 (三稱)
na mo jin gang hui shang fo pu sa (3 Times)

上供 Liturgy for Making Offering

南無靈山會上佛菩薩 (三稱)
na mo ling shan hui shang fo pu sa (3 times)
We take refuge in the assembly of Buddhas and Bodhisattvas on Vulture Peak

南無常住十方佛
*Na mo chang zhu shi fang fo
We take refuge in the Buddhas eternally dwelling in all space.

南無常住十方法
Na mo chang zhu shi fang fa
We take refuge in the Dharma eternally dwelling in all space.

南無常住十方僧
Na mo chang zhu shi fang seng
We take refuge in the Sangha eternally dwelling in all space.

南無本師釋迦牟尼佛
Na mo ben shi shi jia mou ni fo
We take refuge in our teacher, Sakyamuni Buddha.

南無消災延壽藥師佛
Na mo xiao zai yan shou yao shi fo
We take refuge in the Medicine Buddha who averts calamity and prolongs life.

南無極樂世界阿彌陀佛
Na mo ji le shi jie o mi tuo fo
We take refuge in Amitabha Buddha of the Land of Ultimate Bliss.

南無當來下生彌勒尊佛
Na mo dang lai xia sheng mi le zun fo
We take refuge in the honored Maitreya, the next Buddha.

南無十方三世一切諸佛
Na mo shi fang san shi yi qie zhu fo
We take refuge in Buddhas of all time and space.

南無大智文殊師利菩薩

Na mo da zhi wen shu shi li pu sa

We take refuge in Manjusri, the Bodhisattva of great wisdom.

南無大行普賢菩薩

Na mo da hen pu xian pu sa

We take refuge in Samanthabhadra, the Bodhisattva of great benevolence.

南無大悲觀世音菩薩

Na mo da bei guan shi yin pu sa

We take refuge in Avalokitesvara, the Bodhisattva of great compassion.

南無大勢至菩薩

Na mo da shi zhi pu sa

We take refuge in Bodhisattva Mahasthamaprapta.

南無清淨大海眾菩薩

Na mo qing jing da hai zhong pu sa

We take refuge in all the Bodhisattvas in the congregation of the great sea.

南無大願地藏王菩薩

Na mo da yuan di cang wang pu sa

We take refuge in Ksitigarbha, the Bodhisattva of great resolve.

南無護法諸天菩薩

Na mo hu fa zhu tian pu sa

We take refuge in all celestial Bodhisattvas, the protectors of the Dharma.

南無伽藍聖眾菩薩

Na mo qie lan sheng zhong pu sa

We take refuge in all the holy Bodhisattvas of the Sangharama.

南無歷代祖師菩薩

Na mo li dai zu shi pu sa

We take refuge in the Bodhisattvas who are masters and patriarchs of all past generations.

(Repeat * 3 Times)

變食真言

Food-Conversion Mantra

曩謨薩嚩怛他誡多 嚩嚩枳帝 唵 三跋囉 三跋囉 吽 (三遍)

nang mo sa wa da ta ye duo bo lu zhi di an san ba luo san ba luo ou

(3 times)

甘露水真言

Ambrosia Mantra

曩謨蘇嚕婆耶 怛他誡多耶 怛姪他 唵 蘇嚕蘇嚕 鉢囉蘇嚕
nang mo su lu po ye da ta ye duo ye da zhi ta an su lu su lu bo lai su lu

鉢囉蘇嚕 娑婆訶 (三遍)
bo lai su lu suo po he (3 times)

此食色香味 上供十方佛 中奉諸聖賢
ci shi se xiang wei shang gong shi fang fo zhong feng zhu sheng xian
This food of supreme flavor and color, we offer to all Buddhas and Saints. It is also meant for all beings.

下及六道品 等施無差別 隨願皆飽滿 令今施者得
xia ji liu dao pin deng shi wu cha bie sui yuan jie bao man ling jin shi zhe de
It is shared equally to satisfy and fulfill all. All those who have contributed.

無量波羅蜜 三德六味 供佛及僧 法界有情
wu liang bo luo mi san de liu wei gong fo ji seng fa jie you qing
They acquire immeasurable paramita. The three qualities and the six favors. We offer them to the Buddha and the Sangha. All the beings in Sharmaksetra,

普同供養
pu tong gong yang
We make the offering together.

普供養真言
Universal Offering Mantra

唵 誡誡曩 三婆嚩 伐日囉斛 (三遍)
an ye ye nang san po wa fa ri luo ye hun (3 times)

南無大乘常住三寶 (三稱)
Na Mo Da Sheng Chang Zhu San Bao (3 times)
Let's take refuge in the eternally Existing Three Jewels of the Mahayana.

The congregation kneels down. At this point the head priest will recite the reason and attendance of the repentance service. He will pray for the congregation and ask that all merits be redistributed.

宣讀文疏
Decleare decicated report

南無莊嚴無上佛菩提(三稱)
Na Mo Zhuang Yan Wu Shang Fo Pu Ti (3 times)
Let us take refuge in the supreme Buddha Bodhi.

天廚妙供讚

Praise for Celestial Offering

天廚妙供 禪悅酥酤 戶唵蘇嚕薩哩嚩 怛他阿識多

tian chu miao gong chan yue su tuo hu an su lu sa li bo da ta a duo do

怛你也他，蘇嚕娑嚩訶

da ni ye ta su lu suo bo he

Revel in this exquisite celestial cuisine abounding with the delightful taste of Dhyana and Ambrosia.

南無禪悅藏菩薩摩訶薩摩訶般若波羅蜜

na wu chan yue cang pu sa mo he sa mo he bo re bo luo mi

We take refuge in Meditative Joy Bodhisattva, Mahasattva.

Maha-Prajna-Paramita

南無阿彌陀佛

Na Mo O Mi Tuo Fo

大眾同音念阿彌陀佛聖號問訊至超薦靈位前，止佛號

The assembly makes a half bow to the Buddha, keeps chanting Namó Amitabha as the Presiding Monk proceeds to the Pure Land Shrine. Once at the Shrine, the assembly keeps on chanting until incense has been offered

靈前回向

Liturgy of Praying for the Deceased

南無清涼地菩薩摩訶薩(三稱)

na mo qing liang di pu sa mo he sa (3 times)

We take refuge in the Pure Cool Land Bodhisattvas, Mahasattvas.

南無西方接引阿彌陀佛(三稱)

na mo xi fang jie yin e mi tuo fo (3 times)

We take refuge in Amitabha Buddha of the Western Pure Land.

般若波羅蜜多心經

Prajna Paramita Heart Sutra

觀自在菩薩 行深波若波羅蜜多時 照見五蘊皆空

guan zi zai pu sa xing shen bo ruo bo luo mi duo shi zhao jian wu yun jie kong

度一切苦厄 舍利子 色不異空 空不異色 色即是空

du yi qie ku e she li zi se bu yi kong kong bu yi se se ji shi kong

空即是色 受想行識 亦復如是 舍利子 是諸法空相

kong ji shi se shou xiang xing shi yi fu ru shi she li zi shi zhu fa kong xiang

不生不滅 不垢不淨 不增不減 是故空中無色
bu sheng bu mie bu gou bu jing bu zeng bu jian shi gu kong zhong wu se
無受想行識 無眼耳鼻舌身意 無色身香味觸法
wu shou xiang xing shi wu yan er bie she shen yi wu se sheng xiang wei chu fa
無眼界 乃至無意識界 無無明 亦無無明盡
wu yan jie nai zhi wu yi shi jie wu wu ming yi wu wu ming jing
乃至無老死 亦無老死盡 無苦集滅道 無智 亦無得
nai zhi wu lao si yi wu lao si jin wu ku ji mie dao wu zhi yi wu de

Avalokitesvara Bodhisattva, while profoundly contemplating the Prajna Paramita, realized that the Five Skandhas are empty, and thus he was able to overcome all sufferings. Sariputra, form is not different from emptiness, emptiness is not different from form; form is emptiness, and emptiness is form. The same is for feeling, conception, volition, and consciousness. Sariputra, emptiness is the nature of all dharmas. It neither arises nor ceases, can neither be defiled nor cleansed, neither increase nor decrease. Therefore, in emptiness there is no form, no feeling, conception, volition or consciousness; no eyes, ears, nose, tongue, body or mind; no form, sound, smell, taste, touch or conception; no object of eye consciousness; no ignorance, nor its cessation; no aging and no death, nor their cessation; no suffering, causes, cessation, nor the path; no wisdom, and nothing to attain.

以無所得得故 菩提薩埵 依般若波羅蜜多故 心無罣礙
yi wu suo de gu po ti sa duo yi bo ruo bo luo mi duo gu xin wu gua ai
無罣礙故 無有恐怖 遠離顛倒夢想 究竟涅槃
wu gua ai gu wu you kong bu yuan li dian dao meng xiang jiu jing nie pan
三世諸佛 依波若波羅蜜多故 得阿藐多羅三藐三菩提
san shi zhu fo yi bo ruo bo luo mi duo gu de a ru duo luo san miao san pu ti
故知般若波羅蜜多 是大神咒 是大明咒
gu zhi bo ruo bo luo mi duo shi da shen zhou shi da ming zhou
是無上咒 是無等等咒 能除一切苦
shi wu shang zhou shi wu deng deng zhou neng chu yi qie ku
真實不虛 故說般若波羅蜜多咒 即說咒曰
zhen shi bu xu gu shuo bo ruo bo luo mi duo zhou ji shuo zhou yue
揭諦揭諦 波羅揭諦 波羅僧揭諦 菩提薩婆訶
jie di jie di bo luo jie di bo luo sheng jie di pu ti sa po he

