

THE SUMATI SUTRA

AS DISCOURSED BY THE BUDDHA

佛說妙慧童女經



Fo Guang Shan International Translation Center

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3456 Glenmark Drive
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Tel: (626) 330-8361 / (626) 330-8362
Fax: (626) 330-8363
www.fgsitc.org
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Lu Xiang Zan
爐 香 讚

Praise of Incense Offering

Lu Xiang Zha Ruo
爐 香 乍 蕪
Fa Jie Meng Xun
法 界 蒙 薰
Zhu Fo Hai Hui Xi Yao Wen
諸 佛 海 會 悉 遙 聞
Sui Chu Jie Xiang Yun
隨 處 結 祥 雲
Cheng Yi Fang Yin
誠 意 方 殷
Zhu Fo Xian Quan Shen
諸 佛 現 全 身
Nan Mo Xiang Yun Gai Pu Sa
南 無 香 雲 蓋 菩 薩
Mo He Sa
摩 訶 薩
(三稱三拜)

Incense burning in the censer,

All space permeated with fragrance.

Buddhas perceive it from every direction.

Auspicious clouds gather everywhere.

With our sincerity,

Buddhas manifest themselves in their entirety.

We take refuge in the bodhisattvas, mahasattvas.

(repeat three times and prostrations)

Nan Mo Ben Shi Shi Jia Mou Ni Fo
南 無 本 師 釋 迦 牟 尼 佛 (三稱)

Homage to Our Teacher Sakyamuni Buddha
(repeat three times)

Kai Jing Ji
開 經 偈

Sutra Opening Verse

Wu Shang Shen Shen Wei Miao Fa
無 上 甚 深 微 妙 法
Bai Qian Wan Jie Nan Zao Yu
百 千 萬 劫 難 遭 遇
Wo Jin Jian Wen De Shou Chi
我 今 見 聞 得 受 持
Yuan Jie Ru Lai Zhen Shi Yi
願 解 如 來 真 實 義

The unexcelled, most profound, and exquisitely
wondrous Dharma
Is difficult to encounter throughout hundreds of
thousands of millions of kalpas.
Since we are now able to see, hear, receive, and
retain it,
May we comprehend the true meaning of the
Tathagata.

Fo Shuo Miao Hui Tong Nu Jing
佛 說 妙 慧 童 女 經

The Sumati Sutra

as Discoursed by the Buddha

Ru Shi Wo Wen Yi Shih Fo Zai
如 是 我 聞： 一 時， 佛 在
Wang she Cheng Qi Du Jue Shan Zhong
王 舍 城 耆 闍 崛 山 中，
Yu Da Bi Qiu Zhong Qian Er Bai
與 大 比 丘 眾 千 二 百
Wu Shi Ren Pu Sa Mo He Sa
五 十 人、 菩 薩 摩 訶 薩
Shih Qian Ren Ju
十 千 人 俱。

Thus have I heard: At one time, the Buddha was joined by an assembly of one thousand two hundred and fifty monastics, as well as ten thousand great bodhisattvas, at Vulture Peak in Rajagrha.

Shi Wang She Cheng You Zhang Zhe Nu
 時，王 舍 城 有 長 者 女，
 Ming Wei Miao Hui Nian Shi Ba Sui
 名 為 妙 慧，年 始 八 歲，
 Mian Mao Duan Zheng Rong Se Shu Hao
 面 貌 端 正，容 色 殊 好，
 Zhu Xiang Ju Zu Jian Zhe Huan Xi
 諸 相 具 足，見 者 歡 喜；
 Zeng Yu Guo Qu Wu Liang Zhu Fo
 曾 於 過 去 無 量 諸 佛，
 Qin Jin Gong Yang Zhong Zhu Shan Gen
 親 近 供 養，種 諸 善 根。

Shi Bi Nu Ren Yi Ru Lai Suo
 時，彼 女 人 詣 如 來 所，
 Ding Li Fo Zu You Rao San Za
 頂 禮 佛 足，右 遶 三 匝，
 Chang Gui He Zhang Er Shuo Ji Yan
 長 跪 合 掌 而 說 偈 言：

At that time, the daughter of an elder from Rajagrha, named Sumati, was eight years old. She had elegant, well-formed facial features and a beautiful complexion. In all other regards, she was pleasing to the eye and a pleasure to behold. This was due to the fact that, in her previous lives, she had paid homage and made offerings to all of the countless Buddhas, planting all wholesome roots.

At that time, this young girl went to see the Tathagata. She paid homage to the Buddha, circumambulated him three times, knelt, joined her palms, and spoke in verse:

「 Wu Shang Deng Zheng Jue
 無 上 等 正 覺，
 Wei Shi Da Ming Deng
 為 世 大 明 燈，
 Pu Sa Zhi Suo Xing
 菩 薩 之 所 行，
 Wei Yuan Ting Wo Wen
 唯 願 聽 我 問。」

Supreme, Perfect Enlightened One,
 Bright light of this world,
 Concerning bodhisattvas' practices,
 I hope you will allow me to ask you questions.

The Buddha said to Sumati, "Now you may ask as
 you please. I will explain and sever your doubts."

At that time, Sumati presented her questions to the
 Buddha in verse:

Fo Gao Miao Hui Jin Zi Ru Wen
 佛 告 妙 慧：「今 恣 汝 問，
 Dang Wei Jie Shuo Ling Duan Yi Wang
 當 為 解 說， 令 斷 疑 網。」
 Er Shi Miao Hui Ji Yu Fo Qian
 爾 時， 妙 慧 即 於 佛 前，
 Yi Ji Wen Yue
 以 偈 問 曰：

Yun He De Duan Zheng
 「云 何 得 端 正，

Da Fu Zun Gui Shen
 大 富 尊 貴 身？

Fu Yi He Yin Yuan
 復 以 何 因 緣，

Juan Shu Nan Ju Huai
 眷 屬 難 沮 壞？

Yun He Jian Ji Shen
 云 何 見 己 身，

Er Shou Yu Hua Sheng
 而 受 於 化 生，

Qian Ye Lian Hua Shang
 千 葉 蓮 華 上，

Mian Feng Zhu Shi Zun
 面 奉 諸 世 尊？

How does one obtain elegant, proper form,

Wealth, and nobility?

Through what causes and conditions

Are families kept from destruction?

How can one see this body

Be reborn by transformation

Atop a thousand-petaled lotus

And make offerings to all the World-Honored

Ones?

Yun He Neng Zheng De
云 何 能 證 得，

Zi Zai Sheng Shen Tong
自 在 勝 神 通，

Bian Wang Wu Liang Cha
遍 往 無 量 剎，

Li Jing Yu Zhu Fo
禮 敬 於 諸 佛？

Yun He De Wu Yuan
云 何 得 無 怨，

Suo Yan Ren Xin Shou
所 言 人 信 受，

Jing Chu Yu Fa Zhang
淨 除 於 法 障，

Yong Li Zhu Mo Ye
永 離 諸 魔 業？

How can one attain

Supernatural powers, freely

Travel throughout innumerable realms,

And pay homage to all the Buddhas?

How does one live blamelessly,

Ensure one's words are trusted by others,

Be pure, eliminate Dharma obstructions,

And forever leave behind all actions of mara?

Yun He Ming Zhong Shi
 云 何 命 終 時，
 De Jian Yu Zhu Fo
 得 見 於 諸 佛，
 Wen Shuo Qing Jing Fa
 聞 說 清 淨 法，
 Bu Shou Yu Ku Nao
 不 受 於 苦 惱？

Da Bei Wu Shang Zun
 大 悲 無 上 尊，
 Wei Yuan Wei Wo Shuo
 唯 願 為 我 說。」

Er Shi Fo Gao Miao Hui Tong Nu
 爾 時， 佛 告 妙 慧 童 女
 Yan Shan Zai Shan Zai Shan Neng Wen
 言：「善 哉！ 善 哉！ 善 能 問
 Ci Shen Miao Zhi Yi Di Ting Di
 此 深 妙 之 義。 諦 聽！ 諦

How can one, at the end of life,
 See all the Buddhas,
 Hear the pure, pristine Dharma,
 And no longer be subject to suffering?

Supremely honored one of great compassion,
 I hope you will answer my questions.

At that time, the Buddha said to Sumati, “Excellent!
 Excellent! It is excellent that you are able to ask about
 such profound teachings. Listen well! Listen well!
 Think well upon this as I speak to you.”

Ting Shan Si Nian Zhi Dang Wei Ru
聽！善思念之，當為汝

Shuo
說。」

Miao Hui Bai Yan Wei Ran Shi Zun
妙慧白言：「唯然！世尊！

Yuan Le Yu Wen
願樂欲聞。」

Fo Yan Miao Hui Pu Sa Cheng Jiu
佛言：「妙慧！菩薩成就

Si Fa Shou Duan Zheng Shen He Deng
四法，受端正身。何等

Wei Si Yi Zhe Yu E You Suo
為四？一者、於惡友所

Bu Qi Chen Xin Er Zhe Zhu Yu
不起瞋心；二者、住於

Da Ci San Zhe Shen Le Zheng Fa
大慈；三者、深樂正法；

Si Zhe Zao Fo Xing Xiang
四者、造佛形像。」

Sumati said, “Please do, World-Honored One. I will joyfully listen.”

The Buddha said, “Sumati, bodhisattvas use four methods to attain elegant, proper form. What four? First, do not give rise to anger when dealing with unwholesome friends. Second, tranquilly abide with great loving-kindness. Third, take deep joy in the true Dharma. Fourth, make Buddha images.”

Er Shi Shi Zun Er Shuo Ji Yan
爾 時， 世 尊 而 說 偈 言：

Chen Huai Shan Gen Wu Zeng Zhang
「 瞋 壞 善 根 勿 增 長，

Ci Xin Le Fa Zao Fo Xing
慈 心 樂 法 造 佛 形，

Dang Huo Ju Xiang Zhuang Yan Shen
當 獲 具 相 莊 嚴 身，

Yi Qie Zhong Sheng Chang Le Jian
一 切 眾 生 常 樂 見。」

Fu Ci Miao Hui Pu Sa Cheng Jiu
「 復 次， 妙 慧！ 菩 薩 成 就

Si Fa De Fu Gui Shen He Deng
四 法， 得 富 貴 身。 何 等

Wei Si Yi Zhe Ying Shi Xing Shi
為 四？ 一 者、 應 時 行 施；

Er Zhe Wu Qing Man Xin San Zhe
二 者、 無 輕 慢 心； 三 者、

At that time, the World-Honored One spoke in
verse:

Anger ruins wholesome roots, so they no longer
grow.

Make Buddha images with a kind heart and
Dharma joy.

When one obtains a body fully adorned with all
the auspicious signs,

All sentient beings will delight in seeing it.

“Once again, Sumati, bodhisattvas use four
methods to obtain wealth and nobility. What four?
First, give timely gifts. Second, [give] without contempt

Huan Xi Er Yu Si Zhe Bu Xi
歡 喜 而 與； 四 者、 不 希

Guo Bao
果 報。」

Er Shi Shi Zun Er Shuo Ji Yan
爾 時， 世 尊 而 說 偈 言：

Ying Shi Xing Shi Wu Qing Man
「應 時 行 施 無 輕 慢，
Huan Xi Shou Yu Bu Xi Qiu
歡 喜 授 與 不 希 求，
Neng Yu Ci Ye Chang Qin Xiu
能 於 此 業 常 勤 修，
Suo Sheng Dang Huo Da Cai Wei
所 生 當 獲 大 財 位。」

Fu Ci Miao Hui Pu Sa Cheng Jiu
「復 次， 妙 慧！ 菩 薩 成 就

Si Fa De Juan Shu Bu Huai He
四 法， 得 眷 屬 不 壞。 何

or arrogance. Third, give joyfully. Fourth, [give] with no expectation of reward.”

At that time, the World-Honored One spoke in verse:

Give timely gifts without contempt or
arrogance.

Do so joyfully, with no expectation of reward.

Strive onwards in this manner in your constant
cultivation.

Therein wealth and noble status will be obtained.

“Once again, Sumati, bodhisattvas use four methods to keep their families from destruction. What four?

Deng Wei Si Yi Zhe Shan Neng Qi
 等 為 四？ 一 者、 善 能 棄
 She Li Jian Zhi Yu Er Zhe Xie
 捨 離 間 之 語； 二 者、 邪
 Jian Zhong Sheng Ling Zhu Zheng Jian San
 見 眾 生， 令 住 正 見； 三
 Zhe Zheng Fa Jiang Mie Hu Ling Jiu
 者、 正 法 將 滅， 護 令 久
 Zhu Si Zhe Jiao Zhu You Qing Qu
 住； 四 者、 教 諸 有 情， 趣
 Fo Pu Ti
 佛 菩 提。』

Er Shi Shi Zun Er Shuo Ji Yan
 爾 時， 世 尊 而 說 偈 言：

She Li Jian Yan Ji Xie Jian
 「捨 離 間 言 及 邪 見，
 Zheng Fa Jiang Mie Neng Hu Chi
 正 法 將 滅 能 護 持，

First, skillfully abandon divisive language. Second, persuade sentient beings marred by wrong view to abide in right view. Third, protect and ensure the continuation of the true Dharma. Fourth, teach all sentient beings to attain Buddhahood.”

At that time, the World-Honored One spoke in verse:

Abandon divisive language and wrong views.

The true Dharma has yet to perish. It can still be protected.

An Zhu Zhong Sheng Da Pu Ti
 安 住 眾 生 大 菩 提，
 Dang Cheng Bu Huai Zhu Juan Shu
 當 成 不 壞 諸 眷 屬。」

Fu Ci Miao Hui Pu Sa Cheng Jiu
 「復 次， 妙 慧！ 菩 薩 成 就
 Si Fa Dang Yu Fo Qian De Shou
 四 法， 當 於 佛 前 得 受
 Hua Sheng Chu Lian Hua Zuo He Deng
 化 生， 處 蓮 華 座。 何 等
 Wei Si Yi Zhe Peng Zhu Hua Guo
 為 四？ 一 者、 捧 諸 華 果
 Ji Xi Mo Xiang San Yu Ru Lai
 及 細 末 香， 散 於 如 來
 Ji Zhu Ta Miao Er Zhe Zhong Bu
 及 諸 塔 廟； 二 者、 終 不
 Yu Ta Wang Jia Sun Hai San Zhe
 於 他， 妄 加 損 害； 三 者、
 Zao Ru Lai Xiang An Chu Lian Hua
 造 如 來 像， 安 處 蓮 華；

Lead sentient beings to abide in great
 enlightenment.

When this is accomplished, everyone will be
 kept from destruction.

“Once again, Sumati, bodhisattvas use four methods to be born by transformation in the presence of a Buddha, atop a lotus throne. What four? First, offer flowers, fruits, and powdered incense at Tathagata stupas and temples. Second, never bring harm upon others. Third, make Tathagata images, and place them

Si Zhe Yu Fo Pu Ti Shen Sheng
 四 者、於 佛 菩 提， 深 生
 Jing Xin
 淨 信。」

Er Shi Shi Zun Er Shuo Ji Yan
 爾 時， 世 尊 而 說 偈 言：

Hua Xiang San Fo Ji Zhi Ti
 「華 香 散 佛 及 支 提，
 Bu Hai Yu Ta Bing Zao Xiang
 不 害 於 他 並 造 像，
 Yu Da Pu Ti Shen Xin Jie
 於 大 菩 提 深 信 解，
 De Chu Lian Hua Sheng Fo Qian
 得 處 蓮 花 生 佛 前。」

upon lotus thrones. Fourth, develop a pure faith in the enlightenment of all the Buddhas.”

At that time, the World-Honored One spoke in verse:

Spread flowers and incense over the Buddhas
 and stupas,
 Do not harm others, make Buddha images,
 Have deep faith in great enlightenment,
 And one will be born by transformation atop
 a lotus before a Buddha.

Fu	Ci	Miao	Hui	Pu	Sa	Cheng	Jiu
「復	次，	妙	慧！	菩	薩	成	就
Si	Fa	Cong	Yi	Fo	Tu	Zhi	Yi
四	法，	從	一	佛	土	至	一
Fo	Tu	He	Deng	Wei	Si	Yi	Zhe
佛	土。	何	等	為	四？	一	者、
Jian	Ta	Xiu	Shan	Bu	Wei	Zhang	Nao
見	他	修	善，	不	為	障	惱；
Er	Zhe	Ta	Shuo	Fa	Shi	Wei	Chang
二	者、	他	說	法	時，	未	嘗
Liu	Ai	San	Zhe	Ran	Deng	Gong	Yang
留	礙；	三	者、	然	燈	供	養
Ru	Lai	Zhi	Ta	Si	Zhe	Yu	Zhu
如	來	之	塔；	四	者、	於	諸
Chan	Ding	Chang	Qin	Xiu	Xi		
禪	定，	常	勤	修	習。	」	

“Once again, