

AWAKENING VAJRA INTERNATIONAL

THE SOJONG-PRACTICE OF TEMPORARILY ABIDING IN THE EIGHT MAHĀYĀNA VOWS

and other practices assorted for
Saka Dawa and other auspicious occasions

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The Sojong-ritual text has been translated, edited, and typeset by GYALTEN Jigdre of the GYALTEN TRANSLATION GROUP with the shared intent of preserving the unfathomable legacy of H.E. CHÖDEN RINPOCHE with the sincere hope that future generations of sincere and genuine practitioners may partake in the inestimable benefit of the teaching. The other texts in this volume have been drawn from pre-existing AVI prayer books with minor adaptations. This version has been finalized on 21st May 2021.

The *Sojong*-practice of temporarily abiding in the eight Mahāyāna vows has been extracted from the inceptive segments of the *Nyungnā* practice text composed by His Holiness, the Seventh Dalai Lama, Kälzang Gyatso, entitled: “The *Nyungnā* ritual in the Tradition of (Bhikṣunī) Lakṣmī, the means Means of Accomplishing the Eleven-Faced Great Compassionate One, Avalokiteśvara ...”. It has been furnished with material interpolated from the King of Aspiration-Prayers and the Jorchö practice. The Tibetan version of the text has been gracefully provided by the TBRC and, according to the listing on the website, does not fall under any type of copyright restriction. The title of the text in the original Tibetan is ཨྱ། འཕགས་པ་ཐུགས་རྗེ་ཆེན་པོ་ཞལ་བཅུ་གཅིག་པ་དཔལ་མོ་ལུགས་ཀྱི་སྐུ་བ་ཐབས་སྦྱང་བར་གནས་པའི་ཚིག་དང་བཅས་པ་ཕན་བདེའི་སྦྱང་བ་གསར་དོན་ཞེས་བྱ་བ་བཞུགས་སོ།།

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gentle reminder:

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KYABJE CHÖDEN RINPOCHE

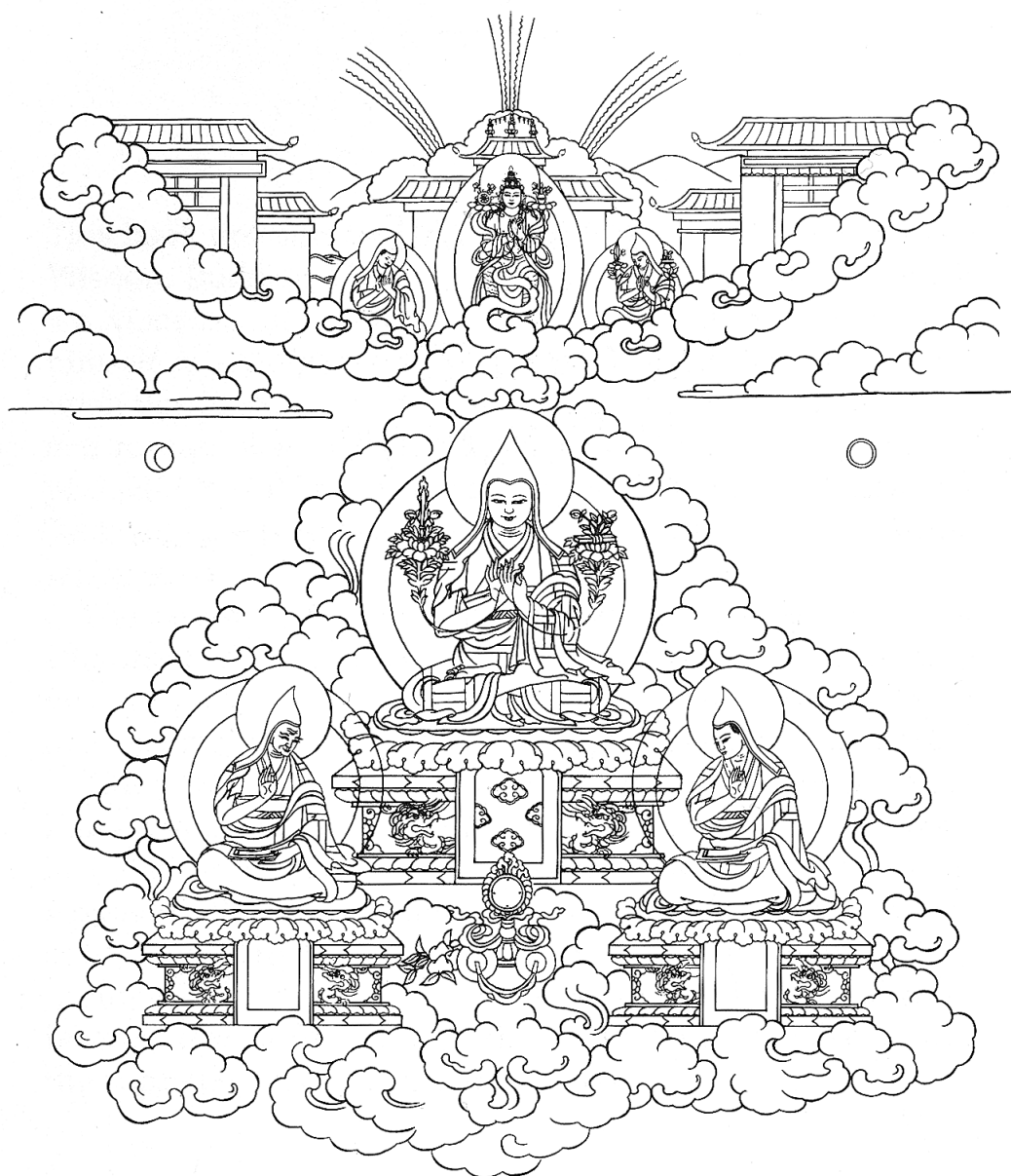
I make supplications at the adamantine, lotus-like feet [of]
The body of the Lama, precious like a jewel,
By whose kindness great bliss
Dawns in a mere instant.





KHEN RINPOCHE GESHE GYALTEN

“A prayer book is the blessing of the Guru that awakens the seed of Buddha-nature within us, causing it to sprout. It is the enlightened activity of the Buddha that aids the growth of that sprout into a mighty tree. It is the essence of Dharma that provides shelter as the mighty tree of happiness and peace within. It is the support of the Sangha that encourages us to reach for and taste the fruits of that tree. For all these reasons, we should appreciate, treasure, and respect a prayer book.”



JÉ TSONGKHAPA AND HIS TWO SPIRITUAL SONS
AS THEY ABIDE IN THE PURELAND OF MAITREYA



1 Preliminary note from the AVI Office

Khen Rinpoche Geshe Gyalten has requested that all his students practice diligently during the Saka Dawa Düchen month-long celebration (May 12th - June 10th) in memory of Buddha Śākyamuni's birth, enlightenment and *paranirvāṇa*. The merits of one's practices, during this period, will be multiplied a hundred thousand times. All Buddhist practitioners should make great effort in practicing Dharma, Bodhisattva intentional generosity, and all-encompassing compassion. If you can, do the practices listed below at least once per day. In general, be aware of and increase your virtuous actions in body, speech and mind, and in particular observe and practice the Eight Mahāyāna Precepts. The most important day of this celebration is May 26th 2021. Please make a concerted effort to practice wholeheartedly throughout the month, ideally on a daily basis, and especially fervently on the 26th. The practices advised for this month are:

- ☸ The Sojong practice of temporarily abiding in the Eight Mahāyāna-Precepts
- ☸ The Meditation and Recitation of Praises to Buddha Śākyamuni
- ☸ Reciting and Reflecting on the Heart Sūtra
- ☸ Reciting and Reflecting on the Diamond Cutter Sutra
- ☸ Reciting the Long Life Prayer for Khen Rinpoche Geshe Gyalten
- ☸ Auspicious Wishes for H. E. Chöden Rinpoche Tenzin Gyalten
- ☸ Dedication to the Welfare of All Sentient Beings

May merit and virtue increase!

May 15th, 2021





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2 The Ritual for Taking the Eight Mahāyāna Precepts

Going for refuge in one's Guru as the Embodiment of all objects of refuge

The Guru is the Buddha, the Guru is the Dharma;
Likewise, the Guru is the Saṅgha.
The Guru is the creator of all [liberating qualities]
I go for refuge to the Gurus. (3x)

Generating Bodhicitta

In order to achieve my own, as well as others' aims,
I generate the mind of Bodhicitta. (3x)

Purifying the Location

May the ground everywhere become a pure place,
Free of gravel and other such [undesirable objects],
Even as the palm of the hand,
Smooth and in the nature of lapis lazuli.

Intoning the offering-Cloud Mantra

OM NAMO BHAGAVATE VAJRASĀRA-PRAMARDANE / TATHĀGATĀYA /
ARHATE SAMYAK-SAMBUDDHĀYA / TADYATHĀ / OM VAJRE VAJRE /
MAHĀVAJRE / MAHĀ-TEJAVAJRE / MAHĀ-VIDYĀ-VAJRE / MAHĀ-
BODHICITTA-VAJRE / MAHĀ-BODHI-MANḌOPASAMKRAMAṆA-VAJRE /
SARVA-KARMĀVARAṆA-VIŚODHANA-VAJRE SVĀHĀ (3x)

Invoking the Power of Authenticity

By virtue of the authenticity of the Three Jewels,
By force of the blessings of all Buddhas and Bodhisattvas,
Owing to the great might of the fully assembled two
collections [of merit and wisdom],
By strength of the inconceivable, perfectly pure *Dharmadhātu*,
May all offerings become suchness.





Inviting the Guru

Protector of all beings without exception,
Divine, ceaseless pacifier of the forces of the hordes of *māras*,
You, who perfectly knows all things bar none,
Bhagavan, please come here, together with your retinue.

Prayer in seven Points

With an attitude of reverence, I prostrate with my three doors [of body, speech, and mind],
I present clouds of every kind of offering, actually arranged as well as mentally put forth,
I confess all harmful acts accumulated since time immemorial,
I rejoice in the virtue of exalted and common beings.
Please, remain stably until *saṃsāra* ceases
And turn the wheel of Dharma for migrators.
I dedicate my own and others' virtues to great enlightenment.

Extensive Maṇḍala-Offering

OM VAJRA-BHŪMI ĀḤ HŪṂ—the greatly powerful foundation of gold. OM VAJRA-REKHE ĀḤ HŪṂ—encircled on the outside by a perimeter of iron mountains, at its center are Meru, the King of mountains, [the continent] Videha in the [inner] east, in the [inner] south is Jambudvīpa, in the [inner] west is Aparagodanīya, in the north, Uttarakuru, [flanked by the subcontinents of] Deha and Videha [in the east], Cāmara and Aparacāmara [in the south], Sāthā and Uttaramantriṇa [in the west], and Kurava and Kaurava [in the north]. [On the four great continents] are the precious mountain [in the east], the wish-fulfilling tree [in the south], the wish-granting cow [in the west], the crops that grows without cultivation [in the north]. The precious wheel, the precious jewel, the precious queen, the precious minister, the precious elephant, the precious horse, the precious general, and the vase of great treasure [are situated on the first tier]. The lady of grace, the lady of garlands, the lady of song, the lady of dance, the lady of flowers, the lady of incense, the lady of light [offerings], and the lady of perfume [are the eight offering goddesses standing on the second tier]. [On the third tier] is the sun and the moon, the precious parasol, and the banner [signifying] victory in all quarters. In the center are the choicest riches of deities and humans, wanting in nothing, pure and enticing. These I offer to the gracious, precious root [guru] and the holy, glorious, excellent lineage gurus—and specifically to guru [Jé Tsongkhapa], Losang Lord of Sages, great Vajradhara, together with your divine entourage, as a pure realm. By strength of your compassion, please accept them for the sake of migrators. Furthermore, having accepted them, out of your affectionate love, please grant me and all migrators pervading the extent of space, who have been my mothers, your blessing.





