zhōu rì gōng xiū chéng xù jīn gāng bō ruǐ bō luó mì jing

週日共修程序：金剛般若波羅蜜經

Sunday Communal Cultivation Liturgy

Diamond Sutra

Fo Guang Shan Hsi Lai Temple

Sunday Communal Cultivation Liturgy: Diamond Sūtra

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週日共修程序：金剛般若波羅蜜經

SUNDAY COMMUNAL CULTIVATION LITURGY

DIAMOND SUTRA

[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 rè 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 三稱 sān chēng]

▲ **ná mó běn shī shì jiā móu ní fó** (3x)
南 無 本 師 釋 迦 牟 尼 佛
Homage to Our Teacher, Śākyamuni Buddha.

[Sūtra Opening Verse 開經偈 kāi jing jì]

● wú shàng **shèn shēn wéi miào fǎ　bǎi qiān wàn jié nán zāo yù**
無 上 甚 深 微 妙 法・百 千 萬 劫 難 遭 遇・
The unsurpassed, profound, and subtly wondrous Dharma,
Is difficult to encounter in hundreds of thousands of myriad kalpas.

wǒ jīn jiàn wén dé shòu chí　yuàn jiě rú lái zhēn shí yì
我 今 見 聞 得 受 持・願 解 如 來 眞 實 義。
Today we see, hear, receive, and uphold it,
Vowing to understand the Tathāgata's true meaning!

● **jīn gāng bō ruǐ bō luó mì jīng**
金 剛 般 若 波 羅 蜜 經
Vajracchedikā Prajñāpāramitā Sūtra

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 in the capital city Śrāvastī, at Jeta's Grove-Anāthapiṇḍada's

yǔ dà bǐ qiū zhòng　qiān èr bǎi wǔ shí rén jù　ěr shí　shì zūn
與 大 比 丘 眾 ，千 二 百 五 十 人 俱。爾 時 ，世 尊
Park, with a great assembly of bhikṣus, one thousand two hundred and fifty in all. Then, during

shí shí　zhuó yī chí bō　rù shě wèi dà chéng qǐ shí　yú qí chéng
食 時 ， 著 衣 持 缽 ，入 舍 衛 大 城 乞 食。於 其 城
mealtime, the World-Honored One put on his robe, took up his bowl, and entered the great

zhōng　cì dì qǐ yǐ　huán zhì běn chù　fàn shí qì　shōu yī bō
中 ，次 第 乞 已 ， 還 至 本 處 。飯 食 訖 ， 收 衣 缽 。
city of Śrāvastī 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,

xǐ zú yǐ fū zuò ér zuò
洗 足 已，敷 座 而 坐 。
washed his feet, arranged his seat, and then sat.

shí zhǎng lǎo xū pú tí zài dà zhòng zhōng jí cóng zuò qǐ piān
時 長 老 須 菩 提，在 大 眾 中 ，即 從 座 起，偏
At that time, the Elder Subhūti was among the great assembly, and then arose from his seat. He

tǎn yòu jiān yòu xī zhuó dì hé zhǎng gōng jìng ér bái fó yán
袒 右 肩，右 膝 著 地，合 掌 恭 敬 。而 白 佛 言 ：
bared his right shoulder, placed his right knee on the ground, joined his palms and reverentially

xī yǒu shì zūn rú lái shàn hù niàn zhū pú sà shàn fù zhǔ zhū
希 有 ！世 尊 ！如 來 善 護 念 諸 菩 薩 ， 善 付 囑 諸
addressed the Buddha saying, “Rare World-Honored One! The Tathāgata is ever protecting and mindful of all bodhisattvas, skillfully entrusting and enjoining them all.

pú sà shì zūn shàn nán zǐ shàn nǚ rén fā ō niǎo duō luó
菩 薩 。世 尊 ！ 善 男 子 、善 女 人 ，發 阿 耨 多 羅
World-Honored One, when virtuous men and women develop the mind of anuttarāsamyak-

sān miǎo sān pú tí xīn yún hé yīng zhù yún hé xiáng fú qí xīn
三 藐 三 菩 提 心 ，云 何 應 住 ？云 何 降 伏 其 心 ？
saṃbodhi, on what would you say they should rely? How would you say they master their minds?”

fó yán shàn zāi shàn zāi xū pú tí rú rǔ suǒ shuō rú lái
佛 言 ： 善 哉 ！ 善 哉 ！須 菩 提 ，如 汝 所 說 ，如 來
The Buddha replied, “Excellent! Excellent! Subhūti, it is as you have said. The Tathāgata is ever

shàn hù niàn zhū pú sà shàn fù zhǔ zhū pú sà rǔ jīn dì tīng
善 護 念 諸 菩 薩 ， 善 付 囑 諸 菩 薩 。汝 今 諦 聽 ，
protecting and mindful of all bodhisattvas, skillfully entrusting and enjoing them all. Now listen

dāng wèi rǔ shuō shàn nán zǐ shàn nǚ rén fā ō niǎo duō luó
當 為 汝 說 。善 男 子 、善 女 人 ，發 阿 耨 多 羅
attentively, and I will explain for you.” “When virtuous men and women develop the mind of

sān miǎo sān pú tí xīn yīng rú shì zhù rú shì xiáng fú qí xīn
三 藐 三 菩 提 心，應 如 是 住，如 是 降 伏 其 心。
anuttarāsamyaksaṃbodhi, they should rely like this; they should master their minds like this."

wéi rán shì zūn yuàn yào yù wén
唯 然，世 尊！願 樂 欲 聞。
"Please continue World-Honored One, we joyfully wish to hear."

fó gào xū pú tí zhū pú sà mó hē sà yīng rú shì jiàng fú qí
佛 告 須 菩 提：諸 菩 薩 摩 訶 薩，應 如 是 降 伏 其
The Buddha told Subhūti, "All bodhisattva mahasattvas should master their minds like this:

xīn suǒ yǒu yí qiè zhòng shēng zhī lèi ruò luǎn shēng ruò tāi
心：所 有 一 切 眾 生 之 類，若 卵 生、若 胎
'Of all kinds of sentient beings; whether born from an egg, born from a womb, born through

shēng ruò shī shēng ruò huà shēng ruò yǒu sè ruò wú sè
生、若 濕 生、若 化 生；若 有 色、若 無 色；
moisture or born through metamorphosis; whether with form or without form; whether with

ruò yǒu xiǎng ruò wú xiǎng ruò fēi yǒu xiǎng fēi wú xiǎng wǒ
若 有 想、若 無 想、若 非 有 想，非 無 想，我
perception, or without perception, or neither with perception nor without perception, I cause

jiē lìng rù wú yú niè pán ér miè dù zhī rú shì miè dù wú liàng
皆 令 入 無 餘 涅 槃 而 滅 度 之。如 是 滅 度 無 量
them all to enter the nirvāṇa without remainder, liberating them. Thus by liberating immeasurable,

wú shù wú biān zhòng shēng shí wú zhòng shēng dé miè dù zhě
無 數 無 邊 眾 生，實 無 眾 生 得 滅 度 者。
incalculable, illimitable sentient beings, in reality, there are no sentient beings who attain liberation.'

hé yǐ gù xū pú tí ruò pú sà yǒu wǒ xiàng rén xiàng zhòng
何 以 故？須 菩 提，若 菩 薩 有 我 相、人 相、眾
Why is this? Subhūti, if bodhisattvas have the conception of a self, conception of an individual,

shēng xiàng shòu zhě xiàng jí fēi pú sà
生 相、壽 者 相，即 非 菩 薩。
conception of sentient beings, or conception of lifespan, then they are not bodhisattvas."

fù cì xū pú tí pú sà yú fǎ yīng wú suǒ zhù xíng yú bù shī
復次須菩提！菩薩於法，應無所住，行於布施。
"Furthermore Subhūti, regarding dharmas, bodhisattvas should not rely on anything while

suǒ wèi bú zhù sè bù shī bú zhù shēng xiāng wèi chù fǎ
所謂不住色布施，不住聲、香、味、觸、法
practicing giving. This is what is called giving without relying on sight, giving without relying on

bù shī xū pú tí pú sà yīng rú shì bù shī bú zhù yú xiàng hé
布施。須菩提！菩薩應如是布施，不住於相。何
sound, scent, taste, touch or thought." "Subhūti, bodhisattvas should give like this and not rely

yǐ gù ruò pú sà bú zhù xiàng bù shī qí fú dé bù kě sī liàng
以故？若菩薩不住相布施，其福德不可思量。
on appearances. Why is this? If bodhisattvas give without relying on appearances, their rewards

xū pú tí yú yì yún hé dōng fāng xū kōng kě sī liàng fǒu
須菩提！於意云何？東方虛空，可思量不？
are inconceivable." "Subhūti, what does your mind say? The space in the eastern direction can be conceived of, can it not?" "It cannot World-Honored One." "Subhūti, the space in the

fǒu yě shì zūn xū pú tí nán xī běi fāng sì wéi shàng xià
不也，世尊！須菩提！南西北方、四維上下
northern, western, southern, and four ordinal directions, as well as above and below can be

xū kōng kě sī liàng fǒu fǒu yě shì zūn xū pú tí pú sà wú
虛空，可思量不？不也，世尊！須菩提！菩薩無
conceived of, can it not?" "It cannot World-Honored One." "Subhūti, when a bodhisattva gives

zhù xiàng bù shī fú dé yì fù rú shì bù kě sī liàng xū pú tí
住相布施，福德亦復如是不可思量。須菩提！
without relying on appearances the rewards are also like this, inconceivable." "Subhūti,

pú sà dàn yīng rú suǒ jiāo zhù
菩薩但應如所教住！
bodhisattvas should rely only as has been taught."

xū pú tí yú yì yún hé kě yǐ shēn xiàng jiàn rú lái fǒu fǒu
須菩提！於意云何？可以身相見如來不？不
"Subhūti, what does your mind say? The Tathāgata can be seen by bodily appearances, can he not?"

yě shì zūn bù kě yǐ shēn xiàng dé jiàn rú lái hé yǐ gù rú
也，世尊！不可以身相得見如來。何以故？如
"No, World-Honored One. The Tathāgata cannot be seen by bodily appearances. Why is this?

lái suǒ shuō shēn xiàng jí fēi shēn xiàng fó gào xū pú tí fán
來所說身相，即非身相。佛告須菩提：凡
The Tathāgata has said bodily appearances are not bodily appearances." The Buddha told

suǒ yǒu xiàng jiē shì xū wàng ruò jiàn zhū xiàng fēi xiàng jí
所有相，皆是虛妄。若見諸相非相，即
Subhūti, "Every appearance whatsoever is a deception. If you can see all appearances not as

jiàn rú lái
見如來。
appearances, then you see the Tathāgata."

xū pú tí bái fó yán shì zūn pō yǒu zhòng shēng dé wén rú shì
須菩提白佛言：世尊！頗有眾生，得聞如是
Subhūti addressed the Buddha saying, "World-Honored One, there are many sentient beings

yán shuō zhāng jù shēng shí xìn fǒu fó gào xū pú tí mò zuò
言說章句，生實信不？佛告須菩提：莫作
who, upon hearing sayings and statements such as these, will generate sincere faith, are there

shì shuō rú lái miè hòu hòu wǔ bǎi suì yǒu chí jiè xiū fú zhě
是說！如來滅後，後五百歲，有持戒修福者，
not?" The Buddha told Subhūti, "Do not make such comments. Five hundred years after the passing of the Tathāgata there will be those who uphold the precepts and cultivate rewards.

yú cǐ zhāng jù néng shēng xìn xīn yǐ cǐ wéi shí dāng zhī shì rén
於此章句，能生信心以此為實。當知是人，
From these statements they will be able to generate faith in mind, considering them to be true.

bù yú yì fó èr fó sān sì wǔ fó ér zhǒng shàn gēn yǐ yú
不於一佛、二佛、三四五佛，而種善根，已於
Yet 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

wú liàng qiān wàn fó suǒ zhǒng zhū shàn gēn wén shì zhāng jù
無量千萬佛所種諸善根。聞是章句，
roots under immeasurable thousands of tens-of-thousands of Buddhas. Hearing these

nǎi zhì yí niàn shēng jìng xìn zhě xū pú tí rú lái xī zhī xī jiàn
乃至一念生淨信者；須菩提！如來悉知悉見，
statements, even for an instant, these people will generate pure faith." "Subhūti, the Tathāgata

shì zhū zhòng shēng dé rú shì wú liàng fú dé hé yǐ gù shì zhū
是諸眾生得如是無量福德。何以故？是諸
fully knows and fully sees all these sentient beings obtaining immeasurable merits like this.