As there is nothing to attain, a bodhisattva relying on the Prajna Paramita has neither worry nor obstruction, without worry and obstruction, there is no fear, away from confusion and dreaming, and thus reaches Nirvana. Buddhas of the past, present, and future, also rely on the Prajna Paramita to attain Supreme Enlightenment. Thus, one should know that Prajna Paramita is the great mantra, the mantra of illumination, the supreme of all mantras. It is unequalled and able to alleviate all sufferings. This is true and not false. Thus, in proclaiming the Prajna Paramita Mantra, it is said, "Gate, Gate, Paragate, Parasamgate, Bodhi svaha!"

往生咒

Rebirth in Pure Land Dharani

南無阿彌多婆夜 哆他伽多夜 哆地夜他 阿彌利都婆毗

na mo a mi duo po ye duo tuo qie duo ye duo di ye tuo a mi li du po pi

阿彌利哆悉耽婆毗 阿彌利哆毗迦蘭帝 阿彌利哆毗迦蘭多

a mi li duo xi dan po pi a mi li duo pi jia lan di a mi li duo pi jia lan duo

伽彌膩 伽伽那 枳多迦利娑婆訶 (三遍)

qie mi ni qie qie nuo zhi duo jia li suo po he (3 Times)

變食真言

Food-Conversion Mantra

曩謨薩嚩怛他誡多

嚩嚩枳帝

唵

三跋囉

三跋囉

吽 (三遍)

nang mo sa wa da ta ye duo bo lu zhi di an san ba luo san ba luo ou

(3 times)

甘露水真言

Ambrosia Mantra

曩謨蘇嚩婆耶

怛他誡多耶

怛姪他

唵

蘇嚩蘇嚩

鉢囉蘇嚩

nang mo su lu po ye da ta ye duo ye da zhi ta an su lu su lu bo lai su lu

鉢囉蘇嚩 娑婆訶 (三遍)

bo lai su lu suo po he (3 times)

普供養真言

Universal Offering Mantra

唵 誡誡曩 三婆嚩 伐日囉斛

(三遍)

an ye ye nang san po wa fa ri luo ye hun (3 times)

蓮池讚

Praise of the Lotus Pond

蓮池海會 彌陀如來 觀音勢至坐蓮臺 接引上金階

lian chi hai hui mi tuo ru lai guan yin shi zhi zuo lian tai jie yin shang jin jie

In the Assembly of the Lotus Pond, Amitabha Tathagata Avalokitesvara, and Mahasthamaprapta are seated on the lotus platform to receive and guide us up the golden steps.

大誓弘開 普願離塵埃

da shi hong kai pu yuan li chen ai

Their great vows realized, wishing all to depart from defilements.

南無蓮池海會菩薩摩訶薩(三遍)

na wu lian chi hai hui pu sa mo he sa (3 times)

We take refuge in the buddhas and bodhisattvas of the Assembly of the Lotus Pond.

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.

南無阿彌陀佛

Na Mo O Mi Tuo Fo

大眾同音念南無阿彌陀佛回至大殿，止佛號

The assembly makes a half bow to the Buddha, chants Namō Amitabha till the Presiding Monk returns to his place.

三皈依

Taking Refuge

自皈依佛 當願眾生 體解大道 發無上心

zi gui yi fo dang yuan zhong sheng ti jie da dao fa wu shang xin

I take refuge in the Buddha, wishing that all sentient beings understand the Dharma and make the supreme vows.

自皈依法 當願眾生 深入經藏 智慧如海

zi gui yi fa dang yuan zhong sheng shen ru jing zang zhi hui ru hai

I take refuge in the Dharma, wishing that all sentient beings study the sutras diligently and obtain prajna-wisdom.

自皈依僧 當願眾生 統理大眾 一切無礙

zi gui yi seng dang yuan zhong sheng tong li da zhong yi qie wu ai

I take refuge in the Sangha, wishing that all sentient beings lead the public in harmony without obstruction.

回向偈

Transfer of Merit

慈悲喜捨遍法界

ci bei xi she bian fa jie

May palms be joined in every world in kindness, compassion, joy, and giving.

惜福結緣利人天

xi fu jie yuan li ren tian

May all beings find security in friendship, peace, and loving care.

禪淨戒行平等忍

chan jing jie xing ping deng ren

May calm and mindful practice engender patience and equanimity.

慚愧感恩大願心

can kui gan en da yuan xin

May we give rise to generous hearts and humble thoughts of gratitude.