IDAṂ GURU-RATNA MAṆḌALAKAṂ NIRYĀTAYĀMI¹

Brief Maṇḍala-Offering

I offer this ground, anointed with perfume, and strewn with flowers,
Adorned with Mount Meru, the four continents, the sun and the moon,
Conceiving of it as a Buddha-field.
May thereby all migrators come to enjoy a pure realm!

[IDAṂ GURU-RATNA MAṆḌALAKAṂ NIRYĀTAYĀMI]

Prostrating whilst intoning the Prostration-Mantra

OM NAMO MAÑJUŚRIYE, NAMAḤ SUŚRIYE, NAMA UTTAMA-ŚRIYE SVĀHĀ (3x)



Taking the Eight Mahāyāna-Precepts

All you Buddhas and Bodhisattvas abiding in the ten directions, please grant me your attention;
[*alternatively, if present:*] teacher, please grant me your attention—

In the same way as the previous tathāgatas, Arhats, fully perfected Buddhas, who, like the divine, sagacious horse, and the great elephant², accomplished what needed to be accomplished, undertook [wholesome] activity, cast aside the burden [of the five contaminated aggregates], thereupon achieved their own aims, completely extirpated the fetters to [saṃsāric] existence, had impeccable speech, utterly thoroughly liberated minds and magnificently stainless wisdom, [who] for the sake of all beings, in order to bring benefit, in order to effect liberation, in order to eliminate famine, in order to eradicate sickness, in order to accomplish the thirty-seven practices conducive to enlightenment, in order to doubtlessly realize unsurpassed, perfect enlightenment, flawlessly accomplished the [practice of keeping] the [eight precepts of the temporary] Sojong [ordination]; likewise so shall I, called [**say your name**], from now until the break of day tomorrow, for the sake of all beings, in order to bring benefit, in order to effect liberation, in order to eliminate famine, in order to eradicate sickness, in order to accomplish the thirty-seven practices conducive to enlightenment, in order to doubtlessly realize unsurpassed, perfect enlightenment, will flawlessly accomplish the [practice of keeping the eight precepts of the temporary] Sojong [ordination]. (3x)

[If present,] *the preceptor shall say “thab yin no” (‘this is the method’), in reply to which one says “leg so” (‘excellent’). Having completed the third recitation, think that you have received the [eight vows of the temporary] Sojong [ordination] in your mindstream in the form of light and rejoice. Then reinvigorate your Bodhicitta-motivation, the altruistic aspiration to attain enlightenment for the sake of all sentient beings, by thinking:*





“Just as the Arhats of the past have abandoned all negative deeds of body, speech, and mind, such as taking the lives of others, so shall I, for the sake of all migrators, abandon these negative deeds for a day and devote myself to the pure practice of the training.”

Declaring one’s commitment to keeping the precepts for the designated period

From now on I shall not kill, shall not seize others’ possessions, neither engage in sexual activity, nor speak untruthful words. I shall completely give up intoxicants, from which many [ethical] defects ensue, shall not sit on high thrones [or luxurious, oversized beds]; likewise, I shall not take my meal at inappropriate times, shall refrain from song and dance [and actively listening to music, or playing musical instruments], and shall not apply perfume, garlands, or ornaments. Just as the Arhats have at all times refrained from negative actions, such as taking the lives of others, so too, shall I avoid negative actions, such as taking the lives of others. May I quickly attain peerless enlightenment, and may this world, afflicted by many sufferings, come to be liberated from the ocean of [doleful, conditioned] existence.

The dhāraṇī of perfectly pure morality

One repeats the dhāraṇī of perfectly pure morality following one’s guru’s lead three times, after which one recites it twenty-one times.

OM AMOGHAŚĪLA SAMBHARA, BHARA BHARA, MAHĀ-ŚUDDHA-SATTVA
PADMA-VIBHUṢITA-BHŪJA DHARA DHARA, SAMĀNTA, AVALOKITE HUM
PHAT SVĀHĀ. (21x)

Prayer to keep pure morality

May my morality of ethical conduct be without fault,
May I perfectly uphold stainless morality.
By [upholding] morality free from conceit
May I successfully reach the farther shore of ethical conduct.

Perform three prostrations

Dedication prayers

May the precious, supreme mind of Bodhicitta
Arise where it has not arisen
Not diminish where it has arisen,
And increase ever more.



By this virtue, may all beings
Complete the accumulation of merit and wisdom
And attain the excellent two [kāyas]³
Which arise from merit and wisdom.

Just as the heroic Mañjuśrī, and likewise Samantabhadra
Realized [phenomena] just as they are,
So I, too, dedicate all these virtues
That I may follow suit and train in the footsteps of all of these [great beings].

Since this [manner of] dedication has been extolled
By all victors of the three times
This root of my virtue, in its entirety,
I dedicate wholeheartedly, so that [all beings might] perform good deeds.






3 Brief notes on the practice

Note that after the performance of this practice, one ought to guard the eight precepts until the end of the designated period. The eight precepts comprise the four **root vows** and the four *branch vows*. In order to sustain the four root vows, one guards the following precepts:

1. **Not taking life**—one fully breaks this precept if the following for conditions simultaneously apply:
 - (a) one consciously and correctly apprehends the object,
 - (b) one is motivated by ignorance, attachment, or anger in one's desire to actively take life,
 - (c) one intentionally carries out the act that has as its purported aim the death of the perceived being,
 - (d) and as a result, the being in question—insect, human, bird, or other being—dies.
2. **Not taking what is not freely given**—one fully breaks this precept if the following for conditions simultaneously apply:
 - (a) one consciously and correctly apprehends an object that is claimed by another person (or institution) as their property,
 - (b) one is motivated by ignorance, attachment, or anger in one's desire to actively take what has not been freely given,
 - (c) one intentionally carries out the act that has as its purported aim the appropriation of an object one knows to be claimed by another party as their property, be that clandestinely or openly, by cunning or by force, be the object of high, middling, or little monetary value.
 - (d) The action is complete as soon as the thought arises: "I have successfully taken what has not been freely given".
3. **Not engaging in sexual activity**. When taking the precept not to engage in sexual activity, one ought to desist from sexual activity of all kinds, be that solitary or with individuals of the opposite or same gender, indoors or outdoors, in a sacred or profane environment, irrespective of orifice such as the mouth, vagina or anus, or an orgasm experienced by rubbing against one's own or another's thigh, etc.
 - (a) one consciously and correctly apprehends an object in respect to which the desire to engage in sexual activity arises,
 - (b) one is motivated by ignorance, attachment, or anger in one's desire to to pursue sexual activity,



(c) one intentionally carries out the act that has sexual activity as its purported result.

(d) The action is complete as soon as the sexual organs meet and sexual pleasure is experienced.

4. **Not speaking untrue words:** the basis of communicating untruths is anything that one has seen, not seen, heard, or not heard *etc.* which one knows to be untrue.

(a) one knows the object to be communicated to be a falsehood,

(b) one is motivated by ignorance, attachment, or anger in one's desire communicate untruths. Note that communicating an untruth for the sake of telling a joke also counts as speaking untruths.

(c) One intentionally carries out the act of communicating untruths, be that by speech, bodily gestures, or by remaining silent, by oneself or via an intermediary agent—whatever the case may be.

(d) The action is complete as soon as the intended person comprehends the falsehood—irrespective of whether he or she believes the communication or not.



5. *Not partaking of intoxicating substances* means entirely abstaining from alcohol, recreational drugs such as Marihuana, opioids, pharmaceutical narcotics, and any other mind-altering substances⁴.

6. *Not to sit on high thrones or luxurious beds* means avoiding reclining on high seats or representative beds fashioned from inappropriately ostentatious material. Of course, this does not apply to the context of giving a teaching, where sitting on such a throne for the convention is positively desirable.

7. *Not to partake of one's meal at inappropriate times* means refraining from the intake of food before dawn and after noon. Furthermore, in the context of the eight Mahāyāna-precepts, one likewise should avoid 'black foods', i.e. meat, eggs, garlic, and onions and limit the amount of one's food intake to one plate, and not ask for a second helping.

8. *Not to engage in singing, dancing, playing and actively listening to music; not to apply perfumes, garlands, or ornaments* means one should abandon these things for the sake of pastime, distraction, and the enhancement of one's appearance. This includes armlets, nail polish, lipstick, massage oils, etc. If music, chanting, song and dance are performed as an offering to the Buddhas and Bodhisattvas, no fault ensues, yet one is asked to truly check one's motivation and ascertain a stable degree of sincerity before giving such an offering. If one finds one partially employs the context of musical offering as a pretext, one better avoids making such an offering for the time being.

Moreover, the following points might be beneficial to note:

- 
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- ☸ Though it is generally advisable to take the eight Mahāyāna precepts from one's guru, or from a teacher one has established a dependable basis of trust with, one can also take the precepts in front of any representation or statue of Buddha Śākyamuni.
 - ☸ One is advised to take the eight Mahāyāna precepts on auspicious days during which the merit accrued is multiplied, though of course the precepts can be taken on any desired day.
 - ☸ Traditionally, one takes the precepts at daybreak and keeps them until dawn the next morning, though one can also shorten the time period in accordance with the given circumstances. For example when one receives guests for a lunch after noon, one can take the precepts after lunch, clearly stating to oneself, the preceptor, or the visualized Buddhas and Bodhisattvas the intended period, for which one sets out to guard the precepts.
 - ☸ The eight Mahāyāna precepts can be taken before having taken refuge by way of ceremony.
 - ☸ The eight Mahāyāna precepts are greatly enhanced if taken with the *Bodhicitta*-motivation.
 - ☸ In case that due to inattentiveness, one breaches or damages any precept, one should recite the *dhāraṇī of perfectly pure morality* (at least) three times without unnecessary delay in order to reinstate the precept, although one is strongly encouraged to keep the precepts as purely as possible and avoid infractions.



4 Meditative Recitation of the Praises to Buddha Śākyamuni

Teacher, Foe Destroyer, Thus Gone, Fully and Perfectly Awakened Buddha, Endowed with knowledge and good conduct, Gone to bliss, Knower of the world, Helmsman of ordinary beings to be tamed, Supreme one, Teacher of all gods and humans, Buddha, Foe Destroyer, Glorious Victorious One, Śākyamuni, to you I pay homage, make offerings and go for refuge. (3x)

When you, Greatest of humans, were born,
You took seven steps on this great earth and you said:
“I am supreme in this world.”
To you who were discerning at that time, I pay homage.

Completely pure body, supremely fine form,
Ocean of wisdom, like a golden mountain,
Fame that blazes in the three worlds,
Supreme protector, to you I pay homage.

Endowed with the supreme marks, a face like the stainless moon,
A color like gold, to you I pay homage.
The three worlds are not like you (who is) free of dust
Matchless one, endowed with knowledge, to you I pay homage.

Protector endowed with great compassion,
Omniscient teacher,
Field of ocean-like merits and good qualities
To the Thus Gone, I pay homage.

Through purity, free from attachment,
Through virtue, unconnected with the lower realms,
Unique, supreme Ultimate Meaning,
To the Dharma that brings peace, I pay homage.

From freedom teaching the path,
Well abiding in the pure trainings.
Holy field endowed with good qualities,
To the Saṅgha also, I pay homage.

Do not commit any non-virtuous actions;
Accumulate virtue and goodness;
Subdue your own mind:
This is the teaching of the Buddha.





Like a star, a mirage, a lamp,
 Illusions, drops of dew, bubbles,
 Dreams, lightning, and clouds:
 Look at all conditioned phenomena as such.

Due to this merit, having attained the state of the all-seeing,
 And thereby subduing the enemy of faults,
 May I liberate migrators from the ocean of existence,
 Stirred by the waves of aging, sickness, and death.

4.1 Short Praise to Śākyamuni Buddha

འཇུག་ཆོག་ས་དག་ལེགས་ཀྱི་བའི་བསྐྱེད་པའི་སྒྲུ།
 མཐའ་ཡས་འགོ་བའི་རེ་བ་སྒྲོང་བའི་གཟུང་།
 མ་ལུས་ཤེས་ཀྱི་ཇི་བཞིན་མཆོད་པའི་ཐུགས།
 འཁྱུང་གཏོ་བོ་དེ་ལག་སོལ་བ་འདེབས།

I pray to the chief of the Śākyas,
 Whose body was formed by ten million perfect virtues,
 Whose speech fulfills the hopes of limitless beings,
 Whose mind sees precisely all objects of knowledge.

4.2 Mantra incantation of Śākyamuni Buddha

In Sanskrit: [तद्यथा] ॐ मुने मुने महामुनये स्वाहा ॥

In Tibetan: [ཏཱ་ཡཐ་] ཨོྃ་མུནེ་མུནེ་མཁུ་མུནེ་ཡེ་སྐྱ་རྒྱུ།

In English: [TAD YATHĀ] OM MUNE MUNE MAHĀ-MUNAYE SVĀHĀ⁵





5 The Heart of the Perfection of Wisdom Sūtra

I prostrate to the Bhagavatī, the Perfection of Wisdom! Thus have I once heard: The Blessed One was staying in Rajgrha at Vultures' Peak along with a great community of monks and a great community of Bodhisattvas, and at that that time, the Blessed One entered the meditative absorption of the varieties of phenomena called the appearance of the profound. At that time as well, the noble Avalokiteśvara, the Bodhisattva, the great being, clearly beheld the practice of the profound perfection of wisdom itself and saw that even the five aggregates are empty of inherent existence.

Thereupon, through the Buddha's inspiration, the venerable Śāriputra spoke to the noble Avalokiteśvara, the Bodhisattva the great being, and said, "How should any noble son train who wishes to engage in the practice of the profound perfection of wisdom?"

When this had been said, the noble Avalokiteśvara, the Bodhisattva, the great being, spoke to the venerable Śāradvatīputra and said, "Śāriputra, any noble son or noble daughter who so wishes to engage in the practice of the profound perfection of wisdom should clearly see this way: they should see perfectly that even the five aggregates are empty of inherent existence. Form is empty, emptiness is form; emptiness is no other than form, form too is not other than emptiness. Likewise, feeling, discrimination, mental formations, and consciousness are all empty. Therefore, Śāriputra, all phenomena are empty; they are without defining characteristics; they are not born, they do not cease; they are not defiled, they are not undefiled; they are not deficient, and they are not complete.

Therefore, Śāriputra, in emptiness there is no form, no feeling, no discrimination, no mental formations, and no consciousness. There is no eye, no ear, no nose, no tongue, no body, no mind. There is no form, no sound, no smell, no taste, no texture, and no mental objects. There is no eye-element and so on up to no mind-element including up to no element of mental consciousness. There is no ignorance, there is no extinction of ignorance, and so on up to no aging and death and no extinction of aging and death. Likewise, there is no suffering, origin, cessation, or path; there is no wisdom, no attainment, and also no non-attainment.

Therefore, Śāriputra, since Bodhisattvas have no attainment, they rely on this perfection of wisdom and therein abide. Having no obscurations in their minds, they have no fear, and by going utterly beyond error, they will reach the end of nirvāṇa. All the Buddhas as well who abide in the three times attain the full awakening of unexcelled, perfect enlightenment by relying on this profound perfection of wisdom.

Therefore, one should know that the mantra of the perfection of wisdom—the mantra of great knowledge, the unexcelled mantra, the mantra equal to the unequalled, the mantra that quells all suffering—is true because it is not deceptive. The mantra of the perfection of wisdom is proclaimed:







6 Recitation of the Diamond-Cutter Sūtra (金剛般若波羅蜜經)

The Sūtra is arranged, for easy recitation, in English and Chinese. Gratitude is expressed to the hard working predecessors working on previous versions of the AVI edition of this sūtra. May their merit increase.

6.1 Refuge (開經偈)

ནཱ་མོ་གུ་རུ་བྱུང་།	I pay homage to the Guru	歸依上師
ནཱ་མོ་བླ་ཁྱེ་ཡེ།	I pay homage to the Buddha	歸依佛陀
ནཱ་མོ་དྲུ་མུ་ཡེ།	I pay homage to the Dharma	歸依正法
ནཱ་མོ་སངས་རྒྱལ་ཡེ། རེད་གསུམ་	I pay homage to the Saṅgha (3x)	歸依僧伽 (三稱)

6.2 Generation of Bodhichitta

I take refuge until I am enlightened
 In the Buddha, the Dharma and the Saṅgha
 By the merit I create from listening to the Dharma
 May I attain Buddhahood in order to benefit all sentient beings.

我趨歸依佛法眾中尊。
 直至圓滿證得菩提果。
 惟願以此布施諸功德。
 成就佛道以饒益眾生。

6.3 Generating the Four Immeasurables

May all sentient beings have happiness and the causes of happiness.
 May all sentient beings be free from suffering and the causes of suffering.
 May all sentient beings be inseparable from the happiness that is free from suffering.
 May all sentient beings abide in equanimity, free from attachment for friends and hatred for enemies.
 (3x)

願一切有情具足樂及樂因。
 願一切有情遠離苦及苦因。
 願一切有情不離無苦妙樂。
 願一切有情遠離親疏愛憎，安住平等捨。(三稱)





6.4 Opening Verse (開經偈)

Namo Guru Śākyamuni Buddha (3x)

南無本師釋迦牟尼佛 (三稱)

The Dharma, infinitely profound and subtle,
Is rarely encountered even in a million kalpas.
Now we are able to hear, study, and follow it,
May we fully realize the Tathāgata's intended meaning.

無上甚深微妙法 • 百千萬劫難遭遇
我今見聞得受持 • 願解如來真實義

6.5 Convocation of the Assembly (法會因由分第)

Thus I have heard. Once, the Buddha was staying in the Anāthapiṇḍada's Park at Jeta Grove in Śrāvastī, with a community of 1,250 bhikṣus. When it was mealtime, the World Honored One put on his robe, took his alms-bowl, and went into the great city of Śrāvastī, going from house to house to beg for food. This done, he returned to his abiding place, finished the meal, put away his robe and bowl, washed his feet, arranged his seat, and sat down.

如是我聞 • 一時佛在舍衛國 • 祇樹給孤獨園 • 與大比丘眾 • 千二百五十人俱 • 爾時世尊食時
• 著衣持鉢 • 入舍衛大城乞食 • 於其城中 • 次第乞已 • 還至本處 • 飯食訖 • 收衣鉢 • 洗足
已 • 敷座而坐 •

6.6 Subhūti requests the Teachings (開經偈)

Then the elder Subhūti in the assembly arose from his seat, bared his right shoulder, knelt on his right knee with his palms joined, and respectfully addressed the Buddha: “How remarkable, World-Honored One, that the Tathāgata is ever mindful of Bodhisattvas, protecting and instructing them well! World-Honored One, when good men and good women resolve to attain unsurpassed complete enlightenment (*anuttara-samyaksambodhi*), how should they mentally abide, and how should they subdue their thoughts?” The Buddha said, “Excellent! Excellent! Subhūti, it is as you have said. The Tathāgata is ever-mindful of Bodhisattvas, protecting and instructing them well. Now listen attentively, and I shall explain it for you: Good men and good women who resolve to attain unsurpassed complete enlightenment should thus abide and subdue their thoughts.” The Venerable Subhūti said: “Yes, World-Honored One. We are listening with great anticipation.”

時長老須菩提 • 在大眾中 • 即從座起 • 偏袒右肩 • 右膝著地 • 合掌恭敬 • 而白佛言 • 希有
世尊 • 如來善護念諸菩薩 • 善付囑諸菩薩 • 世尊 • 善男子 • 善女人 • 發阿耨多羅三藐三菩提





心 • 云何應住 • 云何降伏其心 • 佛言 • 善哉善哉 • 須菩提 • 如汝所說 • 如來善護念諸菩薩 • 善付囑諸菩薩 • 汝今諦聽 • 當為汝說 • 善男子善女人 • 發阿耨多羅三藐三菩提心 • 應如是住 • 如是降伏其心 • 唯然 • 世尊 • 願樂欲聞 •

6.7 The Bodhisattva-Vow (大乘正宗分第三)

The Buddha said to Subhūti: “The Bodhisattvas and mahāsattvas should thus subdue their thoughts: All the different types of sentient beings, whether they are born from eggs, from wombs, from moisture, or by transformation; whether or not they have form; whether they have thoughts or no thoughts, or have neither thought nor non-thought, I will liberate them by leading them to nirvāṇa without residue. When immeasurable, countless, infinite numbers of sentient beings have been liberated, in reality, no sentient beings have been liberated. Why is this so? Subhūti, if Bodhisattvas abide in the notions of a self, a person, a sentient being, or a life span, they are not Bodhisattvas.”

佛告須菩提 • 諸菩薩摩訶薩 • 應如是降伏其心 • 所有一切眾生之類 • 若卵生 • 若胎生 • 若濕生 • 若化生 • 若有色 • 若無色 • 若有想 • 若無想 • 若非有想非無想 • 我皆令入無餘涅槃而滅度之 • 如是滅度無量無數無邊眾生 • 實無眾生得滅度者 • 何以故 • 須菩提 • 若菩薩有我相 • 人相 • 眾生相 • 壽者相 • 即非菩薩 •

6.8 The practice of Charity free from Attachment (妙行無住分第四)

“Furthermore, Subhūti, in the practice of charity, Bodhisattvas should abide in nothing whatsoever. That is, to practice charity without attachment to form, sound, smell, taste, touch, or dharmas. Subhūti, Bodhisattvas should practice charity this way, without attachment to anything. Why? If Bodhisattvas practice charity without attachment, their merits are immeasurable. Subhūti, what do you think? Is the space in the eastern direction measurable?”

“No, World-Honored One, it is immeasurable.”

“Subhūti, is any of the space above or below, in the four cardinal directions, or in the four intermediate directions measurable?”

“They are immeasurable, World-Honored One.”

“Subhūti, the merits attained by Bodhisattvas who practice charity without attachment are also immeasurable like space. Subhūti, Bodhisattvas should abide in this teaching.” 復次須菩提 • 菩薩於法 • 應無所住 • 行於布施 • 所謂不住色布施 • 不住聲香味觸法布施 • 須菩提 • 菩薩應如是布施 • 不住於相 • 何以故 • 若菩薩不住相布施 • 其福德不可思量 • 須菩提 • 於意云何 • 東方虛空可思量不 • 不也 • 世尊 • 須菩提 • 南西北方 • 四維上下虛空 • 可思量不 • 不也 • 世尊 • 須菩提 • 菩薩無住相布施 • 福德亦復如是不可思量 • 須菩提 • 菩薩但應如所教住





6.9 The Physical attributes of Buddhahood (如理實見分第五)

“Subhūti, what do you think? Can one recognize the Tathāgata by means of his physical appearance?”

“No, World-Honored One. One cannot recognize the Tathāgata by his physical appearance. Why not? The Tathāgata teaches that physical appearances are actually not physical appearances.”

The Buddha said to Subhūti: “All appearances are illusory. To see that appearances are not appearances is to see the Tathāgata.”

6.10 The Merit of uncontrived Faith (正信希有分第六)

Subhūti addressed the Buddha, “World-Honored One, will there be any sentient beings who give rise to true faith upon hearing this teaching?” The Buddha said to Subhūti, “Do not even say such a thing. After my passing, in the last five hundred years [of the Dharma ending age], there will be those who observe the precepts and cultivate merit, who have faith that these are words of truth. You should know that these people have not merely cultivated the roots of virtue with one Buddha, two Buddhas, three, four, or five Buddhas; they have cultivated all kinds of virtuous roots with hundreds of thousands, even countless numbers of Buddhas.”

Upon hearing these passages, Subhūti, some will, in an instant, give rise to pure faith. The Tathāgata fully knows and fully sees these beings as they attain such countless merits. Why? It is because these sentient beings are free from the notions of a self, a person, a sentient being, or a life span. They are also free from the notions of dharmas or non-dharmas. “Why? If the minds of these sentient beings cherish these notions, then they will cling to a self, a person, a sentient being, and a life span. If they cherish the notion of dharmas, they will cling to a self, a person, a sentient being, and a life span. Why? If they cherish the notion of non-dharmas, they will cling to a self, a person, a sentient being, and a life span. Therefore one should not cherish dharmas or non-dharmas. For this reason, the Tathāgata often teaches: Bhikṣus, know that my Dharma is like a raft. If even the correct teachings (Dharma) should be abandoned, how much more so the incorrect teachings (non-Dharma)?”

須菩提白佛言。世尊。頗有眾生。得聞如是言說章句。生實信不。佛告須菩提。莫作是說。如來滅後。後五百歲。有持戒修福者。於此章句。能生信心。以此為實。當知是人。不於一佛二佛三四五佛而種善根。已於無量千萬佛所。種諸善根。聞是章句。乃至一念生淨信者。須菩提。如來悉知悉見。是諸眾生。得如是無量福德。何以故。是諸眾生。無復我相。人相。眾生相。壽者相。無法相。亦無非法相。何以故。是諸眾生。若心取相。即為著我人眾生壽者。若取法相。即著我人眾生壽者。何以故。若取非法相。即著我人眾生壽者。是





故不應取法 • 不應取非法 • 以是義故 • 如來常說 • 汝等比丘 • 知我說法 • 如筏喻者 • 法尚應捨 • 何況非法 •

6.11 No Attainment, no Teaching (無得無說分第七)

“Subhūti, what do you think? Has the Tathāgata attained unsurpassed complete enlightenment? And does he explain the Dharma?” Subhūti said: “As I understand the meaning of what the Buddha has said, there is no fixed teaching called unsurpassed complete enlightenment. And there is also no fixed teaching that the Tathāgata can convey. Why? The Dharma explained by the Tathāgata cannot be grasped or explained. They are neither Dharmas nor non-Dharmas. How is this so? It is because all the saints and sages are distinguished by the Unconditioned Dharma.”

須菩提 • 於意云何 • 如來得阿耨多羅三藐三菩提耶 • 如來有所說法耶 • 須菩提言 • 如我解佛所說義 • 無有定法 • 名阿耨多羅三藐三菩提 • 亦無有定法 • 如來可說 • 何以故 • 如來所說法 • 皆不可取 • 不可說 • 非法 • 非非法 • 所以者何 • 一切賢聖 • 皆以無為法而有差別

6.12 Real Merit has no Merit (依法出生分第八)

“Subhūti, what do you think? If a person fills a trichiliocosm with the seven jewels and gives them away in charity, wouldn't the merit attained by this person be great?” Subhūti said, “Extremely great, World-Honored One. Why? The nature of merit is empty; therefore the Tathāgata says that this merit is great.” The Buddha said: “But if a person comprehends and follows even a four-line verse of this Sūtra, and teaches it to others, this person's merit would exceed that of the former example. Why? Subhūti, all Buddhas and all of their teachings on unsurpassed complete enlightenment originate from this Sūtra. Subhūti, that which is called the Buddha Dharma is not the Buddha Dharma; therefore it is called the Buddha Dharma.”

須菩提 • 於意云何 • 若人滿三千大千世界七寶 • 以用布施 • 是人所得福德 • 寧為多不 • 須菩提言 • 甚多 • 世尊 • 何以故 • 是福德 • 即非福德性 • 是故如來說福德多 • 若復有人 • 於此經中 • 受持乃至四句偈等 • 為他人說 • 其福勝彼 • 何以故 • 須菩提 • 一切諸佛 • 及諸佛阿耨多羅三藐三菩提法 • 皆從此經出 • 須菩提 • 所謂佛法者 • 即非佛法 • 是名佛法

6.13 The four developmental Stages of an Arhat (相無相分第九)

“Subhūti, what do you think? Does a Śrotāpanna' have the thought: 'I have attained the realization of the Srotapanna'?” Subhūti said, “No, World-Honored One. Why not? Because 'Śrotāpanna' means 'stream-enterer,' and there is in fact nothing to enter; one who does not enter into form, sound, smell, taste, touch, or dharmas is called a Śrotāpanna.”





“Subhūti, what do you think? Does a Sakridāgāmin have the thought, ‘I have attained the realization of the Sakridāgāmin’?” Subhūti said: “No, World-Honored One. Why not? Although ‘Sakridāgāmin’ means to go and come one more time, there is, in reality, no going and no coming. Therefore he is called a Sakridāgāmin.”

“Subhūti, what do you think? Does an Anagāmin have the thought, ‘I have attained the realization of the Anagāmin’?”

Subhūti said, “No, World-Honored One. Why not? ‘Anagāmin’ means non-returning [to the human world], but there is, in fact, no such thing as non-returning. Therefore he is called an Anagāmin.”

“Subhūti, what do you think? Does an Arhat have the thought, ‘I have attained the realization of the Arhat’?”

Subhūti said, “No, World-Honored One. Why not? There is, in reality, no such a thing called ‘Arhat.’ World-Honored One, if an Arhat should give rise to the thought, ‘I have attained the realization of the Arhat’, this means that he is attached to the notions of a self, a person, a sentient being, or a life span.”

“World-Honored One, you have said that of all people I am the foremost in attaining the samādhi of non-contention, and the foremost Arhat in being free from desires. But I do not have the thought that I am an Arhat who is free from desires. World Honored One, if I give rise to the thought that I have attained Arhatship, then you would not have said that Subhūti practices aranya—abiding peacefully in non-contention. In reality, Subhūti abides in nothing at all, therefore Subhūti is called one who abides peacefully in non-contention.”

須菩提 • 於意云何 • 須陀洹能作是念 • 我得須陀洹果不 • 須菩提言 • 不也 • 世尊 • 何以故 • 須陀洹名為入流 • 而無所入 • 不入色聲香味觸法 • 是名須陀洹 • 須菩提 • 於意云何 • 斯陀含能作是念 • 我得斯陀含果不 • 須菩提言 • 不也 • 世尊 • 何以故 • 斯陀含名一往來 • 而實無往來 • 是名斯陀含 • 須菩提 • 於意云何 • 阿那含能作是念 • 我得阿那含果不 • 須菩提言 • 不也 • 世尊 • 何以故 • 阿那含名為不來 • 而實無不來 • 是故名阿那含 • 須菩提 • 於意云何 • 阿羅漢能作是念 • 我得阿羅漢道不 • 須菩提言 • 不也 • 世尊 • 何以故 • 實無有法 • 名阿羅漢 • 世尊 • 若阿羅漢作是念 • 我得阿羅漢道 • 即為著我人眾生壽者 • 世尊 • 佛說我得無諍三昧 • 人中最為第一 • 是第一離欲阿羅漢 • 世尊 • 我不作是念 • 我是離欲阿羅漢 • 世尊 • 我若作是念 • 我得阿羅漢道 • 世尊則不說須菩提 • 是樂阿蘭那行者 • 以須菩提實無所行 • 而名須菩提 • 是樂阿蘭那行

6.14 Transformation to a Buddha-world (莊嚴淨土分第十)

The Buddha said to Subhūti, “What do you think? When the Tathāgata studied under Dīpaṃkara Buddha, did he receive any Dharma?”





“No, World-Honored One, when the Tathāgata studied under Dīpaṃkara Buddha, he did not receive any Dharma.”

“Subhūti, what do you think? Does a Bodhisattva transform a world into a Buddha world?”

“No, he does not, World-Honored One. Why not? One who transforms the world does not transform the world; that is to transform the world.”

“And so, Subhūti, Bodhisattvas and mahāsattvas should give rise to a pure mind that is not attached to form, sound, smell, taste, touch, or dharmas. The mind should act without any attachments. Subhūti, if there were a person with a body the size of Mt. Sumeru, what do you think? Wouldn't this body be huge?” “Extremely huge, World-Honored One. Why? The Buddha teaches us that a body is not a body, hence it is called a huge body.”

佛告須菩提。於意云何。如來昔在然燈佛所。於法有所得不。不也。世尊。如來在然燈佛所。於法實無所得。須菩提。於意云何。菩薩莊嚴佛土不。不也。世尊。何以故。莊嚴佛土者。即非莊嚴。是名莊嚴。是故須菩提。諸菩薩摩訶薩。應如是生清淨心。不應住色生心。不應住聲香味觸法生心。應無所住而生其心。須菩提。譬如有人。身如須彌山王。於意云何。是身為大不。須菩提言。甚大。世尊。何以故。佛說非身。是名大身。

6.15 Merits accrued by contemplating this Sūtra (無為福勝分第十一)

“Subhūti, what do you think? If there were as many Gaṅghes Rivers as the grains of sand in the Gaṅghes, wouldn't the amount of sand contained in all those Gaṅghes Rivers be great?”

Subhūti said, “Extremely great, World-Honored One. If even the number of the Gaṅghes Rivers is innumerable, how much more so their grains of sand?”

“Subhūti, now I tell you truthfully: If a good man or good woman fills as many trichiliocosms as the grains of sand in all those Gaṅghes Rivers with the seven jewels, and gives them away in charity, wouldn't this merit be great?”

“Extremely great, World-Honored One.”

The Buddha said to Subhūti: “If a good man or good woman is able to comprehend and follow a four-line verse of this Sūtra and teach it to others, their merit will be far greater.”

須菩提。如恆河中所有沙數。如是沙等恆河。於意云何。是諸恆河沙。寧為多不。須菩提言。甚多。世尊。但諸恆河。尚多無數。何況其沙。須菩提。我今實言告汝。若有善男子善女人。以七寶滿爾所恆河沙數三千大千世界。以用布施。得福多不。須菩提言。甚多。世尊。佛告須菩提。若善男子善女人。於此經中。乃至受持四句偈等。為他人說。而此福德。勝前福德。





6.16 The most extraordinary Merit (尊重正教分第十二)

“Furthermore, Subhūti, wherever one teaches or recites so much as a four-line verse of this Sūtra, that place should be venerated as a Buddha-shrine by heavenly beings, human beings, and asuras in this world. How much more so is the case where one can completely remember, comprehend, and follow this Sūtra! Subhūti, you should know that such a person has achieved the highest, rarest of accomplishments. Wherever this Sūtra is present, it is as if the Buddha and the Buddha’s revered disciples were also present.”

復次須菩提 • 隨說是經 • 乃至四句偈等 • 當知此處 • 一切世間天人阿修羅 • 皆應供養 • 如佛塔廟 • 何況有人 • 盡能受持讀誦 • 須菩提 • 當知是人 • 成就最上第一希有之法 • 若是經典所在之處 • 即為有佛 • 若尊重弟子

6.17 Naming of the Sūtra (如法受持分第十三)

Then Subhūti addressed the Buddha, “World-Honored One, what should we call this Sūtra, and how should we uphold it?”

The Buddha said to Subhūti: “This Sūtra is called the Diamond of Perfect Wisdom. You should revere this title and practice the Sūtra accordingly. Why? Subhūti, the Buddha teaches that ‘prajna paramita’ (perfection of wisdom) is not prajna paramita. Therefore it is called prajna paramita. Subhūti, what do you think? Does the Tathāgata have any Dharma to teach?” Subhūti said to the Buddha, “World-Honored One, the Tathāgata has nothing to teach.”

“Subhūti, what do you think? Are all the tiny particles contained in this trichiliocosm great in number?”

Subhūti said, “Extremely great, World-Honored One.”

“Subhūti, the Tathāgata teaches that tiny particles are not tiny particles. Therefore they are called tiny particles. The Tathāgata teaches that worlds are not worlds. Therefore they are called worlds. Subhūti, what do you think? Can the Tathāgata be recognized by means of his thirty-two physical attributes?”

“No, he cannot, World-Honored One. One cannot recognize the Tathāgata by means of his thirty-two physical attributes. Why not? Because the Tathāgata teaches that the thirty-two physical attributes are in fact not real attributes. Therefore they are called the thirty-two physical attributes.”

“Subhūti, if a good man or good woman dedicates lifetimes as numerous as the grains of sand in the Gaṅghes River to charitable acts, and another comprehends and follows even a four-line verse of this Sūtra and taught it to others, the merits gained by the latter would far exceed that of the former.”





爾時須菩提白佛言。世尊。當何名此經。我等云何奉持。佛告須菩提。是經名為金剛般若波羅蜜。以是名字。汝當奉持。所以者何。須菩提。佛說般若波羅蜜。即非般若波羅蜜。是名般若波羅蜜。須菩提。於意云何。如來有所說法不。須菩提白佛言。世尊。如來無所說。須菩提。於意云何。三千大千世界。所有微塵。是為多不。須菩提言。甚多。世尊。須菩提。諸微塵。如來說非微塵。是名微塵。如來說世界。非世界。是名世界。須菩提。於意云何。可以三十二相見如來不。不也。世尊。不可以三十二相得見如來。何以故。如來說三十二相。即是非相。是名三十二相。須菩提。若有善男子善女人。以恆河沙等身命布施。若復有人。於此經中。乃至受持四句偈等。為他人說。其福甚多。

6.18 A Mind free from Attachments (離相寂滅分第十四)

Upon hearing this sermon, Subhūti was moved to tears, having deeply understood its meaning and significance. He said to the Buddha: “How remarkable, World-Honored One! You have taught us such a profound Sūtra. Even though I have long attained the Wisdom Eye, I have never heard such a teaching before. World Honored One, if someone who hears this Sūtra gives rise to pure faith, and thus perceives the true nature of reality, we should know that this person has achieved the most extraordinary virtue. World-Honored One, the true nature of reality is empty. This is what the Tathāgata calls the true nature of reality.

“World-Honored One, having just heard this Sūtra, I have no difficulty in believing, comprehending, and following it. But in the ages to come, in the last five hundred years, if there are sentient beings who hear this Sūtra, believe, comprehend, and follow it, they will be most remarkable beings. Why? These beings do not abide in the notions of a self, a person, a sentient being, or a life span. Why? Because a self is not a self. The appearances of a person, a sentient being, and a life span are likewise illusory. Why? Those who relinquish all appearances and notions are called Buddhas.”

The Buddha said to Subhūti: “So it is, so it is. You should know that if someone who hears the teaching of this Sūtra is neither shocked, frightened, nor disturbed, this person is extremely rare. And why?

“Subhūti, the Tathāgata says that the foremost paramita is not the foremost paramita. Therefore it is called the foremost paramita. Subhūti, the Tathāgata teaches that tolerance paramita is not tolerance paramita. Therefore it is called tolerance paramita. Why?

“Subhūti, in a former lifetime my body was mutilated by King Kalinga. At that time, I had no notions of a self, a person, a sentient being, or a life span. Why not? If I had held to the notions of a self, a person, a sentient being, or a life span, when my body was dismembered limb after limb, I would have given rise to feelings of resentment and hatred.

“Subhūti, I also recall that for five hundred lifetimes I was a rishi of tolerance. At that time, I was also free from the notions of a self, a person, a sentient being, or a life span. Therefore, Subhūti,





Bodhisattvas should relinquish all appearances and notions in their resolve to attain unsurpassed complete enlightenment. They should not give rise to any thought attached to form, sound, smell, taste, touch, or dharma. They should give rise to a mind without any attachments. Any attachment of the mind is errant. Therefore the Buddha says that a Bodhisattva should practice charity with a mind unattached to form. Subhūti, to benefit all sentient beings, a Bodhisattva should practice charity in this way. The Tathāgata teaches that all appearances and notions are not appearances and notions, and that all sentient beings are not sentient beings.

“Subhūti, what the Tathāgata speaks is true, real, and as it is. His words are neither deceptive nor contradictory. Subhūti, the Truth that the Tathāgata has attained is neither real nor unreal. Subhūti, if a Bodhisattva practices charity with attachments, he is like a person in the dark who cannot see anything. If a Bodhisattva practices charity without any attachments, he is like a person under the bright sun with eyes open, seeing all things clearly. “Subhūti, if in a future time there are good men and women who are able to recite, remember, comprehend, and follow this Sūtra, the Tathāgata, with his Buddha-wisdom, will clearly perceive and recognize each one of them as they all achieve immeasurable and infinite virtues.”

爾時須菩提。聞說是經。深解義趣。涕淚悲泣。而白佛言。希有世尊。佛說如是甚深經典。我從昔來。所得慧眼。未曾得聞如是之經。世尊。若復有人。得聞是經。信心清淨。即生實相。當知是人。成就第一希有功德。世尊。是實相者。即是非相。是故如來說名實相。世尊。我今得聞如是經典。信解受持。不足為難。若當來世。後五百歲。其有眾生。得聞是經。信解受持。是人即為第一希有。何以故。此人無我相。無人相。無眾生相。無壽者相。所以者何。我相即是非相。人相。眾生相。壽者相。即是非相。何以故。離一切諸相。即名諸佛。佛告須菩提。如是如是。若復有人。得聞是經。不驚不怖不畏。當知是人。甚為希有。何以故。須菩提。如來說第一波羅蜜。即非第一波羅蜜。是名第一波羅蜜。須菩提。忍辱波羅蜜。如來說非忍辱波羅蜜。是名忍辱波羅蜜。何以故。須菩提。如我昔為歌利王割截身體。我於爾時。無我相。無人相。無眾生相。無壽者相。何以故。我於往昔節節支解時。若有我相。人相。眾生相。壽者相。應生瞋恨。須菩提。又念過去於五百世。作忍辱仙人。於爾所世。無我相。無人相。無眾生相。無壽者相。是故須菩提。菩薩應離一切相。發阿耨多羅三藐三菩提心。不應住色生心。不應住聲香味觸法生心。應生無所住心。若心有住。即為非住。是故佛說菩薩心。不應住色布施。須菩提。菩薩為利益一切眾生故。應如是布施。如來說一切諸相。即是非相。又說一切眾生。即非眾生。須菩提。如來是真語者。實語者。如語者。不誑語者。不異語者。須菩提。如來所得法。此法無實無虛。須菩提。若菩薩心住於法。而行布施。如人入闇。即無所見。若菩薩心不住法。而行布施。如人有目。日光明照。見種種色。須菩提。當來之世。若有善男子善女人。能於此經受持讀誦。即為如來以佛智慧。悉知是人。悉見是人。皆得成就無量無邊功德。





6.19 The Sūtra as the Supreme Vehicle (持經功德分第十五)

“Subhūti, if a good man or good woman renounces their life for charity in the morning as many times as there are grains of sand in the Gaṅghes, and does likewise at noon and in the evening, continuing thus for immeasurable hundreds of thousands of millions of kalpas; and if someone else hears this teaching and gives rise to unwavering faith, the merit of the latter would far exceed that of the former. How much more the merit of those who transcribe, recite, remember, follow, and explain this Sūtra to others!

“In summary, Subhūti, this Sūtra carries inconceivable, immeasurable, limitless virtue, and the Tathāgata teaches it for the benefit of the aspirants of the great vehicle, and the aspirants of the supreme vehicle. The Tathāgata will know and see those, who are able to recite, remember, follow, and widely teach this Sūtra to others, as achieving innumerable, immeasurable, limitless, and inconceivable virtues. They carry on the work of the Tathāgata in bringing beings to unsurpassed complete enlightenment. Why?

“Subhūti, those who are content with inferior teachings are attached to the views of a self, a person, a sentient being, and a life span. Such people are not able to hear, recite, remember, and explain this Sūtra to others.

“Subhūti, wherever this Sūtra is present, all the heavenly and human beings and asuras in all the worlds should come and make offerings. You should know that its presence is equivalent to a pagoda that all should venerate and pay homage to, by circumambulating or scattering flowers and incense around its grounds.”

須菩提。若有善男子善女人。初日分。以恆河沙等身布施。中日分。復以恆河沙等身布施。後日分。亦以恆河沙等身布施。如是無量百千萬億劫。以身布施。若復有人聞此經典。信心不逆。其福勝彼。何況書寫受持讀誦。為人解說。須菩提。以要言之。是經有不可思議。不可稱量。無邊功德。如來為發大乘者說。為發最上乘者說。若有人能受持讀誦。廣為人說。如來悉知是人。悉見是人。皆得成就不可量。不可稱。無有邊。不可思議功德。如是人等。即為荷擔如來阿耨多羅三藐三菩提。何以故。須菩提。若樂小法者。著我見。人見。眾生見。壽者見。即於此經。不能聽受讀誦。為人解說。須菩提。在在處處。若有此經。一切世間天人阿修羅。所應供養。當知此處。即為是塔。皆應恭敬。作禮圍繞。以諸華香。而散其處。

6.20 Purification of negative Karma (能淨業障分第十六)

“Furthermore, Subhūti, if there are good men or women who recite, remember, comprehend, and follow this Sūtra, but are belittled by others, it is because of their previous evil karma, which would cause them to be reborn in the wretched destinies. But now, by enduring the disparagement of





others, this previous bad karma is eradicated, and they will eventually attain unsurpassed complete enlightenment.

“Subhūti, I remember that countless kalpas ago, before the time of Dīpaṃkara Buddha, I have encountered 84,000 billion nayutas of Buddhas, made offerings to, and served all of them without fail. However, if someone in the Dharma-ending age can recite, remember, comprehend, and follow this Sūtra, this person’s virtue will be one hundred times, even a hundred trillion times greater than mine when I made offerings to all these Buddhas. In fact, no such comparison either by calculation or analogy is possible.

“Subhūti, if I fully reveal the virtue attained by good men and good women in the Dharma-ending age who recite, remember, comprehend, and follow this Sūtra, some people, upon hearing it, would become suspicious, skeptical, even bewildered. Subhūti, you should know that the underlying meaning of this Sūtra is inconceivable, and its rewards are also inconceivable.”

復次須菩提 • 若善男子善女人 • 受持讀誦此經 • 若為人輕賤 • 是人先世罪業 • 應墮惡道 • 以今世人輕賤故 • 先世罪業 • 即為消滅 • 當得阿耨多羅三藐三菩提 • 須菩提 • 我念過去 • 無量阿僧祇劫 • 於然燈佛前 • 得值八百四千萬億那由他諸佛 • 悉皆供養承事 • 無空過者 • 若復有人 • 於後末世 • 能受持讀誦此經 • 所得功德 • 於我所供養諸佛功德 • 百分不及一 • 千萬億分 • 乃至算數譬喻所不能及 • 須菩提 • 若善男子善女人 • 於後末世 • 有受持讀誦此經 • 所得功德 • 我若具說者 • 或有人聞 • 心即狂亂 • 狐疑不信 • 須菩提 • 當知是經義不可思議 • 果報亦不可思議

6.21 All Dharmas as Non-Dharmas (究竟無我分第十七)

Then Subhūti addressed the Buddha, “World-Honored One, if good men and good women resolve to attain unsurpassed complete enlightenment, how should they abide their mind, and how should they subdue their thoughts?”

The Buddha said to Subhūti: “Good men and good women who resolve to attain unsurpassed complete enlightenment should think like this: ‘I will liberate all sentient beings by bringing them to nirvāṇa.’ Yet when all sentient beings have been liberated, not a single sentient being has actually attained nirvāṇa. Why not? “Subhūti, if Bodhisattvas abide in the notions of a self, a person, a sentient being, or a life span, they are not Bodhisattvas. Why? Subhūti, there is actually no resolve for the attainment of unsurpassed complete enlightenment.

“Subhūti, what do you think? When the Tathāgata met Dīpaṃkara Buddha, did he obtain anything in order to realize unsurpassed complete enlightenment?”

“No, World-Honored One. As I understand the meaning of your teaching, when you met Dīpaṃkara Buddha, there was nothing to obtain for the realization of unsurpassed complete enlightenment.”





The Buddha said, “So it is, Subhūti, so it is. There is indeed nothing that can produce the unsurpassed complete enlightenment of the Tathāgata. Subhūti, if there were something that could produce the unsurpassed complete enlightenment of the Tathāgata, Dīpaṃkara Buddha would not have foretold, ‘You will attain Buddhahood in the future, with the name Shakyamuni.’ It is precisely because there is actually nothing to be obtained in unsurpassed complete enlightenment that Dīpaṃkara Buddha foretold, ‘You will attain Buddhahood in the future, with the name Shakyamuni.’ Why? This is because ‘Tathāgata’ means ‘all phenomena (dharmas) as they really are.’ If someone says that the Tathāgata attained unsurpassed complete enlightenment, Subhūti, there is in fact, nothing to attain in the Buddha’s unsurpassed complete enlightenment.

“Subhūti, the unsurpassed complete enlightenment attained by the Tathāgata is neither real nor unreal. Therefore the Tathāgata teaches that all dharmas are the Buddha-Dharma. Subhūti, the so-called ‘all dharmas’ are not dharmas at all. Therefore they are called ‘all dharmas.’

“Subhūti, take the example of a person with an immense, perfect body.”

Subhūti said, “World-Honored One, the person with the immense, perfect body has no such body; therefore it is called an immense, perfect body.”

“Subhūti, so it is with a Bodhisattva. If someone says, ‘I will bring countless sentient beings to nirvāṇa,’ then he is not a Bodhisattva. Why? Subhūti, there is actually no such thing called a Bodhisattva. Therefore the Buddha says that all phenomena are free from the ideas of a self, a person, a sentient being, or a life span. Subhūti, if a Bodhisattva says ‘I will transform the world into a Buddha world,’ then he is not a Bodhisattva. Why? The Tathāgata teaches that one who transforms the world is not the one who transforms the world. That is to transform the world. Subhūti, if a Bodhisattva realizes the Dharma of non-self, the Tathāgata says this is a real Bodhisattva.”

爾時須菩提白佛言。世尊。善男子善女人。發阿耨多羅三藐三菩提心。云何應住。云何降伏其心。佛告須菩提。善男子善女人。發阿耨多羅三藐三菩提心者。當生如是心。我應滅度一切眾生。滅度一切眾生已。而無有一眾生實滅度者。何以故。須菩提。若菩薩有我相。人相。眾生相。壽者相。即非菩薩。所以者何。須菩提。實無有法。發阿耨多羅三藐三菩提心者。須菩提。於意云何。如來於然燈佛所。有法得阿耨多羅三藐三菩提不。不也。世尊。如我解佛所說義。佛於然燈佛所。無有法。得阿耨多羅三藐三菩提。佛言。如是如是。須菩提。實無有法。如來得阿耨多羅三藐三菩提。須菩提。若有法。如來得阿耨多羅三藐三菩提者。然燈佛即不與我授記。汝於來世。當得作佛。號釋迦牟尼。以實無有法。得阿耨多羅三藐三菩提。是故然燈佛與我授記。作是言。汝於來世。當得作佛。號釋迦牟尼。何以故。如來者。即諸法如義。若有人言。如來得阿耨多羅三藐三菩提。須菩提。實無有法。佛得阿耨多羅三藐三菩提。須菩提。如來所得阿耨多羅三藐三菩提。於是中無實無虛。是故如來說一切法。皆是佛法。須菩提。所言一切法者。即非一切法。是故名一切法。須菩提。譬如人身長大。須菩提言。世尊。如來說人身長大。即為非大身。是名大身。須菩提。菩薩亦如是。





• 若作是言 • 我當滅度無量眾生 • 即不名菩薩 • 何以故 • 須菩提 • 實無有法 • 名為菩薩 • 是故佛說一切法 • 無我 • 無人 • 無眾生 • 無壽者 • 須菩提 • 若菩薩作是言 • 我當莊嚴佛土 • 是不名菩薩 • 何以故 • 如來說莊嚴佛土者 • 即非莊嚴 • 是名莊嚴 • 須菩提 • 若菩薩通達無我法者 • 如來說名真是菩薩

6.22 Thoughts as intangible (一體同觀分第十八)

“Subhūti, what do you think? Does the Tathāgata have the physical eye?”

“Yes, World-Honored One. The Tathāgata has the physical eye.” “Subhūti, what do you think? Does the Tathāgata have the divine eye?”

“Yes, World-Honored One, the Tathāgata has the divine eye.” “Subhūti, what do you think? Does the Tathāgata have the wisdom eye?”

“Yes, World-Honored One, the Tathāgata has the wisdom eye.” “Subhūti, what do you think? Does the Tathāgata have the Dharma eye?”

“Yes, World-Honored One. The Tathāgata has the Dharma eye.” “Subhūti, what do you think? Does the Tathāgata have the Buddha eye?”

“Yes, World-Honored One. The Tathāgata has the Buddha eye.” “Subhūti, what do you think? Does the Buddha consider all the sand in the Gaṅghes River as sand?”

“Yes, World-Honored One, the Tathāgata calls it ‘sand.’” “Subhūti, what do you think? If there were as many Gaṅghes Rivers as there are grains of sand in the Gaṅghes River, and there were a Buddha world for each grain of sand of all those rivers, would the number of those Buddha worlds be great?” “Great indeed, World-Honored One.”

The Buddha said to Subhūti: “The Tathāgata is fully aware of the thoughts of each sentient being dwelling in all these Buddha worlds. How is it so? The Tathāgata says all these thoughts are not thoughts. Therefore they are called thoughts. Why, Subhūti? Because past thoughts are intangible, present thoughts are intangible, and future thoughts are intangible.”

須菩提 • 於意云何 • 如來有肉眼不 • 如是 • 世尊 • 如來有肉眼 • 須菩提 • 於意云何 • 如來有天眼不 • 如是 • 世尊 • 如來有天眼 • 須菩提 • 於意云何 • 如來有慧眼不 • 如是 • 世尊 • 如來有慧眼 • 須菩提 • 於意云何 • 如來有法眼不 • 如是 • 世尊 • 如來有法眼 • 須菩提 • 於意云何 • 如來有佛眼不 • 如是 • 世尊 • 如來有佛眼 • 須菩提 • 於意云何 • 如恆河中所有沙 • 佛說是沙不 • 如是 • 世尊 • 如來說是沙 • 須菩提 • 於意云何 • 如一恆河中所有沙 • 有如是沙等恆河 • 是諸恆河所有沙數佛世界 • 如是寧為多不 • 甚多 • 世尊 • 佛告須菩提 • 爾所國土中 • 所有眾生 • 若干種心 • 如來悉知 • 何以故 • 如來說諸心 • 皆為非心 • 是名為心 • 所以者何 • 須菩提 • 過去心不可得 • 現在心不可得 • 未來心不可得





6.23 ‘No-merit’ as ‘Great Merit’ (法界通化分第十九)

“Subhūti, what do you think? If a person fills all the worlds of the trichiliocosm with the seven jewels and gives them all away in charity, wouldn’t this person’s merit be great?”

“Yes, World-Honored One, this person’s merit from such an act would be extremely great.”

“Subhūti, if this merit were real, the Tathāgata would not say that there is great merit. It is because this merit is non-existent that the Tathāgata says that the merit is great.”

須菩提 • 於意云何 • 若有人滿三千大千世界七寶 • 以用布施 • 是人以是因緣 • 得福多不 • 如是 • 世尊 • 此人以是因緣 • 得福甚多 • 須菩提 • 若福德有實 • 如來不說得福德多 • 以福德無故 • 如來說得福德多

6.24 Transcending physical Attributes (離色離相分第二十)

“Subhūti, what do you think? Can the Buddha be recognized by means of his perfect physical body?” “No, World-Honored One. The Tathāgata cannot be recognized by means of his perfect physical body. Why? The Tathāgata teaches that a perfect physical body is not a perfect physical body, hence it is called a perfect physical body.” “Subhūti, what do you think? Can the Tathāgata be recognized by means of his perfect attributes?” “No, World-Honored One. The Tathāgata cannot be recognized by means of his perfect attributes. Why? The Tathāgata teaches that ‘perfect attributes’ are actually not perfect attributes. Therefore they are called perfect attributes.”

須菩提 • 於意云何 • 佛可以具足色身見不 • 不也 • 世尊 • 如來不應以具足色身見 • 何以故 • 如來說具足色身 • 即非具足色身 • 是名具足色身 • 須菩提 • 於意云何 • 如來可以具足諸相見不 • 不也 • 世尊 • 如來不應以具足諸相見 • 何以故 • 如來說諸相具足 • 即非具足 • 是名諸相具足 •

6.25 There is no Dharma to be taught (非說所說分第二十一)

“Subhūti, do not think that the Tathāgata holds the thought ‘I have something to teach.’ Do not even think such a thing. Why not? Whoever says that the Tathāgata has a Dharma to teach slanders the Buddha, because he does not understand my teaching. Subhūti, in teaching the Dharma there is no Dharma to teach. This is called teaching the Dharma.” Then the wise Venerable Subhūti said to the Buddha: “World Honored One, will there be sentient beings in the future [during the Dharma ending age] who will generate faith upon hearing these teachings?” The Buddha said: “Subhūti, they are neither sentient beings nor non-sentient beings. Why? Subhūti, the Tathāgata teaches that sentient beings, who go through many births, are not sentient beings. Therefore they are called sentient beings.”





須菩提 • 汝勿謂如來作是念 • 我當有所說法 • 莫作是念 • 何以故 • 若人言如來有所說法 • 即為謗佛 • 不能解我所說故 • 須菩提 • 說法者 • 無法可說 • 是名說法 • 爾時慧命須菩提白佛言 • 世尊 • 頗有眾生 • 於未來世 • 聞說是法 • 生信心不 • 佛言 • 須菩提 • 彼非眾生 • 非不眾生 • 何以故 • 須菩提 • 眾生眾生者 • 如來說非眾生 • 是名眾生

6.26 ‘No Attainment’ is supreme Enlightenment (無法可得分第二十二)

Subhūti said to the Buddha: “World-Honored One, when the Buddha attained unsurpassed complete enlightenment, was nothing actually attained?”

The Buddha said, “So it is, Subhūti, so it is. As to unsurpassed complete enlightenment, I have not attained the slightest thing. This is why it is called unsurpassed complete enlightenment.”

須菩提白佛言 • 世尊 • 佛得阿耨多羅三藐三菩提 • 為無所得耶 • 佛言如是如是 • 須菩提 • 我於阿耨多羅三藐三菩提 • 乃至無有少法可得 • 是名阿耨多羅三藐三菩提 •

6.27 All Phenomena are equal (淨心行善分第二十三)

“Furthermore, Subhūti, all dharmas are equal, none is superior or inferior. This is called unsurpassed complete enlightenment. When one cultivates all good without the notions of a self, a person, a sentient being, or a lifespan, one attains unsurpassed complete enlightenment. Subhūti, the Tathāgata teaches that good is not good, therefore it is good.”

復次須菩提 • 是法平等 • 無有高下 • 是名阿耨多羅三藐三菩提 • 以無我 • 無人 • 無眾生 • 無壽者 • 修一切善法 • 即得阿耨多羅三藐三菩提 • 須菩提 • 所言善法者 • 如來說即非善法 • 是名善法

6.28 The Merits of transmitting this Sūtra (福智無比分第二十四)

“Subhūti, if a person accumulates the seven jewels into mounds equivalent to all Mt. Sumerus in the worlds of a trichiliocosm and gives them away in charity, and another person recites, remembers, followed, and teaches this prajna paramita Sūtra or even a four-line verse of this Sūtra to others, the merit of the former would not be a hundredth, or even a billionth, of that of the latter. In fact, the merit of the latter would be so great that no comparison, by calculation or by analogy, could possibly be made.”

須菩提 • 若三千大千世界中 • 所有諸須彌山王 • 如是等七寶聚 • 有人持用布施 • 若人以此般若波羅蜜經 • 乃至四句偈等 • 受持讀誦 • 為他人說 • 於前福德 • 百分不及一 • 百千萬億分 • 乃至算數譬喻所不能及





6.29 No Beings to liberate (化無所化分第二十五)

“Subhūti, what do you think? You should not claim that the Tathāgata has the thought, ‘I will liberate sentient beings.’ Subhūti, do not have such a thought. Why? There are in fact no sentient beings for the Tathāgata to liberate. If there were sentient beings liberated by the Tathāgata, it would mean that the Tathāgata holds the notions of a self, a person, a sentient being, or a life span. Subhūti, when the Tathāgata says ‘I’, there is actually no ‘I’. Yet ordinary beings think there is a real ‘I’. Subhūti, the Tathāgata says that ordinary beings are in fact not ordinary beings. Therefore they are called ordinary beings.”

須菩提 • 於意云何 • 汝等勿謂如來作是念 • 我當度眾生 • 須菩提 • 莫作是念 • 何以故 • 實無有眾生如來度者 • 若有眾生如來度者 • 如來即有我人眾生壽者 • 須菩提 • 如來說有我者 • 即非有我 • 而凡夫之人以為有我 • 須菩提 • 凡夫者 • 如來說即非凡夫 • 是名凡夫

6.30 The Buddha is not to be found in Form or Sound (法身非相分第二十六)

“Subhūti, what do you think? Can one discern the Tathāgata by means of the thirty-two physical attributes?”

Subhūti said, “Yes, yes. One can discern the Tathāgata by means of the thirty-two physical attributes.”

The Buddha said, “Subhūti, if one discerns the Tathāgata by means of the thirty-two physical attributes, then a wheel-turning sage king would be a tathāgata.”

Subhūti said to the Buddha, “World-Honored One, as I understand the meaning of what you have said, one should not try to discern the Tathāgata by means of the thirty-two physical attributes.”

Then the World-Honored One spoke this verse:

Those who see me in form,
Or seek me through sound,
Are on a mistaken path;
They do not see the Tathāgata.

須菩提 • 於意云何 • 可以三十二相觀如來不 • 須菩提言 • 如是如是 • 以三十二相觀如來 • 佛言 • 須菩提 • 若以三十二相觀如來者 • 轉輪聖王 • 即是如來 • 須菩提白佛言 • 世尊 • 如我解佛所說義 • 不應以三十二相觀如來 • 爾時世尊而說偈言 • 若以色見我 • 以音聲求我 • 是人行邪道 • 不能見如來





6.31 Avoiding nihilistic Views (無斷無滅分第二十七)

“Subhūti, if you think that the Tathāgata attains unsurpassed complete enlightenment without the perfection of all attributes, then, Subhūti, you should not think this way, because the Tathāgata does not attain unsurpassed complete enlightenment without the perfection of all attributes. Subhūti, if you resolve to attain unsurpassed complete enlightenment with such a thought, you would be asserting the extinction of dharmas. You should not think this way. Why? One who resolves to attain unsurpassed complete enlightenment does not assert the extinction of dharmas.”

須菩提 • 汝若作是念 • 如來不以具足相故 • 得阿耨多羅三藐三菩提 • 須菩提 • 莫作是念 • 如來不以具足相故 • 得阿耨多羅三藐三菩提 • 須菩提 • 汝若作是念 • 發阿耨多羅三藐三菩提心者 • 說諸法斷滅 • 莫作是念 • 何以故 • 發阿耨多羅三藐三菩提心者 • 於法不說斷滅相 •

6.32 Bodhisattvas do not accumulate Merits (不受不貪分第二十八)

“Subhūti, if a Bodhisattva gives away enough of the seven jewels to fill as many world systems as the grains of sand in the Gaṅghes River, and another Bodhisattva attains the forbearance of the selfless nature of all phenomena, the virtue of this Bodhisattva would exceed that of the former. Why? Subhūti, this is because Bodhisattvas do not accumulate merits.”

Subhūti said to the Buddha: “World-Honored One, how is it that Bodhisattvas do not accumulate merits?” “Subhūti, Bodhisattvas do not cling to the merits they generate. Therefore I say that they do not accumulate merits.”

須菩提 • 若菩薩以滿恆河沙等世界七寶 • 持用布施 • 若復有人 • 知一切法無我 • 得成於忍 • 此菩薩 • 勝前菩薩 • 所得功德 • 何以故 • 須菩提 • 以諸菩薩 • 不受福德故 • 須菩提白佛言 • 世尊 • 云何菩薩不受福德 • 須菩提 • 菩薩所作福德 • 不應貪著 • 是故說不受福德

6.33 The One thus gone neither Comes nor Goes (威儀寂靜分第二十九)

“Subhūti, whoever says that the Tathāgata (‘One thus gone’) comes, goes, sits, or lies down does not understand the meaning of my teaching. Why? The One thus gone neither comes nor goes. Therefore he is called the ‘One thus gone’.”

須菩提 • 若有人言 • 如來若來若去 • 若坐若臥 • 是不解我所說義 • 何以故 • 如來者 • 無所從來 • 亦無所去 • 故名如來





6.34 The Nature of the World (一合理相分第三十)

“Subhūti, what do you think? If a good man or good woman takes all the worlds of a trichiliocosm and crushes them into tiny particles, wouldn't these particles be numerous?”

“Extremely numerous, World-Honored One. Why? If these tiny particles had real existence, the Buddha would not call them tiny particles. What does this mean? What the Buddha calls ‘tiny particles’ are not tiny particles. Therefore they are called tiny particles. World-Honored One, that which the Tathāgata calls ‘all the worlds of a trichiliocosm’ are actually not worlds. Therefore they are called worlds. Why? To the extent that these worlds really exist, they do so as a composite. The Tathāgata teaches that ‘composites’ are not composites. Therefore they are called composites.”

“Subhūti, a composite is actually ineffable, but ordinary beings form attachments to such phenomena.”

須菩提 • 若善男子善女人 • 以三千大千世界碎為微塵 • 於意云何 • 是微塵眾 • 寧為多不 • 須菩提言 • 甚多 • 世尊 • 何以故 • 若是微塵眾實有者 • 佛即不說是微塵眾 • 所以者何 • 佛說微塵眾 • 即非微塵眾 • 是名微塵眾 • 世尊 • 如來所說三千大千世界 • 即非世界 • 是名世界 • 何以故 • 若世界實有者 • 即是一合相 • 如來說一合相 • 即非一合相 • 是名一合相 • 須菩提 • 一合相者 • 即是不可說 • 但凡夫之人 • 貪著其事 •

6.35 Extinction of the Four Views (知見不生分第三十一)

“Subhūti, if someone claims that I teach views of a self, a person, a sentient being, or a life span, what would you say? Has this person understood the meaning of my teaching?”

“World-Honored One, this person has not understood the meaning of the Tathāgata's teaching. Why? The World-Honored One explains that views of a self, a person, a sentient being, or a life span are actually not views of a self, a person, a sentient being, or a life span. Therefore they are called views of a self, a person, a sentient being, or a life span.”

“Subhūti, one who resolves to attain unsurpassed complete enlightenment should know, perceive, believe, and understand all dharmas like this, just as they are, without attachment to the attributes of any dharma. Subhūti, the Tathāgata has explained that dharma attributes are not dharma attributes, therefore they are called dharma attributes.”

須菩提 • 若人言 • 佛說我見 • 人見 • 眾生見 • 壽者見 • 須菩提 • 於意云何 • 是人解我所說義不 • 不也 • 世尊 • 是人不解如來所說義 • 何以故 • 世尊說我見 • 人見 • 眾生見 • 壽者見 • 即非我見 • 人見 • 眾生見 • 壽者見 • 是名我見 • 人見 • 眾生見 • 壽者見 • 須菩提 • 發阿耨多羅三藐三菩提心者 • 於一切法 • 應如是知 • 如是見 • 如是信解 • 不生法相 • 須菩提 • 所言法相者 • 如來說即非法相 • 是名法相 •





6.36 All Phenomena as Illusory (應化非真分第三十二)

“Subhūti, if a person amasses enough of the seven jewels to fill countless worlds and gives them away in charity, and if a good man or good woman with the Bodhisattva resolve takes as few as a four-line verse of this Sūtra, recites, remembers, follows, and expounds it to others, the latter’s merit would far exceed that of the former. How should one teach it to others? Without attachment, abiding in stillness and suchness. Why?”

All conditioned phenomena
Are like a dream, an illusion, a bubble, a shadow,
Like dew or a flash of lightning;
As such we should perceive them.

With this the Buddha concluded the Sūtra. The elder Subhūti, other Bhikṣus, Bhikṣunis, Upasakas, Upasikas, heavenly and human beings, asuras, and other beings of the world, having heard the Buddha, were all filled with immense joy; they accepted and followed the teaching faithfully.

The Diamond of Perfect Wisdom Sutra [is hence completed].

須菩提 • 若有人以滿無量阿僧祇世界七寶 • 持用布施 • 若有善男子善女人 • 發菩提心者 • 持於此經 • 乃至四句偈等 • 受持讀誦 • 為人演說 • 其福勝彼 • 云何為人演說 • 不取於相 • 如如不動 • 何以故 • 一切有為法 • 如夢幻泡影 • 如露亦如電 • 應作如是觀 • 佛說是經已 • 長老須菩提及諸比丘 • 比丘尼 • 優婆塞 • 優婆夷 • 一切世間天人阿修羅 • 聞佛所說 • 皆大歡喜 • 信受奉行 • 金剛般若波羅蜜

6.37 Dedication prayers for the Sūtra as a self-contained practice (迴向)

Through the merits of these virtuous actions
May I quickly attain the state of Guru Buddha
And establish all living beings without exception
In that enlightened state.

願我能以此善業, 速捷成就上師佛,
並將一切諸眾生, 安頓立定於彼地。

May the supreme jewel Bodhicitta,
That has not arisen, arise and grow;
And may that which has arisen not diminish
But increase more and more.

勝菩提心極珍貴, 諸未生者令生起,
令已發者不衰退, 展轉增上恆滋長。





May the supreme jewel perfect view,
That has not arisen, arise and grow;
And may that which has arisen not diminish
But increase more and more.

殊勝正見極珍貴，諸未生者令生起，
令已發者不衰退，展轉增上恆滋長。

May all the pain of every sentient being
Who sees me or hears me,
Who thinks of me or touches me,
Be pacified.

自他三世所積一切善，迴向見聞念觸談我者，
當下即獲解脫一切苦，且能永遠得享安穩樂。

Just like the earth and space itself
And all the other mighty elements—
For boundless multitudes of beings
May I always be the ground of life,
the source of varied sustenance.

雖如地等諸大種，並及虛空性堅實，
願為無量諸有情，車載斗量資生基。

As long as space endures,
As long as sentient beings remain,
Until then may I too abide,
To dispel the suffering of all beings.

乃至有虛空，以及眾生住，
願吾住世間，盡除眾生苦。

And thus perfect, pure compassionate gurus,
I seek your blessings that all karmic debts,
obstacles, and suffering of mother beings
May without exception ripen upon me right now,
And that I may give my happiness and virtue to others
And, thereby, invest all beings in bliss.

唯因仰仗上師慈恩力，
無論有情經歷任何苦，惟願悉皆成熟於我身，
我所積集善業並樂果，惟願悉皆成熟有情身。





Just as the heroic Mañjuśrī, and likewise Samantabhadra
Realized [phenomena] just as they are,
So I, too, dedicate all these virtues
That I may follow suit and train in the footsteps of all of these [great beings].

勇猛文殊如實了諸法, 大行普賢菩薩亦如是,
為能隨從彼等清淨學, 我將此等善根皆迴向。

Since this [manner of] dedication has been extolled
By all victors of the three times
This root of my virtue, in its entirety,
I dedicate wholeheartedly, so that [all beings might] perform worthy deeds.
正如一切三時善逝佛, 所讚種種迴向中最勝,
為行普賢行我亦如是, 將此善根各各皆迴向。





7 Long life Prayer to Khen Rinpoche Geshe Gyalten

རྒྱལ་བ་ཀུན་འདུས་ཞལ་པ་ད་རྒྱ་མཐོག་འཆང་བ།
 ཆོ་འོད་དཔག་མེད་ཆེ་ཡི་དངོས་གྲུབ་སྟེ་ལ།
 ཡང་དག་ལས་སྟོན་ཐར་པ་མཆོག་གི་བཤེས།
 ཞབས་པད་དེ་རྩི་འོ་ཐོར་བརྟན་པར་གསོ་ལ།

མཐའ་བུལ་ཡང་དག་ལྟ་བུའི་གཞི་མེད་བརྟན།
 བྱང་སེམས་སྟོད་མཆོག་རིན་ཆེན་མཁས་ལས་གྲུབ།
 བསྐྱབ་བཞི་ཡི་བད་ཅི་མཐོན་པར་མཐོ།
 བཤེས་གཉེན་རིད་བད་ལྷན་པོ་རྟག་བརྟན་ཤོག །

ཇི་བུལ་རྒྱལ་བ་སྟན་ཅིང་ལྷགས་པ་ད་མོའི་ཆལ།
 ས་གསུམ་འགོ་ཀུན་གསོས་སུ་སྟེ་ལ་བའི་གཉེན།
 མཁས་རྟག་དག་འཁྱེད་བཤེས་གཉེན་ནམ་མཁའི་ནོར།
 འཕྲིན་ལས་འོད་སྣང་འགྲེས་བཞིན་རྟག་འཆར་ཤོག །

རྒྱ་བྱང་སྐས་བཅས་རྒྱལ་བའི་བྱིན་རྒྱལ་པ་དང་།
 བརྟན་འབྲེལ་བསྐྱབ་མེད་པའི་བདེན་པ་དང་།
 བདག་གི་ལྷག་བསམ་དག་པའི་མཐུ་སྟོབས་མཐུ་གྱིས།
 སྟོན་པའི་ཨོན་ཀུན་བདེ་སྐྱབ་འགྲུབ་གྱུར་ཅིག ། །⁶

With a face that has the hue of a red lotus, you encompass all conquerors
 Life Amitabha, please bestow the siddhi of life.
 May the lotus feet of the friend who teaches the correct path to supreme liberation
 Remain stable like the vajra.

May the virtuous friend who steadily proclaims the foundation of correct view free from extremes
 And acts from the sphere of the precious supreme conduct of Bodhicitta
 with the layers of the four means of gathering disciples standing high
 always remain stable like the supreme Mount Meru.

The lotus garden of the stainless tradition of the **Conquerors' teachings** (= *Gyalten*)
 The friend who provides nourishment for all reincarnating beings in the three worlds
 The jewel of the sky, the virtuous friend who pleases many scholars—
 May his enlightened activities always shine like the profusion of light.

Through the power of the inconceivable blessings of the Conquerors and theirs sons,
 The truth of the infallible dependent arising,
 And the might of my pure special intention,
 May all my prayers be easily fulfilled.



8 Aspirations for H.E. Chöden Rinpoche Tenzin Gyalten



—❧ HIS EMINENCE CHÖDEN RINPOCHE TENZIN GYALTEN ❧—



Students are encouraged to continuously make aspiration and dedication prayers for the long and stable life of HIS EMINENCE CHÖDEN RINPOCHE TENZIN GYALTEN, to pray for a joyful upbringing and a rearing free from obstacles to health, well-being, education—in particular as pertains to spiritual matters—and to continuously pray for a seamless, complete and unfettered continuation of the vast and inconceivable legacy and dharma activities of the previous incarnation of this blessed and inconceivable lineage by our precious current incarnation, YANGSI RINPOCHE TENZIN GYALTEN.



9 Final dedication prayers

9.1 General dedication for the flourishing of the Dharma and the well-being of all beings

Just as the heroic Mañjuśrī, and likewise Samantabhadra
Realized [phenomena] just as they are,
So I, too, dedicate all these virtues
That I may follow suit and train in the footsteps of all of these [great beings].

Since this [manner of] dedication has been extolled
By all victors of the three times
This root of my virtue, in its entirety,
I dedicate wholeheartedly, so that [all beings might] perform worthy deeds.

May the various aspects of practice of Dharma of
The king of Dharma, Tsongkhapa flourish.
May the signs of adverse conditions be pacified
And may all conducive conditions be complete.

9.2 Extensive Lamrim Dedication Prayer

From my two collections, vast as space, that I have amassed
From working with effort at this practice for a great length of time,
May I become a chief leading Buddha for all those
Whose mind's wisdom-eye is blinded by ignorance.

Even if I do not reach this state, may I be held
In your loving compassion for all lives, Manjuśrī,
May I find the best of complete graded paths of the teachings,
And may I please all the Buddhas by my practice.

Using skillful means drawn by the strong force of compassion,
May I clear the darkness from the minds of all beings
With the points of the path as I have discerned them,
May I uphold the Buddha's teachings for a very long time.

With my heart going out with great compassion
In whatever direction the most precious teachings
Have not yet spread, or once spread have declined,
May I reveal this treasure of happiness and aid.





May the minds of those who wish for liberation be granted bounteous peace
 And the Buddha's deeds be nourished for a long time
 By this graded path to enlightenment completed
 Due to the wondrous virtuous conduct of the Buddhas and their children.

May all humans and nonhuman beings who eliminate adversity
 And create conducive conditions for practicing the excellent paths
 Never be parted in any of their lives
 From the purest path praised by the Buddhas.

Whenever someone strives to act
 In accordance with the virtuos Mahāyāna practices in ten points,
 May he always be assisted by the mighty ones,
 And may oceans of prosperity spread everywhere.

9.3 Verses of Auspiciousness

Without effort and hardship,
 [As if granted by the] wish-fulfilling jewel and the wish-granting tree
 May sentient beings' wishes be fulfilled,
 And their wishes of prosperity be granted.

Let auspiciousness prevail always, day and night;
 Let auspiciousness prevail, whether it be day;
 Let auspiciousness prevail, whether it be night;
 Let the auspiciousness of the Three Jewels prevail.

9.4 Migtsema-prayer

དམིགས་མེད་བརྟེན་པའི་གདོང་ཆེན་སྐུན་རས་གཟིགས།
 འཇིག་མཁའ་ལོ་འཇམ་དཔལ་དབྱངས།
 བདུད་དབྱང་མ་ལུས་འཛོམས་མཛད་གསལ་བའི་བདག།
 གངས་ཅན་མཁས་པའི་གཙུག་རྒྱན་ཅོང་ཁབ།
 སྤྱོད་ཐབས་གསལ་བའི་ཞབས་ལ་གསོལ་བ་འདེབས།

Avalokiteśvara, treasure of referenceless compassion,
 Mañjuśrī, master of flawless wisdom,
 Vajrapāṇi, subduer of the host of *mārās*
 Tsongkhapa, crown jewel amongst the sages of the land of snow—
 Losang Drakpa, I make requests at your feet.





Endnotes provided by the editors

¹The meaning of this offering mantra is: “Oh Jewel amongst Gurus, I issue forth this *maṇḍala*”.

²The Buddha is likened to a *horse* that is *divine* inasmuch as that it carries its rider to a destination beyond suffering; the horse is *sagacious* since it is able to carry its rider to that destination on its own accord, without needing any guidance from the side of the rider. As for the simile of an *elephant*, it is a *great* ‘mount’ or ‘vehicle’ since, infused by the great compassion of a fully enlightened Buddha, it can carry the burden of striving for the benefit of all sentient beings in a manner that no ordinary ‘elephant’—such as the *śravakas* and *pratyekaBuddhas*—can.

³According to the two-fold scheme dividing the *kāyas* into form-body and *dharmakāya*, the form-body comprises the gross form body (*nirmāṇakāya*) and the subtle form body (*saṃbhogakāya*).

⁴It goes without saying that prescribed medicine containing alcohol or other substances, if administered to counter a diagnosed condition, should of course be taken also during the period one strives to keep the Sojong-vows.

⁵Note that there are at least two transmissions of the Śākyamuni-Buddha Mantra; the one given here accords to Sanskrit grammatical conventions that literally translate as: “*Oṃ, O Sage, O Sage, to the Great Sage, Svāhā*”. The grammatically less standardized rendition is “*Oṃ Muni Muni mahā-muniye svāhā*”. “*Tad yathā*”, meaning “As follows:” does not form part of the mantra proper.

⁶Marcia Parrish, speaking for all students, requested H.E. Chöden Rinpoché to compose this long life prayer. H.E. Chöden Rinpoché composed this prayer on the auspicious day of Sakadawa, on April 15, 2014, at the AV retreat center, in San Jose, USA.