zhòng shēng wú fù wǒ xiàng rén xiàng zhòng shēng xiàng shòu
眾生，無復我相、人相、眾生相、壽
Why is this? Because all these sentient beings are also without a conception of self, conception of individuality, conception of sentient beings or conception of lifespan.

zhě xiàng wú fǎ xiàng yì wú fēi fǎ xiàng hé yǐ gù shì zhū
者相，無法相，亦無非法相。何以故？是諸
They are without a conception of dharmas, and are also without a conception of non-dharmas.

zhòng shēng ruò xīn qǔ xiàng jí wéi wǒ rén zhòng shēng shòu
眾生若心取相，即為我、人、眾生、壽
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.

zhě ruò qǔ fǎ xiàng jí zhuó wǒ rén zhòng shēng shòu zhě
者。若取法相，即著我、人、眾生、壽者。
If they took hold of a conception of dharmas then they would be attached to a self, an individual,

hé yǐ gù ruò qǔ fēi fǎ xiàng jí zhuó wǒ rén zhòng shēng
何以故？若取非法相，即著我、人、眾生、
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.

shòu zhě shì gù bù yīng qǔ fǎ bù yīng qǔ fēi fǎ yǐ shì yì gù
壽 者。是故不應取法，不應取非法。以是義故，
For this reason, they should not take hold of dharmas, nor should they take hold of non-dharmas."

rú lái cháng shuō rǔ děng bǐ qiū zhī wǒ shuō fǎ rú fá yù zhě
如來常說：汝等比丘！知我說法，如筏喻者；
"Due to this reason, the Tathāgata 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

fǎ shàng yīng shě hé kuàng fēi fǎ
法尚應捨，何況非法？
more so what is not the Dharma?'"

xū pú tí yú yì yún hé rú lái dé ō niǎo duō luó sān miǎo sān
須菩提！於意云何？如來得阿耨多羅三藐三
"Subhūti, what does your mind say? Has the Tathāgata attained anuttarāsamyaksaṃbodhi?

pú tí yē rú lái yǒu suǒ shuō fǎ yē xū pú tí yán rú wǒ jiě fó
菩提耶？如來有所說法耶？須菩提言：如我解佛
Has the Tathāgata spoken of any Dharma?" Subhūti replied, "As I understand the meaning of

suǒ shuō yì wú yǒu dìng fǎ míng ō niǎo duō luó sān miǎo sān
所說義，無有定法，名阿耨多羅三藐三
what the Buddha has said, there is no definite dharma called anuttarāsamyaksaṃbodhi, and

pú tí yì wú yǒu dìng fǎ rú lái kě shuō hé yǐ gù rú lái suǒ
菩提；亦無有定法如來可說。何以故？如來所
there is no definite Dharma the Tathāgata can speak of. Why is this? Because the Tathāgata says

shuō fǎ jiē bù kě qǔ bù kě shuō fēi fǎ fēi fēi fǎ suǒ yǐ
說法，皆不可取、不可說；非法、非非法。所以
that all dharmas cannot be held, cannot be spoken of; are neither the Dharma nor not the Dharma.

zhě hé yí qiè xián shèng jiē yǐ wú wéi fǎ ér yǒu chà bié
者何？一切賢聖，皆以無為法，而有差別。
How is this?" "All saints and sages are distinguished by the unconditioned dharmas."

xū pú tí yú yì yún hé ruò rén mǎn sān qiān dà qiān shì jiè qī
須菩提！於意云何？若人滿三千大千世界七
"Subhūti, what does your mind say? If someone filled a great trichiliocosm with the seven

bǎo yǐ yòng bù shī shì rén suǒ dé fú dé níng wéi duō fǒu xū
寶，以用布施。是人所得福德，寧為多不？須
treasures and used them to practice giving, the merits this person obtained would be many,

pú tí yán shèn duō shì zūn hé yǐ gù shì fú dé jí fēi fú
菩提言：甚多。世尊！何以故？是福德，即非福
would they not?" Subhūti replied, "Extremely many World-Honored One. Why is this? Because

dé xìng shì gù rú lái shuō fú dé duō ruò fù yǒu rén yú cǐ jīng
德性。是故如來說福德多。若復有人，於此經
these merits are not merits by their nature. For this reason, the Tathāgata says the merits are many." "If, however, there was someone who received and retained

zhōng shòu chí nǎi zhì sì jì děng wèi tā rén shuō qí fú shèng
中，受持乃至四偈等，為他人說，其福勝
even just four lines of verse from this sutra, and explained them to others, the merits would

bǐ hé yǐ gù xū pú tí yí qiè zhū fó jí zhū fó ō niǎo duō
彼。何以故？須菩提！一切諸佛，及諸佛阿耨多
surpass those. Why is this, Subhūti? Each and every Buddha and all of their anuttarā-

luó sān miǎo sān pú tí fǎ jiē cóng cǐ jīng chū xū pú tí suǒ
羅三藐三菩提法，皆從此經出。須菩提！所
samyaksaṃbodhi dharma come from this sutra." "Subhūti, what is called Buddha Dharma

wèi fó fǎ zhě jí fēi fó fǎ
謂佛法者，即非佛法。
is not Buddha Dharma."

xū pú tí yú yì yún hé xū tuó huán néng zuò shì niàn wǒ dé
須菩提！於意云何？須陀洹能作是念，我得
"Subhūti, what does your mind say? Is a śrotāpanna able to have this thought, 'I have obtained

xū tuó huán guǒ fǒu xū pú tí yán fǒu yě shì zūn hé yǐ gù
須陀洹果不？須菩提言：不也。世尊！何以故？
the fruit of a srotapanna,' or not?" Subhūti replied, "No, World-Honored One. Why is this?

xū tuó huán míng wéi rù liú ér wú suǒ rù bú rù sè shēng
須陀洹名為入流，而無所入；不入色、聲、
Śrotāpannas are named for entering the stream, yet there is no place to enter. Nor is there

xiāng wèi chù fǎ shì míng xū tuó huán xū pú tí yú yì
香、味、觸、法。是名須陀洹。須菩提！於意
entering sight, sound, scent, taste, touch or thought. So they are called śrotāpannas." "Subhūti,

yún hé sī tuó hán néng zuò shì niàn wǒ dé sī tuó hán guǒ fǒu
云何？斯陀含能作是念，我得斯陀含果不？
what does your mind say? Is a sakṛdāgāmin able to have this thought, 'I have obtained the fruit

xū pú tí yán fǒu yě shì zūn hé yǐ gù sī tuó hán míng yī
須菩提言：不也。世尊！何以故？斯陀含名一
of a sakṛdāgāmin,' or not?" Subhūti replied, "No, World-Honored One. Why is this? Sakṛdāgāmins

wǎng lái ér shí wú wǎng lái shì míng sī tuó hán xū pú tí
往來，而實無往來，是名斯陀含。須菩提！
are named for returning once more, yet in reality there is no more returning. So they are called

yú yì yún hé ō nà hán néng zuò shì niàn wǒ dé ō nà hán guǒ
於意云何？阿那含能作是念，我得阿那含果
sakṛdāgāmins." "Subhūti, what does your mind say? Is the anāgāmin able to have this thought, 'I have obtained the fruit of an anāgāmin,' or not?"

fǒu xū pú tí yán fǒu yě shì zūn hé yǐ gù ō nà hán míng
不？須菩提言：不也。世尊！何以故？阿那含名
Subhuti replied, "No, World-Honored One. Why is this? Anāgāmins are named for not

wéi bù lái ér shí wú bù lái shì gù míng ō nà hán xū pú tí
為不來，而實無不來，是故名阿那含。須菩提！
returning, yet in reality there is no returning. Therefore they are called anāgāmins" "Subhūti,

yú yì yún hé ō luó hàn néng zuò shì niàn wǒ dé ō luó hàn dào
於意云何？阿羅漢能作是念，我得阿羅漢道
what does your mind say? Is an arhat able to have this thought, 'I have obtained the Way of an

fǒu xū pú tí yán fǒu yě shì zūn hé yǐ gù shí wú yǒu fǎ
不？須菩提言：不也。世尊！何以故？實無有法
arhat', or not?" Subhūti replied, "No, World-Honored One. Why is this? In reality there is no

míng ō luó hàn shì zūn ruò ō luó hàn zuò shì niàn wǒ dé ō
名阿羅漢。世尊！若阿羅漢作是念，我得阿
dharma called an arhat. World-Honored One, if arhats had this thought, 'I have attained the

luó hàn dào jí wéi zhuó wǒ rén zhòng shēng shòu zhě shì
羅漢道，即為著我、人、眾生、壽者。世
Way of an arhat,' then they would become attached to a self, an individual, sentient beings or

zūn fó shuō wǒ dé wú zhēng sān mèi rén zhōng zuì wéi dì yī
尊！佛說我得無諍三昧，人中最為第一，
lifespan." "World-Honored One, the Buddha says I have attained the non-confronting samādhi,

shì dì yī lí yù ō luó hàn shì zūn wǒ bú zuò shì niàn wǒ shì
是第一離欲阿羅漢。世尊！我不作是念：我是
am first and foremost among men, the foremost arhat freed from desire. World-Honored One, I do not have this thought, 'I am an arhat freed from desire.'"

lí yù ō luó hàn shì zūn wǒ ruò zuò shì niàn wǒ dé ō luó hàn
離欲阿羅漢。世尊！我若作是念，我得阿羅漢
"World-Honored One, if I had this thought, 'I have attained the Way of an arhat,' then the

dào shì zūn jí bù shuō xū pú tí shì yào ā lán nà xíng zhě yǐ xū
道，世尊即不說須菩提是樂阿蘭那行者，以須
World- Honored One would not have said, 'Subhūti is the one who enjoys araṇya practice.'

pú tí shí wú suǒ xíng ér míng xū pú tí shì yào ā lán nà hèng
菩提實無所行，而名須菩提，是樂阿蘭那行。
Since, in reality, Subhūti has nothing to practice, therefore he is called, 'Subhūti, the one who enjoys araṇya practice.'"

fó gào xū pú tí yú yì yún hé rú lái xī zài rán dēng fó suǒ
佛 告 須 菩 提：於 意 云 何？如 來 昔 在 然 燈 佛 所，
The Buddha told Subhūti, "What does your mind say? In the past, when the Tathāgata was with Dīpaṃkara Buddha, there was some obtainment of the Dharma, was there not?"

yú fǎ yǒu suǒ dé fǒu fǒu yě shì zūn rú lái zài rán dēng fó suǒ
於 法 有 所 得 不？不 也。世 尊！如 來 在 然 燈 佛 所，
"No, World-Honored One, in the past, when the Tathāgata was with Dīpaṃkara Buddha, in reality,

yú fǎ shí wú suǒ dé xū pú tí yú yì yún hé pú sà zhuāng yán
於 法 實 無 所 得。須 菩 提！於 意 云 何？菩 薩 莊 嚴
there was no obtainment of the Dharma." "Subhūti, what does your mind say? Bodhisattvas

fó tǔ fǒu fǒu yě shì zūn hé yǐ gù zhuāng yán fó tǔ zhě
佛 土 不？不 也。世 尊！何 以 故？ 莊 嚴 佛 土 者，
adorn the buddha lands, do they not?" "No, World-Honored One. Why is this? The adornment

jí fēi zhuāng yán shì míng zhuāng yán shì gù xū pú tí zhū pú
即 非 莊 嚴，是 名 莊 嚴。是 故 須 菩 提！諸 菩
of buddha lands is not adornment, so it is called adornment." "For this reason, Subhūti, all

sà mó hē sà yīng rú shì shēng qīng jìng xīn bù yīng zhù sè shēng
薩 摩 訶 薩，應 如 是 生 清 淨 心，不 應 住 色 生
bodhisattva-mahāsattvas should generate a pure, clean mind like this: They should not rely on

xīn bù yīng zhù shēng xiāng wèi chù fǎ shēng xīn yīng wú
心，不 應 住 聲 、香 、味、觸、法 生 心，應 無
sight to generate this mind, they should not rely on sound, scent, taste, touch or thought to

suǒ zhù ér shēng qí xīn xū pú tí pì rú yǒu rén shēn rú xū
所 住，而 生 其 心。須 菩 提！譬 如 有 人，身 如 須
generate this mind. They should generate this mind by not relying on anything." "Subhūti, suppose someone had a body like the majestic mountain Sumeru.

mí shān wáng yú yì yún hé shì shēn wéi dà fǒu xū pú tí yán
彌 山 王，於 意 云 何？是 身 為 大 不？須 菩 提 言：
What does your mind say? This body is great, is it not?" Subhūti replied, "Extremely great,

shèn dà shì zūn hé yǐ gù fó shuō fēi shēn shì míng dà shēn
甚 大。世 尊！何 以 故？佛 說 非 身 ，是 名 大 身 。
World-Honored One. Why is this? The Buddha says what is not a body is called a great body."

xū pú tí rú héng hé zhōng suǒ yǒu shā shù rú shì shā děng héng
須 菩 提！如 恆 河 中 所 有 沙 數，如 是 沙 等 恆
"Subhūti, if there were as many Ganges Rivers as there are grains of sand in the Ganges River,

hé yú yì yún hé shì zhū héng hé shā níng wéi duō fǒu xū pú
河，於 意 云 何？是 諸 恆 河 沙，寧 為 多 不？須 菩
what does your mind say? All of the grains of sand in these Ganges Rivers would be many,

tí yán shèn duō shì zūn dàn zhū héng hé shàng duō wú shù
提 言：甚 多。世 尊！但 諸 恆 河，尚 多 無 數，
would they not?" Subhūti replied, "Extremely many, World-Honored One. Just the Ganges Rivers would nevertheless be an incalculable many.

hé kuàng qí shā xū pú tí wǒ jīn shí yán gào rǔ ruò yǒu shàn
何 況 其 沙？須 菩 提！我 今 實 言 告 汝，若 有 善
How much more so their sand?" "Subhūti, I will now truthfully tell you, if there are virtuous men

nán zǐ shàn nǚ rén yǐ qī bǎo mǎn ěr suǒ héng hé shā shù sān
男 子、善 女 人，以 七 寶 滿 爾 所 恆 河 沙 數 三
and virtuous women who fill as many great trichiliocosms as there are grains of sand in these

qiān dà qiān shì jiè yǐ yòng bù shī dé fú duō fǒu xū pú tí
千 大 千 世 界，以 用 布 施，得 福 多 不？須 菩 提
Ganges Rivers with the seven treasures, and use them to practice giving, they will obtain many

yán shèn duō shì zūn fó gào xū pú tí ruò shàn nán zǐ shàn
言：甚 多。世 尊！佛 告 須 菩 提：若 善 男 子、善
merits, will they not?" Subhūti replied, "Extremely many, World-Honored One." The Buddha told Subhūti, "If virtuous men and virtuous women

nǚ rén yú cǐ jīng zhōng nǎi zhì shòu chí sì jù jì děng wèi tā
女 人，於 此 經 中 ，乃 至 受 持 四 句 偈 等 ，為 他
just receive and retain four lines of verse from this sūtra, and explain them to others, then these

rén shuō ér cǐ fú dé shèng qián fú dé
人 說 ，而 此 福 德， 勝 前 福 德。
merits will surpass the aforementioned merits."

fù cì xū pú tí suí shuō shì jīng nǎi zhì sì jù jì děng dāng
復 次 須 菩 提！隨 說 是 經 ，乃 至 四 句 偈 等 ， 當
"Furthermore Subhūti, following an explanation of this sūtra, if even just four lines of verse,

zhī cǐ chù yí qiè shì jiān tiān rén ō xiū luó jiē yīng gòng
知 此 處 ，一 切 世 間 天 、人 、阿 修 羅 ，皆 應 供
you should know that at this place every deva, human and asūra of all worldly realms will make

yǎng rú fó tǎ miào hé kuàng yǒu rén jìn néng shòu chí dú
養 ，如 佛 塔 廟 。何 況 有 人 ，盡 能 受 持 讀
offerings as if it were a buddha stūpa. How much more so if there was someone able to receive,

sòng xū pú tí dāng zhī shì rén chéng jiù zuì shàng dì yī xī
誦 。須 菩 提！ 當 知 是 人， 成 就 最 上 第 一 希
retain, read and recite it completely?" "Subhūti, you should know, this person achieves the

yǒu zhī fǎ ruò shì jīng diǎn suǒ zài zhī chù jí wéi yǒu fó ruò
有 之 法 ；若 是 經 典 所 在 之 處 ，即 為 有 佛 ，若
supreme, foremost, rare Dharma. Wherever this sūtra is located, there is also the Buddha and

zūn zhòng dì zǐ
尊 重 弟 子。
his honored disciples."

ěr shí xū pú tí bái fó yán shì zūn dāng hé míng cǐ jīng wǒ
爾 時 ，須 菩 提 白 佛 言 ：世 尊！ 當 何 名 此 經 ？我
At that time, Subhūti addressed the Buddha saying, "World-Honored One, what should this

děng yún hé fèng chí fó gào xū pú tí shì jīng míng wéi jīn gāng
等 云 何 奉 持？佛 告 須 菩 提 ：是 經 名 為 金 剛
sūtra be named? How should we respectfully uphold it?" The Buddha told Subhūti, "This sūtra

bō ruǐ bō luó mì yǐ shì míng zì rǔ dāng fèng chí suǒ yǐ zhě
般 若 波 羅 蜜 ，以 是 名 字 ，汝 當 奉 持 。所 以 者
is named the Vajracchedikā Prajñāpāramitā. By this name you should respectfully uphold it.

hé xū pú tí fó shuō bō ruǐ bō luó mì jí fēi bō ruǐ bō luó mì
何？須菩提！佛說般若波羅蜜，即非般若波羅蜜，
How is this? Subhūti, the Buddha says prajñāpāramitā is not prajñāpāramitā so it is called

shì míng bō ruǐ bō luó mì xū pú tí yú yì yún hé rú lái yǒu
是名般若波羅蜜。須菩提！於意云何？如來有
prajñāpāramitā." "Subhūti, what does your mind say? The Tathāgata has spoken the Dharma,

suǒ shuō fǎ fǒu xū pú tí bái fó yán shì zūn rú lái wú suǒ
所說法不？須菩提白佛言：世尊！如來無所
has he not?" Subhūti addressed the Buddha saying, "World-Honored One, the Tathāgata has

shuō xū pú tí yú yì yún hé sān qiān dà qiān shì jiè suǒ yǒu
說。須菩提！於意云何？三千大千世界所有
not said anything." "Subhūti, what does your mind say? All the minute particles in a great

wēi chén shì wéi duō fǒu xū pú tí yán shèn duō shì zūn xū
微塵，是為多不？須菩提言：甚多。世尊！須
trichiliocosm are many, are they not?" Subhūti replied, "Extremely many, World-Honored One."

pú tí zhū wēi chén rú lái shuō fēi wēi chén shì míng wēi chén
菩提！諸微塵，如來說非微塵，是名微塵。
"Subhūti, all minute particles, the Tathāgata says, are not minute particles, so they are called

rú lái shuō shì jiè fēi shì jiè shì míng shì jiè xū pú tí yú yì
如來說世界非世界，是名世界。須菩提！於意
minute particles. The Tathāgata says a world is not a world, so it is called a world." "Subhūti,

yún hé kě yǐ sān shí èr xiàng jiàn rú lái fǒu fǒu yě shì zūn
云何？可以三十二相見如來不？不也。世尊！
what does your mind say? You can see the Tathāgata by the thirty-two characteristics, can you

bù kě yǐ sān shí èr xiàng dé jiàn rú lái hé yǐ gù rú lái shuō
不可以三十二相得見如來。何以故？如來說
not?" "No, World-Honored One. You cannot see the Tathāgata by the thirty-two characteristics.

sān shí èr xiàng jí shì fēi xiàng shì míng sān shí èr xiàng xū pú
三十二相，即是非相，是名三十二相。須菩
Why is this? The Tathāgata says the thirty-two characteristics are not characteristics, so they are called the thirty-two characteristics."

tí ruò yǒu shàn nán zǐ shàn nǚ rén yǐ héng hé shā děng shēn
提！若有善男子、善女人，以恆河沙等身
"Subhūti, if there are virtuous men and virtuous women who practice giving as many lives as

mìng bù shī ruò fù yǒu rén yú cǐ jīng zhōng nǎi zhì shòu chí sì
命布施，若復有人，於此經中，乃至受持四
there are grains of sand in the Ganges River, and if, however, there are people who just receive

jù jì děng wèi tā rén shuō qí fú shèn duō
句偈等，為他人說，其福甚多！
and retain four lines of verse from this sūtra and explain them to others, their merits will be many more."

ěr shí xū pú tí wén shuō shì jīng shēn jiě yì qù tì lèi bēi qì
爾時須菩提，聞說是經，深解義趣，涕淚悲泣，
When Subhūti heard this sūtra spoken he deeply understood its meaning and, weeping tears of

ér bái fó yán xī yǒu shì zūn fó shuō rú shì shèn shēn jīng diǎn
而白佛言：希有！世尊。佛說如是甚深經典，
lament, addressed the Buddha saying, "Rare World-Honored One, the Buddha has spoken such

wǒ cóng xī lái suǒ dé huì yǎn wèi céng dé wén rú shì zhī jīng shì
我從昔來所得慧眼，未曾得聞如是之經。世
an extremely profound sūtra. Ever since I obtained the Wisdom Eye, not once have I heard such

zūn ruò fù yǒu rén dé wén shì jīng xìn xīn qīng jìng jí shēng
尊！若復有人得聞是經，信心清淨，即生
a sūtra." "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.

shí xiàng dāng zhī shì rén chéng jiù dì yī xī yǒu gōng dé shì zūn
實相。當知是人成就第一希有功德。世尊！
You should know these people achieve the foremost, rare merit." "World-Honored One, this

shì shí xiàng zhě jí shì fēi xiàng shì gù rú lái shuō míng shí
是實相者，即是非相，是故如來，說名實
appearance of reality is not an appearance. For this reason, the Tathāgata says it is called the

xiàng shì zūn wǒ jīn dé wén rú shì jīng diǎn xìn jiě shòu chí
相 。世 尊 ！我 今 得 聞 如 是 經 典 ，信 解 受 持 ，
appearance of reality.” “World-Honored One, now that I am able to hear a sūtra such as this I

bù zú wéi nán ruò dāng lái shì hòu wǔ bǎi suì qí yǒu zhòng
不 足 為 難 ，若 當 來 世 ，後 五 百 歲 ，其 有 眾
believe, understand, receive and retain it without much difficulty. If in times to come, after five hundred years, there are sentient beings

shēng dé wén shì jīng xìn jiě shòu chí shì rén jí wéi dì yī xī
生 ，得 聞 是 經 ，信 解 受 持 ，是 人 即 為 第 一 希
who are able to hear this sūtra, believe, understand, receive and retain it, then these people are

yǒu hé yǐ gù cǐ rén wú wǒ xiàng wú rén xiàng wú zhòng
有 。何 以 故 ？此 人 無 我 相 、無 人 相 、無 眾
the foremost rare. Why is this? These people are without the conception of self, conception of

shēng xiàng wú shòu zhě xiàng suǒ yǐ zhě hé wǒ xiàng jí shì
生 相 、無 壽 者 相 ，所 以 者 何 ？我 相 ，即 是
individuality, conception of sentient beings or conception of lifespan. How is this? The conception

fēi xiàng rén xiàng zhòng shēng xiàng shòu zhě xiàng jí shì fēi
非 相 ；人 相 、眾 生 相 、壽 者 相 ，即 是 非
of a self is not a conception. The conception of individuality, conception of sentient beings and conception of lifespan are not conceptions.

xiàng hé yǐ gù lí yí qiè zhū xiàng jí míng zhū fó fó gào
相 。何 以 故 ？離 一 切 諸 相 ，即 名 諸 佛 。佛 告
Why is this?” “Those who are free from all conceptions are all called buddhas.” The Buddha told

xū pú tí rú shì rú shì ruò fù yǒu rén dé wén shì jīng bù
須 菩 提 ：如 是 ！如 是 ！若 復 有 人 ，得 聞 是 經 ，不
Subhūti, “So it is. So it is. If, also, there is someone able to hear this sūtra who is not alarmed,

jīng bú bù bú wèi dāng zhī shì rén shèn wéi xī yǒu hé yǐ
驚 、不 怖 、不 畏 ， 當 知 是 人 ， 甚 為 希 有 。何 以
not afraid, and not awed, you should know that this person is extremely rare. Why is this?

gù xū pú tí rú lái shuō dì yī bō luó mì jí fēi dì yī bō luó
故？須菩提！如來說第一波羅蜜，即非第一波羅
Subhūti, the Tathāgata says the foremost pāramitā is not the foremost pāramitā, so it is called

mì shì míng dì yī bō luó mì xū pú tí rěn rǔ bō luó mì rú
蜜，是名第一波羅蜜。須菩提！忍辱波羅蜜，如
the foremost pāramitā." "Subhūti, the pāramitā of forbearance, the Tathāgata says, is not the

lái shuō fēi rěn rǔ bō luó mì shì míng rěn rǔ bō luó mì hé yǐ gù
來說非忍辱波羅蜜，是名忍辱波羅蜜。何以故？
pāramitā of forbearance so it is called the pāramitā of forbearance. Why is this?

xū pú tí rú wǒ xī wéi gē lì wáng gē jié shēn tǐ wǒ yú ěr shí
須菩提！如我昔為歌利王割截身體，我於爾時，
Subhūti, it is like in the past when my body was mutilated by the King Kali. At that time, I was

wú wǒ xiàng wú rén xiàng wú zhòng shēng xiàng wú shòu zhě
無我相、無人相、無眾生相、無壽者
without the conception of a self, conception of an individual, conception of sentient beings or

xiàng hé yǐ gù wǒ yú wǎng xī jiē jiē zhī jiě shí ruò yǒu wǒ
相。何以故？我於往昔節節支解時，若有我
conception of lifespan. Why is this? Then, while I was being dismembered joint by joint, if I had

xiàng rén xiàng zhòng shēng xiàng shòu zhě xiàng yīng shēng
相、人相、眾生相、壽者相，應生
the conception of a self, conception of an individual, conception of sentient beings or

chēn hèn xū pú tí yòu niàn guò qù yú wǔ bǎi shì zuò rěn rǔ
瞋恨。須菩提！又念過去於五百世，作忍辱
conception of lifespan, I would have given rise to anger and hatred." "Subhūti, I also recall going through five hundred lifetimes as an ascetic practicing forbearance. During those

xiān rén yú ěr suǒ shì wú wǒ xiàng wú rén xiàng wú zhòng
仙人，於爾所世，無我相、無人相、無眾
lifetimes I was without the conception of a self, conception of an individual, conception of

shēng xiàng wú shòu zhě xiàng shì gù xū pú tí pú sà yīng lí
生 相 、無 壽 者 相 。是 故 須 菩 提！菩 薩 應 離
sentient beings or conception of lifespan." "For this reason, Subhūti, bodhisattvas should be

yí qiè xiàng fā ō niǎo duō luó sān miǎo sān pú tí xīn bù yīng
一 切 相 ，發 阿 耨 多 羅 三 藐 三 菩 提 心，不 應
free from all conceptions and develop the mind of anuttarāsamyaksaṃbodhi. They should not

zhù sè shēng xīn bù yīng zhù shēng xiāng wèi chù fǎ shēng
住 色 生 心，不 應 住 聲 、香 、味 、觸 、法 生
rely on sight to generate this mind. They should not rely on sound, scent, taste, touch or thought

xīn yīng shēng wú suǒ zhù xīn ruò xīn yǒu zhù jí wéi fēi zhù
心，應 生 無 所 住 心。若 心 有 住，即 為 非 住 。
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.

shì gù fó shuō pú sà xīn bù yīng zhù sè bù shī xū pú tí pú sà
是 故 佛 說 菩 薩 心，不 應 住 色 布 施。須 菩 提！菩 薩
For this reason, the Buddha says the minds of bodhisattvas should not rely on sight when

wèi lì yì yí qiè zhòng shēng gù yīng rú shì bù shī rú lái shuō
為 利 益 一 切 眾 生 故，應 如 是 布 施。如 來 說
practicing giving." "Subhūti, bodhisattvas benefit all sentient beings and should practice giving

yí qiè zhū xiàng jí shì fēi xiàng yòu shuō yí qiè zhòng shēng
一 切 諸 相 ，即 是 非 相 ；又 說 一 切 眾 生 ，
like this." "The Tathāgata says all conceptions are not conceptions, and also says that all

jí fēi zhòng shēng xū pú tí rú lái shì zhēn yǔ zhě shí yǔ zhě
即 非 眾 生 。須 菩 提！如 來 是 真 語 者 、實 語 者 、
sentient beings are not sentient beings." "Subhūti, the Tathāgata is a speaker of what is true,

rú yǔ zhě bù kuáng yǔ zhě bú yì yǔ zhě xū pú tí rú lái suǒ
如 語 者 、不 誑 語 者 、不 異 語 者 。須 菩 提！如 來 所
what is real, what is so, what is not deceptive, and what is not altered." "Subhūti, this Dharma

dé fǎ cǐ fǎ wú shí wú xū xū pú tí ruò pú sà xīn zhù yú fǎ
得法，此法無實無虛。須菩提！若菩薩心住於法，
that the Tathāgata has attained is neither real nor unreal." "Subhūti, if the minds of bodhisattvas

ér xíng bù shī rú rén rù ān jí wú suǒ jiàn ruò pú sà xīn bú
而行布施，如人入闇，即無所見。若菩薩心不
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,

zhù fǎ ér xíng bù shī rú rén yǒu mù rì guāng míng zhào jiàn
住法，而行布施，如人有目，日光明照，見
it is like someone with eyes under brightly illuminating sunshine who sees many kinds of

zhǒng zhǒng sè xū pú tí dāng lái zhī shì ruò yǒu shàn nán zǐ
種種色。須菩提！當來之世，若有善男子、
sights." "Subhūti, in ages to come, if there are virtuous men and virtuous women able to

shàn nǚ rén néng yú cǐ jīng shòu chí dú sòng jí wèi rú lái yǐ
善女人，能於此經受持讀誦，即為如來，以
receive, retain, read and recite this sūtra, then, by means of the wisdom of the Buddha,

fó zhì huì xī zhī shì rén xī jiàn shì rén jiē dé chéng jiù wú
佛智慧，悉知是人、悉見是人，皆得成就，無
the Tathāgata fully knows and fully sees these people all achieving immeasurable,

liàng wú biān gōng dé
量無邊功德。
illimitable merit."

xū pú tí ruò yǒu shàn nán zǐ shàn nǚ rén chū rì fèn yǐ héng
須菩提！若有善男子、善女人，初日分以恆
"Subhūti, if there are virtuous men and women who, in the beginning part of the day, practice

hé shā děng shēn bù shī zhōng rì fèn fù yǐ héng hé shā děng shēn
河沙等身布施；中日分復以恆河沙等身
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

bù shī hòu rì fèn yì yǐ héng hé shā děng shēn bù shī rú shì wú
布施；後日分亦以恆河沙等身布施，如是無
River, and who, in the latter part of the day as well, practice giving as many lives as there are

liàng bǎi qiān wàn yì jié yǐ shēn bù shī ruò fù yǒu rén wén cǐ
量百千萬億劫，以身布施。若復有人，聞此
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

jīng diǎn xìn xīn bú nì qí fú shèng bǐ hé kuàng shū xiě shòu
經典，信心不逆，其福勝彼。何況書寫、受
people who hear this sūtra with faith in mind, not disputing it, their merits will surpass those. How much more so for recording, writing,

chí dú sòng wèi rén jiě shuō xū pú tí yǐ yào yán zhī shì jīng
持讀誦、為人解說。須菩提！以要言之，是經
receiving, retaining, reading and reciting it, and explaining it to others?" "Subhūti, essentially

yǒu bù kě sī yì bù kě chēng liàng wú biān gōng dé rú lái wèi
有不可思議，不可稱量，無邊功德，如來為
speaking, this sūtra has inconceivable, immeasurable, illimitable merit. The Tathāgata has

fā dà chéng zhě shuō wèi fā zuì shàng chéng zhě shuō ruò yǒu
發大乘者說，為發最上乘者說，若有
spoken it for those who have embarked on the Great Vehicle, for those who have embarked on

rén néng shòu chí dú sòng guǎng wèi rén shuō rú lái xī zhī shì
人能受持讀誦、廣為人說，如來悉知是
the Supreme Vehicle. If there are people able to receive, retain, read and recite it and explain it

rén xī jiàn shì rén jiē dé chéng jiù bù kě liàng bù kě chēng
人、悉見是人，皆得成就不可量、不可稱、
widely to others, the Tathāgata fully knows and fully sees all these people achieving

wú yǒu biān bù kě sī yì gōng dé rú shì rén děng jí wéi hé
無有邊、不可思議功德，如是人等，即為荷
immeasurable, indescribable, illimitable, inconceivable merit. People like this will then bare the

dān rú lái ō niǎo duō luó sān miǎo sān pú tí hé yǐ gù xū pú
擔 如 來 阿 耨 多 羅 三 藐 三 菩 提。何 以 故？須 菩
anuttarāsamyaksaṃbodhi of the Tathāgata. Why is this? Subhūti, if there are those who enjoy

tí ruò yào xiǎo fǎ zhě zhuó wǒ jiàn rén jiàn zhòng shēng jiàn
提！若 樂 小 法 者，著 我 見、人 見、眾 生 見、
the Lesser Dharma, and are attached to the view of a self, an individual, sentient beings or

shòu zhě jiàn jí yú cǐ jīng bù néng tīng shòu dú sòng wèi rén
壽 者 見，即 於 此 經，不 能 聽 受 讀 誦、為 人
lifespan, then they will be unable to listen to, receive, read or recite this sūtra, or explain it to

jiě shuō xū pú tí zài zài chù chù ruò yǒu cǐ jīng yí qiè shì
解 說。須 菩 提！在 在 處 處，若 有 此 經，一 切 世
others." "Subhūti, wherever there is this sūtra devas, humans and asūras of all worldly realms

jiān tiān rén ō xiū luó suǒ yīng gòng yǎng dāng zhī cǐ chù
間，天、人、阿 修 羅，所 應 供 養，當 知 此 處，
will make offerings. They will know this place as a stūpa. They will all reverentially make

jí wéi shì tǎ jiē yīng gōng jìng zuò lǐ wéi rǎo yǐ zhū huá
即 為 是 塔，皆 應 恭 敬，作 禮 圍 遶，以 諸 華
obeisance, circumambulate it, spreading all kinds of flowers and

xiāng ér sàn qí chù
香 而 散 其 處。
incense over this place."

fù cì xū pú tí shàn nán zǐ shàn nǚ rén shòu chí dú sòng cǐ
復 次 須 菩 提！善 男 子、善 女 人，受 持 讀 誦 此
"Furthermore Subhūti, virtuous men and women who receive, retain, read and recite this sūtra,

jīng ruò wéi rén qīng jiàn shì rén xiān shì zuì yè yīng duò è
經，若 為 人 輕 賤，是 人 先 世 罪 業，應 墮 惡
and who are disdained by others, should have fallen into the evil paths from karmic offenses in

dào yǐ jīn shì rén qīng jiàn gù xiān shì zuì yè jí wéi xiāo miè
道；以 今 世 人 輕 賤 故，先 世 罪 業，即 為 消 滅，
their former lives. Yet, due to the disdain of others in the present life the karmic offenses of

dāng dé ō niǎo duō luó sān miǎo sān pú tí xū pú tí wǒ niàn
當 得 阿 耨 多 羅 三 藐 三 菩 提。須 菩 提！我 念
their former lives will then be eradicated, and they will attain anuttarāsamyaksaṃbodhi." "Subhūti,

guò qù wú liàng ō sēng qí jié yú rán dēng fó qián dé zhí bā
過 去 無 量 阿 僧 祇 劫，於 然 燈 佛 前，得 值 八
I recall in the past, immeasurable asaṃkhyeya kalpas before Dīpaṃkara Buddha, I was able to

bǎi sì qiān wàn yì nà yóu tā zhū fó xī jiē gòng yǎng chéng shì
百 四 千 萬 億 那 由 他 諸 佛，悉 皆 供 養 承 事，
meet eighty-four thousand million nayutas of buddhas, making offerings to them all, and

wú kōng guò zhě ruò fù yǒu rén yú hòu mò shì néng shòu chí
無 空 過 者。若 復 有 人，於 後 末 世，能 受 持
attending to them without neglect or fault. If, however, there are people in the latter times of

dú sòng cǐ jīng suǒ dé gōng dé yú wǒ suǒ gòng yàng zhū fó
讀 誦 此 經，所 得 功 德，於 我 所 供 養 諸 佛
decline able to receive, retain, read and recite this sūtra, the merit I obtained from making offerings to all those buddhas compared to the merit they obtain

gōng dé bǎi fēn bù jí yī qiān wàn yì fēn nǎi zhì suàn shù pì
功 德，百 分 不 及 一，千 萬 億 分，乃 至 算 數 譬
is not even one hundredth of it; not even one thousandth, one ten-thousandth, one millionth,

yù suǒ bù néng jí xū pú tí ruò shàn nán zǐ shàn nǚ rén yú
喻 所 不 能 及。須 菩 提！若 善 男 子、善 女 人，於
nor even is a calculation or comparison able to be reached." "Subhūti, if virtuous men and

hòu mò shì yǒu shòu chí dú sòng cǐ jīng suǒ dé gōng dé wǒ
後 末 世，有 受 持 讀 誦 此 經，所 得 功 德，我
women in the latter times of decline receive, retain, read and recite this sūtra, and I fully

ruò jù shuō zhě huò yǒu rén wén xīn jí kuáng luàn hú yí bú
若 具 說 者，或 有 人 聞，心 即 狂 亂，狐 疑 不
explained the merit they attain, the minds of some people who hear will be confounded,

xìn xū pú tí dāng zhī shì jīng yì bù kě sī yì guǒ bào yì bù
信。須菩提！當知是經義不可思議，果報亦不
suspicious and untrusting." "Subhūti, you should know the meaning of this sūtra is inconceivable,

kě sī yì
可思議。
and its fruition is also inconceivable."

ěr shí xū pú tí bái fó yán shì zūn shàn nán zǐ shàn nǚ rén
爾時須菩提，白佛言：世尊！善男子、善女人，
At that time, Subhūti addressed the Buddha saying, "World-Honored One, when virtuous men and

fā ō niǎo duō luó sān miǎo sān pú tí xīn yún hé yīng zhù yún
發阿耨多羅三藐三菩提心，云何應住？云
women develop the mind of anuttarāsamyaksaṃbodhi, on what would you say they should rely?

hé xiáng fú qí xīn fó gào xū pú tí shàn nán zǐ shàn nǚ rén
何降伏其心？佛告須菩提：善男子、善女人，
How would you say they master their minds?" The Buddha told Subhūti, "Virtuous men and

fā ō niǎo duō luó sān miǎo sān pú tí xīn zhě dāng shēng rú shì
發阿耨多羅三藐三菩提心者，當生如是
women who develop the mind of anuttarāsamyaksaṃbodhi should give rise to the mind like

xīn wǒ yīng miè dù yí qiè zhòng shēng miè dù yí qiè zhòng shēng
心：我應滅度一切眾生；滅度一切眾生
this: 'I must liberate all sentient beings, yet after liberating all sentient beings, in reality there is

yǐ ér wú yǒu yí zhòng shēng shí miè dù zhě hé yǐ gù xū pú
已，而無有一眾生實滅度者。何以故？須菩
not a single sentient being who has been liberated.' Why is this? Subhūti, if bodhisattvas have the

tí ruò pú sà yǒu wǒ xiàng rén xiàng zhòng shēng xiàng shòu
提！若菩薩有我相、人相、眾生相、壽
conception of a self, conception of an individual, conception of sentient beings or conception

zhě xiàng jí fēi pú sà suǒ yǐ zhě hé xū pú tí shí wú yǒu
者相，即非菩薩。所以者何？須菩提！實無有
of lifespan, then they are not bodhisattvas. How is this? Subhūti, in reality there is no dharma

fǎ fā ō niǎo duō luó sān miǎo sān pú tí xīn zhě xū pú tí yú
法，發阿耨多羅三藐三菩提心者。須菩提！於
that is the development of anuttarāsamyaksaṃbodhi." "Subhūti, what does your mind say?

yì yún hé rú lái yú rán dēng fó suǒ yǒu fǎ dé ō niǎo duō luó
意云何？如來於然燈佛所，有法得阿耨多羅
While the Tathāgata was with Dīpaṃkara Buddha, there was a dharma attained that was

sān miǎo sān pú tí fǒu fǒu yě shì zūn rú wǒ jiě fó suǒ shuō
三藐三菩提不？不也。世尊！如我解佛所說
anuttarāsamyaksaṃbodhi, was there not?" "There was not, World-Honored One. As I understand

yì fó yú rán dēng fó suǒ wú yǒu fǎ dé ō niǎo duō luó sān
義，佛於然燈佛所，無有法得阿耨多羅三
the meaning of what the Buddha has said, while the Buddha was with Dīpaṃkara Buddha, there was no dharma attained that was anuttarāsamyaksaṃbodhi."

miǎo sān pú tí fó yán rú shì rú shì xū pú tí shí wú yǒu
藐三菩提。佛言：如是！如是！須菩提！實無有
The Buddha said, "So it is. So it is. Subhūti, in reality there is no dharma the Tathāgata

fǎ rú lái dé ō niǎo duō luó sān miǎo sān pú tí xū pú tí ruò
法，如來得阿耨多羅三藐三菩提。須菩提！若
attained that is anuttarāsamyaksaṃbodhi. Subhūti, if there was a dharma

yǒu fǎ rú lái dé ō niǎo duō luó sān miǎo sān pú tí zhě rán dēng
有法如來得阿耨多羅三藐三菩提者，然燈
the Tathāgata attained that was anuttarāsamyaksaṃbodhi, then Dīpaṃkara Buddha would not

fó jí bù yǔ wǒ shòu jì rǔ yú lái shì dāng dé zuò fó hào shì
佛即不與我授記：汝於來世，當得作佛，號釋
have given me the prediction, 'In a future life you will attain buddhahood and be called

jiā móu ní yǐ shí wú yǒu fǎ dé ō niǎo duō luó sān miǎo sān pú
迦牟尼。以實無有法，得阿耨多羅三藐三菩
Śākyamuni.' Since, in reality, there is no dharma attained that is anuttarāsamyaksaṃbodhi,

tí shì gù rán dēng fó yǔ wǒ shòu jì zuò shì yán rǔ yú lái shì
提，是故然燈佛與我授記，作是言：汝於來世，
therefore Dīpaṃkara Buddha gave me the prediction making the statement, 'In a future life you

dāng dé zuò fó hào shì jiā móu ní hé yǐ gù rú lái zhě jí
當得作佛，號釋迦牟尼。何以故？如來者，即
will attain buddhahood and be called Śākyamuni.' Why is this?" "Tathāgata means the suchness

zhū fǎ rú yì ruò yǒu rén yán rú lái dé ō niǎo duō luó sān miǎo
諸法如義。若有人言：如來得阿耨多羅三藐
of all dharmas." "If there is someone who says the Tathāgata attains anuttarāsamyaksaṃbodhi,

sān pú tí xū pú tí shí wú yǒu fǎ fó dé ō niǎo duō luó sān
三菩提。須菩提！實無有法，佛得阿耨多羅三
Subhūti, in reality there is no dharma the Buddha attains that is anuttarāsamyaksaṃbodhi."

miǎo sān pú tí xū pú tí rú lái suǒ dé ō niǎo duō luó sān miǎo
藐三菩提。須菩提！如來所得阿耨多羅三藐
"Subhūti, within the anuttarāsamyaksaṃbodhi that the Tathāgata attains,

sān pú tí yú shì zhōng wú shí wú xū shì gù rú lái shuō yí qiè
三菩提，於是中無實無虛。是故如來說一切
there is neither reality nor unreality. For this reason, the Tathāgata says all dharmas are

fǎ jiē shì fó fǎ xū pú tí suǒ yán yí qiè fǎ zhě jí fēi yí
法，皆是佛法。須菩提！所言一切法者，即非一
Buddha Dharma." "Subhūti, what are said to be all dharmas are not all dharmas,

qiè fǎ shì gù míng yí qiè fǎ xū pú tí pì rú rén shēn zhǎng
切法，是故名一切法。須菩提！譬如人身長
for this reason they are called all dharmas." "Subhūti, suppose someone's body is very large."

dà xū pú tí yán shì zūn rú lái shuō rén shēn zhǎng dà jí
大。須菩提言：世尊！如來說人身長大，即
Subhūti replied, "World-Honored One the Tathāgata says this person's body is very large, hence

wéi fēi dà shēn shì míng dà shēn xū pú tí pú sà yì rú shì
為非大身，是名大身。須菩提！菩薩亦如是。
it is not a large body, so it is called a large body." "Subhūti, bodhisattvas are also like this. If they

ruò zuò shì yán wǒ dāng miè dù wú liàng zhòng shēng jí bù míng
若 作 是 言：我 當 滅 度 無 量 眾 生 。即 不 名
make this statement, 'I will liberate immeasurable sentient beings,' then they are not called

pú sà hé yǐ gù xū pú tí shí wú yǒu fǎ míng wéi pú sà
菩 薩。何 以 故？須 菩 提！實 無 有 法， 名 為 菩 薩。
bodhisattvas. Why is this? Subhūti, in reality there is no dharma called a bodhisattva. For this

shì gù fó shuō yí qiè fǎ wú wǒ wú rén wú zhòng shēng wú
是 故 佛 說 ：一 切 法，無 我、無 人、無 眾 生 、無
reason, the Buddha says all dharmas are without self, without individuality, without sentience

shòu zhě xū pú tí ruò pú sà zuò shì yán wǒ dāng zhuāng yán
壽 者。須 菩 提！若 菩 薩 作 是 言：我 當 莊 嚴
and without lifespan." "Subhūti, if bodhisattvas make this statement, 'I will adorn buddha lands,'

fó tǔ shì bù míng pú sà hé yǐ gù rú lái shuō zhuāng yán fó
佛 土。是 不 名 菩 薩。何 以 故？如 來 說 莊 嚴 佛
they are not called bodhisattvas. Why is this? The Tathāgata says the adornment of buddha

tǔ zhě jí fēi zhuāng yán shì míng zhuāng yán xū pú tí ruò
土 者，即 非 莊 嚴，是 名 莊 嚴。須 菩 提！若
lands is not adornment, so it is called adornment." "Subhūti, if bodhisattvas penetrate

pú sà tōng dá wú wǒ fǎ zhě rú lái shuō míng zhēn shì pú sà
菩 薩 通 達 無 我 法 者，如 來 說 名 真 是 菩 薩。
no self and no phenomena the Tathāgata says this is called truly being a bodhisattva."

xū pú tí yú yì yún hé rú lái yǒu ròu yǎn fǒu rú shì shì zūn
須 菩 提！於 意 云 何？如 來 有 肉 眼 不？如 是，世 尊！
"Subhūti, what does your mind say? The Tathāgata has physical eyes, does he not?" "So it is,

rú lái yǒu ròu yǎn xū pú tí yú yì yún hé rú lái yǒu tiān yǎn
如 來 有 肉 眼。須 菩 提！於 意 云 何？如 來 有 天 眼
World-Honored One. The Tathāgata has physical eyes." "Subhūti, what does your mind say? The

fǒu rú shì shì zūn rú lái yǒu tiān yǎn xū pú tí yú yì yún
不？如 是，世 尊！如 來 有 天 眼。須 菩 提！於 意 云
Tathāgata has the Divine Eye, does he not?" "So it is, World-Honored One. The Tathāgata has the Divine Eye." "Subhūti, what does your mind say?

hé rú lái yǒu huì yǎn fǒu rú shì shì zūn rú lái yǒu huì yǎn
何？如來有慧眼不？如是，世尊！如來有慧眼。
The Tathāgata has the Wisdom Eye, does he not?" "So it is, World-Honored One. The Tathāgata

xū pú tí yú yì yún hé rú lái yǒu fǎ yǎn fǒu rú shì shì zūn
須菩提！於意云何？如來有法眼不？如是，世尊！
has the Wisdom Eye." "Subhūti, what does your mind say? The Tathāgata has the Dharma Eye, does he not?" "So it is, World-Honored One.

rú lái yǒu fǎ yǎn xū pú tí yú yì yún hé rú lái yǒu fó yǎn
如來有法眼。須菩提！於意云何？如來有佛眼
The Tathāgata has the Dharma Eye." "Subhūti, what does your mind say? The Tathāgata has the

fǒu rú shì shì zūn rú lái yǒu fó yǎn xū pú tí yú yì yún
不？如是，世尊！如來有佛眼。須菩提！於意云
Buddha Eye, does he not?" "So it is, World-Honored One. The Tathāgata has the Buddha Eye." "Subhūti, what does your mind say?

hé rú héng hé zhōng suǒ yǒu shā fó shuō shì shā fǒu rú shì
何？如恆河中所有沙，佛說是沙不？如是，
As for all the sand in the Ganges River, the Buddha has spoken of this sand, has he not?" "So it

shì zūn rú lái shuō shì shā xū pú tí yú yì yún hé rú yī héng
世尊！如來說是沙。須菩提！於意云何？如一恆
is, World-Honored One. The Tathāgata has spoken of this sand." "Subhūti, what does your mind

hé zhōng suǒ yǒu shā yǒu rú shì shā děng héng hé shì zhū héng
河中所有沙，有如是沙等恆河，是諸恆
say? If there were as many Ganges Rivers as there are grains of sand in a single Ganges River,

hé suǒ yǒu shā shù fó shì jiè rú shì níng wéi duō fǒu shèn duō
河，所有沙數佛世界，如是寧為多不？甚多，
and there were as many buddha worlds as there are grains of sand in all these Ganges Rivers, this would be many, would it not?" "Extremely many, World-Honored One."

shì zūn fó gào xū pú tí ěr suǒ guó tǔ zhōng suǒ yǒu zhòng
世尊！佛告須菩提：爾所國土中，所有眾
The Buddha told Subhūti, "The Tathāgata fully knows the various types of minds

shēng ruò gàn zhǒng xīn rú lái xī zhī hé yǐ gù rú lái shuō
生，若干種心，如來悉知。何以故？如來說
of all the sentient beings in those lands. Why is this? The Tathāgata says all minds

zhū xīn jiē wéi fēi xīn shì míng wéi xīn suǒ yǐ zhě hé xū pú
諸心，皆為非心，是名為心。所以者何？須菩
are not minds, so they are called minds. How is this, Subhūti?" "The past mind

tí guò qù xīn bù kě dé xiàn zài xīn bù kě dé wèi lái xīn bù
提！過去心不可得，現在心不可得，未來心不
cannot be obtained. The present mind cannot be obtained. The future mind cannot

kě dé
可得。
be obtained."

xū pú tí yú yì yún hé ruò yǒu rén mǎn sān qiān dà qiān shì jiè
須菩提！於意云何？若有人滿三千大千世界
"Subhūti, what does your mind say? If there was someone who filled a great trichiliocosm with

qī bǎo yǐ yòng bù shī shì rén yǐ shì yīn yuán dé fú duō fǒu
七寶，以用布施，是人以是因緣，得福多不？
the seven treasures and used them to practice giving, then due to these causes and conditions, the merits this person obtained would be many, would they not?"

rú shì shì zūn cǐ rén yǐ shì yīn yuán dé fú shèn duō xū pú
如是，世尊！此人以是因緣，得福甚多。須菩
"So it is, World-Honored One. This person, due to these causes and conditions, would obtain extremely many merits." "Subhūti, if merits existed in reality,

tí ruò fú dé yǒu shí rú lái bù shuō dé fú dé duō yǐ fú dé
提！若福德有實，如來不說得福德多，以福德
the Tathāgata would not have said the merits obtained would be many. Because of the

wú gù rú lái shuō dé fú dé duō
無故，如來說得福德多。
inexistence of merits, the Tathāgata says the merits obtained would be many."

xū pú tí yú yì yún hé fó kě yǐ jù zú sè shēn jiàn fǒu fǒu
須菩提！於意云何？佛可以具足色身見不？不
"Subhūti, what does your mind say? The Buddha can be seen by his perfectly formed body, can

yě shì zūn rú lái bù yīng yǐ jù zú sè shēn jiàn hé yǐ gù
也，世尊！如來不應以具足色身見。何以故？
he not?" "No, World-Honored One. The Tathāgata should not be seen by his perfectly formed

rú lái shuō jù zú sè shēn jí fēi jù zú sè shēn shì míng jù zú
如來說具足色身，即非具足色身，是名具足
body. Why is this? The Tathāgata says a perfectly formed body is not a perfectly formed body, so it is called a perfectly formed body."

sè shēn xū pú tí yú yì yún hé rú lái kě yǐ jù zú zhū xiàng
色身。須菩提！於意云何？如來可以具足諸相
"Subhūti, what does your mind say? The Tathāgata can be seen by all of the perfect characteristics,

jiàn fǒu fǒu yě shì zūn rú lái bù yīng yǐ jù zú zhū xiàng jiàn
見不？不也，世尊！如來不應以具足諸相見。
can he not?" "No, World-Honored One. The Tathāgata should not be seen by all of the perfect

hé yǐ gù rú lái shuō zhū xiàng jù zú jí fēi jù zú shì míng
何以故？如來說諸相具足，即非具足，是名
characteristics. Why is this? The Tathāgata says the perfection of all characteristics is not

zhū xiàng jù zú
諸相具足。
perfect, so it is called the perfection of all characteristics."

xū pú tí rǔ wù wèi rú lái zuò shì niàn wǒ dāng yǒu suǒ shuō fǎ
須菩提！汝勿謂如來作是念：我當有所說法。
"Subhūti, you should not claim the Tathāgata has this thought, 'I must have spoken the Dharma.'

mò zuò shì niàn hé yǐ gù ruò rén yán rú lái yǒu suǒ shuō fǎ
莫作是念！何以故？若人言如來有所說法，
Do not have this thought. Why is this? If people say the Tathāgata has spoken the Dharma,

jí wéi bàng fó bù néng jiě wǒ suǒ shuō gù xū pú tí shuō fǎ
即為 謗 佛，不 能 解 我 所 說 故。須 菩 提！說 法
then they slander the Buddha because they are unable to understand what I have said."
"Subhūti, in speaking the Dharma

zhě wú fǎ kě shuō shì míng shuō fǎ ěr shí huì mìng xū pú tí
者，無 法 可 說，是 名 說 法。爾 時，慧 命 須 菩 提
there is no Dharma that can be spoken, so it is called speaking the Dharma." At that time, the
Wise Subhūti addressed the Buddha saying,

bái fó yán shì zūn pō yǒu zhòng shēng yú wèi lái shì wén shuō
白 佛 言：世 尊！頗 有 眾 生，於 未 來 世，聞 說
"World-Honored One, there are many sentient beings in their future lives who will hear this

shì fǎ shēng xìn xīn fǒu fó yán xū pú tí bǐ fēi zhòng shēng
是 法，生 信 心 不？佛 言：須 菩 提！彼 非 眾 生，
Dharma spoken and generate faith in mind, are there not?" The Buddha said, "Subhūti, there

fēi bú zhòng shēng hé yǐ gù xū pú tí zhòng shēng zhòng
非 不 眾 生。何 以 故？須 菩 提！眾 生，眾
are neither sentient beings nor non-sentient beings. Why is this? Subhūti, sentient beings,

shēng zhě rú lái shuō fēi zhòng shēng shì míng zhòng shēng
生 者，如 來 說 非 眾 生，是 名 眾 生。
the Tathāgata says, are not sentient beings, so they are called sentient beings."

xū pú tí bái fó yán shì zūn fó dé ō niǎo duō luó sān miǎo sān
須 菩 提 白 佛 言：世 尊！佛 得 阿 耨 多 羅 三 藐 三
Subhūti addressed the Buddha saying, "World-Honored One, has the Buddha attained anuttarā-

pú tí wéi wú suǒ dé yē fó yán rú shì rú shì xū pú tí
菩 提，為 無 所 得 耶？佛 言：如 是！如 是！須 菩 提！
samyaksaṃbodhi without attaining anything?" "So it is. So it is. Subhūti,

wǒ yú ō niǎo duō luó sān miǎo sān pú tí nǎi zhì wú yǒu shǎo fǎ
我 於 阿 耨 多 羅 三 藐 三 菩 提，乃 至 無 有 少 法
regarding my anuttarāsamyaksaṃbodhi, there is not even the slightest dharma that can be

kě dé shì míng ō niǎo duō luó sān miǎo sān pú tí
可 得，是 名 阿 耨 多 羅 三 藐 三 菩 提。
attained, so it is called anuttarāsamyaksaṃbodhi."

fù cì xū pú tí shì fǎ píng děng wú yǒu gāo xià shì míng ō
復 次 須 菩 提！是 法 平 等，無 有 高 下，是 名 阿
"Furthermore Subhūti, this Dharma is universal and without variance, so it is called

niǎo duō luó sān miǎo sān pú tí yǐ wú wǒ wú rén wú zhòng
耨 多 羅 三 藐 三 菩 提。以 無 我、無 人、無 眾
anuttarāsamyaksaṃbodhi. By being without a self, without individuality, without sentient

shēng wú shòu zhě xiū yí qiè shàn fǎ jí dé ō niǎo duō luó
生、無 壽 者，修 一 切 善 法，即 得 阿 耨 多 羅
beings and without lifespan in the cultivation of all wholesome Dharmas one attains anuttarā-

sān miǎo sān pú tí xū pú tí suǒ yán shàn fǎ zhě rú lái shuō
三 藐 三 菩 提。須 菩 提！所 言 善 法 者，如 來 說
samyaksaṃbodhi." "Subhūti, what are said to be wholesome Dharmas, the Tathāgata says,

jí fēi shàn fǎ shì míng shàn fǎ
即 非 善 法，是 名 善 法。
are not wholesome Dharmas, so they are called wholesome Dharmas."

xū pú tí ruò sān qiān dà qiān shì jiè zhōng suǒ yǒu zhū xū mí
須 菩 提！若 三 千 大 千 世 界 中，所 有 諸 須 彌
"Subhūti, if there was someone who took heaps of the seven treasures that were like all the

shān wáng rú shì děng qī bǎo jù yǒu rén chí yòng bù shī ruò
山 王，如 是 等 七 寶 聚，有 人 持 用 布 施。若
majestic Sumeru mountains in a great trichiliocosm and used them to practice giving, and if

rén yǐ cǐ bō ruǐ bō luó mì jīng nǎi zhì sì jù jì děng shòu chí
人 以 此 般 若 波 羅 蜜 經，乃 至 四 句 偈 等，受 持
someone receives, retains, reads and recites even just four lines of verse from this
Prajñāpāramitā Sūtra and explains them to others,

dú sòng wèi tā rén shuō yú qián fú dé bǎi fèn bù jí yī bǎi
讀 誦 ，為 他 人 說 ，於 前 福 德，百 分 不 及 一 ，百
the previous merits are not even one hundredth of it, not even one thousandth, one

qiān wàn yì fèn nǎi zhì suàn shù pì yù suǒ bù néng jí
千 萬 億 分，乃 至 算 數 譬 喻 所 不 能 及。
ten-thousandth, one millionth, nor even is a calculation or comparison able to be reached."

xū pú tí yú yì yún hé rǔ děng wù wèi rú lái zuò shì niàn wǒ
須 菩 提！於 意 云 何？汝 等 勿 謂 如 來 作 是 念 ：我
"Subhūti, what does your mind say? You should not claim the Tathāgata has this thought, 'I will

dāng dù zhòng shēng xū pú tí mò zuò shì niàn hé yǐ gù shí
當 度 眾 生 。須 菩 提！莫 作 是 念 ！何 以 故？實
liberate sentient beings.' Subhūti, do not have this thought. Why is this? In reality there are no

wú yǒu zhòng shēng rú lái dù zhě ruò yǒu zhòng shēng rú lái dù
無 有 眾 生 如 來 度 者。若 有 眾 生 如 來 度
sentient beings the Tathāgata liberates. If there were sentient beings the Tathāgata liberates,

zhě rú lái jí yǒu wǒ rén zhòng shēng shòu zhě xū pú tí
者，如 來 即 有 我、人、 眾 生 、壽 者。須 菩 提！
the Tathāgata would then have the conception of a self, an individual, sentient beings or lifespan."

rú lái shuō yǒu wǒ zhě jí fēi yǒu wǒ ér fán fū zhī rén yǐ wéi
如 來 說 有 我 者，即 非 有 我，而 凡 夫 之 人，以 為
"Subhūti, the Tathāgata says an existent self is not an existent self, yet ordinary people consider

yǒu wǒ xū pú tí fán fū zhě rú lái shuō jí fēi fán fū shì
有 我。須 菩 提！凡 夫 者，如 來 說 即 非 凡 夫，是
there to be an existent self. Subhūti, ordinary people, the Tathāgata says, are not ordinary

míng fán fū
名 凡 夫。
people, and are called ordinary people."

xū pú tí yú yì yún hé kě yǐ sān shí èr xiàng guān rú lái fǒu
須 菩 提！於 意 云 何？可 以 三 十 二 相 觀 如 來 不？
"Subhūti, what does your mind say? The Tathāgata can be perceived by the thirty-two characteristics,

xū pú tí yán rú shì rú shì yǐ sān shí èr xiàng guān rú lái
須菩提言：如是！如是！以三十二相觀如來。
can he not?" Subhūti replied, "So it is. So it is. The Tathāgata is perceived by the thirty-two

fó yán xū pú tí ruò yǐ sān shí èr xiàng guān rú lái zhě zhuǎn
佛言：須菩提！若以三十二相觀如來者，轉
characteristics." The Buddha said, "Subhūti, if one perceives the Tathāgata by the thirty-two

lún shèng wáng jí shì rú lái xū pú tí bái fó yán shì zūn rú
輪聖王即是如來。須菩提白佛言：世尊！如
characteristics, then a wheel-turning sage king is the Tathāgata." Subhūti addressed the Buddha

wǒ jiě fó suǒ shuō yì bù yīng yǐ sān shí èr xiàng guān rú lái ěr
我解佛所說義，不應以三十二相觀如來。爾
saying, "World-Honored One, as I understand the meaning of what the Buddha has said, the Tathāgata should not be perceived by the thirty-two characteristics." At that time,

shí shì zūn ér shuō jì yán
時世尊，而說偈言：
the World-Honored One spoke the verse:

ruò yǐ sè jiàn wǒ yǐ yīn shēng qiú wǒ
若以色見我，以音聲求我，
If I am seen by sight, or sought by sound,

shì rén xíng xié dào bù néng jiàn rú lái
是人行邪道，不能見如來。
This person walks the wrong path, unable to see Tathāgata.

xū pú tí rǔ ruò zuò shì niàn rú lái bù yǐ jù zú xiàng gù dé
須菩提！汝若作是念：如來不以具足相故，得
"Subhūti, if you have this thought, 'It is not because of the perfect characteristics that the

ō niǎo duō luó sān miǎo sān pú tí xū pú tí mò zuò shì niàn
阿耨多羅三藐三菩提。須菩提！莫作是念：
Tathāgata attains anuttarāsamyaksaṃbodhi,' Subhūti, do not have this thought, 'It is not

rú lái bù yǐ jù zú xiàng gù dé ō niǎo duō luó sān miǎo sān pú
如來不以具足相故，得阿耨多羅三藐三菩
because of the perfect characteristics that the Tathāgata attains anuttarāsamyaksaṃbodhi.'

tí xū pú tí rǔ ruò zuò shì niàn fā ō niǎo duō luó sān miǎo
提。須菩提！汝若作是念，發阿耨多羅三藐
Subhūti, if you have this thought, 'One who develops the mind of anuttarāsamyaksaṃbodhi

sān pú tí xīn zhě shuō zhū fǎ duàn miè mò zuò shì niàn hé yǐ
三菩提心者，說諸法斷滅。莫作是念！何以
says all dharmas are characterized by annihilation,' do not have this thought. Why is this?

gù fā ō niǎo duō luó sān miǎo sān pú tí xīn zhě yú fǎ bù shuō
故？發阿耨多羅三藐三菩提心者，於法不說
One who develops the mind of anuttarāsamyaksaṃbodhi does not say dharmas are

duàn miè xiàng
斷滅相。
characterized by annihilation."

xū pú tí ruò pú sà yǐ mǎn héng hé shā děng shì jiè qī bǎo chí
須菩提！若菩薩以滿恆河沙等世界七寶，持
"Subhūti, if a bodhisattva filled as many trichiliocosms as there are grains of sand in the Ganges River with the seven treasures and used them to practice giving,

yòng bù shī ruò fù yǒu rén zhī yí qiè fǎ wú wǒ dé chéng yú
用布施。若復有人，知一切法無我，得成於
and if, however, there is someone who knows all dharmas are selfless, achieving forbearance,

rěn cǐ pú sà shèng qián pú sà suǒ dé gōng dé hé yǐ gù xū
忍。此菩薩勝前菩薩所得功德。何以故？須
this bodhisattva surpasses the merit obtained by the aforementioned bodhisattva. Why is this?"

pú tí yǐ zhū pú sà bú shòu fú dé gù xū pú tí bái fó yán shì
菩提！以諸菩薩不受福德故。須菩提白佛言：世
"Subhūti, this is because all bodhisattvas do not receive merits." Subhūti addressed the Buddha

zūn yún hé pú sà bú shòu fú dé xū pú tí pú sà suǒ zuò fú
尊！云何菩薩，不受福德？須菩提！菩薩所作福
saying, "World-Honored One, why do you say bodhisattvas do not receive merits?" "Subhūti, the

dé bù yīng tān zhuó shì gù shuō bú shòu fú dé
德，不應貪著，是故說不受福德。
merits bodhisattvas earn should not be desired. For this reason it is said they do not receive merits."

xū pú tí ruò yǒu rén yán rú lái ruò lái ruò qù ruò zuò ruò
須菩提！若有人言：如來若來若去；若坐、若
"Subhūti, if there is someone who says the Tathāgata either comes or goes, or sits or lies down,

wò shì rén bù jiě wǒ suǒ shuō yì hé yǐ gù rú lái zhě wú suǒ
臥。是人不解我所說義。何以故？如來者，無所
this person does not understand the meaning of what I say. Why is this? The Tathāgata has

cóng lái yì wú suǒ qù gù míng rú lái
從來，亦無所去，故名如來。
nowhere to come from and nowhere to go, therefore he is called the Tathāgata."

xū pú tí ruò shàn nán zǐ shàn nǚ rén yǐ sān qiān dà qiān shì
須菩提！若善男子、善女人，以三千大千世
"Subhūti, if virtuous men and virtuous women were to grind a great trichiliocosm into minute

jiè suì wéi wēi chén yú yì yún hé shì wēi chén zhòng níng wéi
界碎為微塵；於意云何？是微塵眾，寧為
particles, what does your mind say? This assemblage of minute particles would be many, would

duō fǒu xū pú tí yán shèn duō shì zūn hé yǐ gù ruò shì
多不？須菩提言：甚多，世尊！何以故？若是
it not?" "Extremely many, World-Honored One. Why is this? If this assemblage of minute

wēi chén zhòng shí yǒu zhě fó jí bù shuō shì wēi chén zhòng suǒ
微塵眾實有者，佛即不說是微塵眾。所
particles was really existent, then the Buddha would not have spoken of an assemblage of

yǐ zhě hé fó shuō wēi chén zhòng jí fēi wēi chén zhòng shì
以者何？佛說微塵眾，即非微塵眾，是
minute particles. How is this? The Buddha says an assemblage of minute particles is not an

míng wēi chén zhòng shì zūn rú lái suǒ shuō sān qiān dà qiān shì
名 微 塵 眾 。世 尊 ！如 來 所 說 三 千 大 千 世
assemblage of minute particles, so it is called an assemblage of minute particles." "World-Honored One, the Tathāgata has said a great trichiliocosm

jiè jí fēi shì jiè shì míng shì jiè hé yǐ gù ruò shì jiè shí yǒu
界，即 非 世 界，是 名 世 界。何 以 故？若 世 界 實 有
is not a great trichiliocosm, so it is called a great trichiliocosm. Why is this? If a great

zhě jí shì yī hé xiàng rú lái shuō yī hé xiàng jí fēi yī hé
者，即 是 一 合 相 ；如 來 說 一 合 相 ，即 非 一 合
trichiliocosm was really existent, then it would be a unified entity. The Tathāgata says a unified

xiàng shì míng yī hé xiàng xū pú tí yī hé xiàng zhě jí shì
相 ，是 名 一 合 相 。須 菩 提！一 合 相 者，即 是
entity is not a unified entity, so it is called a unified entity." "Subhūti, a unified entity cannot be

bù kě shuō dàn fán fū zhī rén tān zhuó qí shì
不 可 說 ，但 凡 夫 之 人，貪 著 其 事。
spoken of. Only ordinary people are attached to this matter."

xū pú tí ruò rén yán fó shuō wǒ jiàn rén jiàn zhòng shēng
須 菩 提！若 人 言：佛 說 我 見、人 見、 眾 生
"Subhūti, if someone says the Buddha has spoken of the view of a self, view of an individual,

jiàn shòu zhě jiàn xū pú tí yú yì yún hé shì rén jiě wǒ suǒ
見、壽 者 見。須 菩 提！於 意 云 何？是 人 解 我 所
view of sentient beings or view of lifespan, Subhūti, what does your mind say? This person

shuō yì fǒu fǒu yě shì zūn shì rén bù jiě rú lái suǒ shuō yì
說 義 不？不 也，世 尊！是 人 不 解 如 來 所 說 義。
understands the meaning of what I have said, do they not?" "World-Honored One, this person does not understand the meaning of what the Tathāgata has said. Why is this? The World-

hé yǐ gù shì zūn shuō wǒ jiàn rén jiàn zhòng shēng jiàn shòu
何 以 故？世 尊 說 我 見、人 見、 眾 生 見、壽
Honored One says the view of a self, view of an individual, view of sentient beings or view of

zhě jiàn jí fēi wǒ jiàn rén jiàn zhòng shēng jiàn shòu zhě jiàn
者 見，即 非 我 見、人 見、 眾 生 見、壽 者 見，
lifespan is not the view of a self, view of an individual, view of sentient beings or view of

shì míng wǒ jiàn rén jiàn zhòng shēng jiàn shòu zhě jiàn xū pú
是 名 我 見、人 見、 眾 生 見、壽 者 見。須 菩
lifespan, so it is called the view of a self, view of an individual, view of sentient beings and view

tí fā ō niǎo duō luó sān miǎo sān pú tí xīn zhě yú yí qiè fǎ
提！發 阿 耨 多 羅 三 藐 三 菩 提 心 者，於 一 切 法，
of lifespan." "Subhūti, those who develop the mind of anuttarāsamyaksaṃbodhi should regard

yīng rú shì zhī rú shì jiàn rú shì xìn jiě bù shēng fǎ xiàng xū
應 如 是 知、如 是 見、如 是 信 解，不 生 法 相。須
all dharmas by knowing like this, seeing like this, believing and understanding like this, without giving rise to a conception of dharmas."

pú tí suǒ yán fǎ xiàng zhě rú lái shuō jí fēi fǎ xiàng shì míng
菩 提！所 言 法 相 者，如 來 說 即 非 法 相，是 名
"Subhūti, what is said to be a conception of dharmas, the Tathāgata says, is not a conception of

fǎ xiàng
法 相。
dharmas, so it is called a conception of dharmas."

xū pú tí ruò yǒu rén yǐ mǎn wú liàng ō sēng qí shì jiè qī bǎo
須 菩 提！若 有 人 以 滿 無 量 阿 僧 祇 世 界 七 寶，
"Subhūti, if there is someone who fills immeasurable asaṃkhyeya worlds with the seven treasures

chí yòng bù shī ruò yǒu shàn nán zǐ shàn nǚ rén fā pú tí xīn
持 用 布 施。若 有 善 男 子、善 女 人，發 菩 提 心
and uses them to practice giving, and if there are virtuous men and virtuous women who develop

zhě chí yú cǐ jīng nǎi zhì sì jù jì děng shòu chí dú sòng wèi
者，持 於 此 經，乃 至 四 句 偈 等，受 持 讀 誦，為
the mind of a bodhisattva and take even just four lines of verse from this sūtra, receiving, retaining, reading and reciting them, and expounding them to others,

rén yǎn shuō qí fú shèng bǐ yún hé wèi rén yǎn shuō bù qǔ
人 演 說 ，其 福 勝 彼。云 何 為 人 演 說 ？不 取
their merits will surpass those." "How would you say they expound it to others?" "By not

yú xiàng rú rú bú dòng hé yǐ gù
於 相 ，如 如 不 動 。何 以 故？
holding on to appearances, immovable like thusness. Why is this?"

yí qiè yǒu wéi fǎ rú mèng huàn pào yǐng
一 切 有 為 法，如 夢 幻 泡 影 ；
All conditioned dharmas, are like a dream, an illusion, a bubble, a shadow,

rú lù yì rú diàn yīng zuò rú shì guān
如 露 亦 如 電 ，應 作 如 是 觀 。
Like dew and like lightning, thus they should be perceived.

fó shuō shì jīng yǐ zhǎng lǎo xū pú tí jí zhū bǐ qiū bǐ qiū
佛 說 是 經 已， 長 老 須 菩 提，及 諸 比 丘 、比 丘
After the Buddha had spoken this sūtra, the Elder Subhūti with all the bhikṣus, bhikṣuṇīs,

ní yōu pó sè yōu pó yí yí qiè shì jiān tiān rén ō xiū luó
尼、優 婆 塞、優 婆 夷，一 切 世 間 天 、人 、阿 修 羅 ，
upāsakas, upāsikās, and the devas, humans and asūras of all worldly realms heard what the

wén fó suǒ shuō jiē dà huān xǐ xìn shòu fèng xíng
聞 佛 所 說 ，皆 大 歡 喜，信 受 奉 行 。
Buddha had said and were all greatly pleased; believing, receiving, honoring and practicing it.

jīn gāng bō ruǐ bō luó mì jīng
金 剛 般 若 波 羅 蜜 經
Vajracchedikā Prajñāpāramitā Sūtra

[Seven Buddhas Offense-Extinguishing Mantra 七佛滅罪真言 (qī fó miè zuì zhēn yán)]

▲ li po li po di qiu he qiu he di tuo luo ni di ni he la di
離 婆 離 婆 帝 • 求 訶 求 訶 帝 • 陀 羅 尼 帝 • 尼 訶 囉 帝 •
ripa ripate kuha kuhate tranite nigalate

pi li ni di mo he qie di zhen ling qian di suo po he (3x)
毗 黎 你 帝 • 摩 訶 伽 帝 • 真 陵 乾 帝 • 莎 婆 訶 。
vimarite mahāgate jāmlamcamte svāhā!

[Prostrations and Vows 拜願 bài yuàn]

▲ **ná mó běn shī shì jiā móu ní fó**
南 無 本 師 釋 迦 牟 尼 佛
Homage to Our Teacher, Śākyamuni Buddha.

[Three Refuges 三皈依文 sān guī yī wén]

● 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 Avert Calamities and Eradicate Disasters 消災免難祈願文]

—Venerable Master Hsing Yun, Founder of Fo Guang Shan 佛光山開山 星雲大師 著

● cí bēi wěi dà de fó tuó
慈悲偉大的佛陀！
Oh great, compassionate Buddha!

wǒ men de shì jiè shì yí gè zuì è de shì jiè
我們的世界 是一個罪惡的世界
Our world is a world of transgressions and evils;

wǒ men de rén shēng shì yí gè kǔ nán de rén shēng
我們的人生 是一個苦難的人生
Our lives are lives of suffering and difficulty.

dào chù chōng mǎn pò hài dào chù piàn bù zāi wēi
到處充滿迫害 到處遍佈災危
In every place, there is violence; in every place, there are disasters.

zhèng rú chuán bō méi tǐ de bào dǎo
正如傳播媒體的報導
It is just as the media reports:

shuǐ huǒ fēng de sān zāi wú rì wú zhī
水火風的三災無日無之
There is no day without a disaster of water, fire, or wind;

shāo shā qiǎng de bā nàn tiān tiān dōu yǒu
燒殺搶的八難天天都有
Every day is marked by the misfortunes of arson, murder, and robbery;

dì yù è guǐ chù shēng piàn mǎn rén jiān
地獄惡鬼畜生遍滿人間
The realms of hell, ghosts, and animals pervade the human world;

tān chēn chī hèn kě shuō dào chù hèng xíng
貪瞋癡恨可說到處橫行
The ill-will of greed, anger, and ignorance abound in all places.

cǐ dì cái tīng shuō bǎng piào bǐ chù yòu zài chuán qiāng zhàn
此地才聽說綁票彼處又再傳槍戰
Right after a kidnapping over here, there is shooting over there.

jīn tiān cái fā shēng qiáng bào míng rì yòu fā shēng xiōng shā
今 天 才 發 生 強 暴 明 日 又 發 生 凶 殺
Right after an assault today, there is a murder the next day.

zhè yì jiā méi yǒu sān gāng wǔ cháng
這 一 家 沒 有 三 綱 五 常
This family does not have the Three Bonds and Five Constant Virtues;

nà yì jiā méi yǒu dào dé lún lǐ
那 一 家 沒 有 道 德 倫 理
That family does not have morality and ethics.

shè huì yǐ jīng dào le qīn bú xiàng qīn yǒu bú xiàng yǒu de dì bù le
社 會 已 經 到 了 親 不 像 親 友 不 像 友 的 地 步 了
Society has become a place where families are not familial and friends are not friendly!

wěi dà de fó tuó nín kàn
偉 大 的 佛 陀 您 看
Oh great Buddha! Please look!

qīn rén wèi le yì xiē lì yì kě yǐ fǎn mù chéng chóu
親 人 為 了 一 些 利 益 可 以 反 目 成 仇
Families are willing to turn on each other for the slightest benefit.

péng yǒu wèi le yì xiē wù huì kě yǐ duì bù gōng táng
朋 友 為 了 一 些 誤 會 可 以 對 簿 公 堂
Friends are willing to take each other to court over the slightest misunderstanding.

hái yǒu duō shǎo de yuān yù nán shēn
還 有 多 少 的 冤 獄 難 申
There are so many wrongful convictions which are difficult to appeal!

hái yǒu duō shǎo de wěi qū nán píng
還 有 多 少 的 委 屈 難 平
There are so many other grievances which are difficult to resolve!

hé huǒ jīng shāng huì bèi rén guǎi piàn
合 夥 經 商 會 被 人 拐 騙
When joining business partnerships, one might be tricked;

tóu zī tú lì huì bèi rén zhà qǔ
投 資 圖 利 會 被 人 榨 取
When investing in business ventures, one might be swindled.

wǒ men gǎn shòu dào rén jiān
我 們 感 受 到 人 間
From our experience in the world, we see that

dào chù shì néng qī zé qī néng piàn zé piàn
到 處 是 能 欺 則 欺 能 騙 則 騙
In every place, people will abuse those who can be abused and cheat those who can be cheated.

zài wàn bān wú nài zhī xià zhī yǒu qí qiú fó tuó nín
在 萬 般 無 奈 之 下 只 有 祈 求 佛 陀 您
In this helplessness, we can only pray to you, Buddha:

zēng jiā wǒ men de lì liàng qǐ fā wǒ men de zhì huì
增 加 我 們 的 力 量 啟 發 我 們 的 智 慧
Please reinforce our strength; please inspire our wisdom;

tí shēng wǒ men de xìn xīn cù jìn wǒ men de liǎo jiě
提 昇 我 們 的 信 心 促 進 我 們 的 了 解
Please arouse our confidence; please deepen our understanding.

ràng wǒ men yòng nín de ān rěn qù fǔ píng shì jiān de kǎn kě
讓 我 們 用 您 的 安 忍 去 撫 平 世 間 的 坎 坷
May we apply your serene patience to smooth the bumps of the world;

ràng wǒ men yòng nín de cí bēi lái dǎo zhèng bào lì de xíng wéi
讓 我 們 用 您 的 慈 悲 來 導 正 暴 力 的 行 為
May we apply your kindness and compassion to realign our violent actions.

ràng wǒ men yòng nín de jiè fǎ lái jiàn quán zì wǒ de shēn xīn
讓 我 們 用 您 的 戒 法 來 健 全 自 我 的 身 心
May we apply your teachings of precepts to strengthen our bodies and minds.

ràng wǒ men yòng nín de chán dìng zuò zì jǐ ān zhù de lì liàng
讓 我 們 用 您 的 禪 定 作 自 己 安 住 的 力 量
May we apply your meditative concentration to generate the strength needed to abide in peace.

wǒ qí yuàn fó tuó cóng jīn ér hòu
我 祈 願 佛 陀 從 今 而 後
I pray and vow to you, Buddha. From now on:

wǒ rú guǒ yù dào è rén è rén néng shēng shàn niàn
我 如 果 遇 到 惡 人 惡 人 能 生 善 念
If I encounter evil people, they will give rise to virtuous thoughts;

wǒ rú guǒ yù dào dāo bīng dāo bīng néng yǒu cí xīn
我 如 果 遇 到 刀 兵 刀 兵 能 有 慈 心
If I encounter militants, they will have compassionate hearts.

zài gān hàn de rì zǐ lǐ cāng tiān néng jiàng gān lù
在 乾 旱 的 日 子 裡 蒼 天 能 降 甘 露
In days of drought, the heavens will rain sweet dew.

zài fēng yǔ de zāi nàn shí tiān hòu néng zǎo zhèng cháng
在 風 雨 的 災 難 時 天 候 能 早 正 常
In times of storms, the weather will soon return to normal.

xī wàng shuǐ huǒ tiān zāi bú zài sì nuè
希 望 水 火 天 災 不 再 肆 虐
I hope that the natural disasters of fire and water will stop their harm

dào fěi è gùn bú zài chěng qiáng
盜 匪 惡 棍 不 再 逞 強
And the evils of thievery and abuse will no longer occur.

ràng wǒ men suǒ kàn dào de dōu shì měi hǎo de shì jiè
讓 我 們 所 看 到 的 都 是 美 好 的 世 界
May all that we see be a beautiful world;

ràng wǒ men suǒ tīng dào de dōu shì měi hǎo de yīn shēng
讓 我 們 所 聽 到 的 都 是 美 好 的 音 聲
May all that we hear be beautiful sounds;

ràng wǒ men suǒ shuō de dōu shì měi hǎo de yǔ yán
讓 我 們 所 說 的 都 是 美 好 的 語 言
May all that we say be beautiful words;

ràng wǒ men suǒ zuò de dōu shì měi hǎo de shì qíng
讓 我 們 所 做 的 都 是 美 好 的 事 情
May all that we do be beautiful deeds.

cí bēi wěi dà de fó tuó wǒ yì xīn yí yì dì xiàng nín qí yuàn
慈 悲 偉 大 的 佛 陀！我 一 心 一 意 地 向 您 祈 願
Oh great, compassionate Buddha! I single-mindedly pray to you:

jīn hòu de shì jiè dōu néng sān zāi xiāo chú bā nàn bù shēng
今 後 的 世 界 都 能 三 災 消 除 八 難 不 生
From now on, may the world be free of the three disasters and no longer give rise to the eight difficulties

suǒ yǒu de zhòng shēng　dōu néng wǔ gài xiāo chú wàn kǔ bù shēng
所 有 的 眾 生　都 能 五 蓋 消 除 萬 苦 不 生
From here out, may all sentient beings be free of the five hindrances and no longer give rise to the myriad sufferings.

wěi dà de fó tuó　qǐng qiú nín jiē shòu wǒ zhì chéng de qí yuàn
偉 大 的 佛 陀　請 求 您 接 受 我 至 誠 的 祈 願
Oh great Buddha! 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 **回向偈** (huí xiàng jì)]

| | ○ | | ○| ○| ◎ | | ○ | | ○ | | ○| ○| ○ | |

● cí **bēi xí shě piàn fǎ jiè　xí fú jié yuán lì rén tiān**
慈 悲 喜 捨 遍 法 界　惜 福 結 緣 利 人 天
May kindness, compassion, joy, and equanimity fill all Dharma Realms;
May we cherish our blessings and create affinities benefitting heaven and earth;

○ | | ○ | | ○| ○| ○ | | ◎ | | ○ | | ◎| ○| ◎
chán jìng jiè hèn píng děng rěn　cán kuì gǎn ēn dà yuàn xīn
禪 淨 戒 行 平 等 忍　慚 愧 感 恩 大 願 心
May we practice Chan, Pure Land, precepts, and the patience of equality;
May we be humble, grateful, and bear a mind of great vows!

[Venerate the Buddha with Three Prostrations + Bow **禮佛三拜、問訊** (lǐ fó sān bài　wèn xùn)]

[Dharma Talk by Officiant **主法開示** (zhǔ fǎ kāi shì)]

週日共修程序：金剛般若波羅蜜經 終 (zhōu rì gōng xiū chéng xù　jīn gāng bō ruǐ bō luó mì jing zhōng)
Sunday Communal Cultivation Liturgy: Diamond Sūtra | The End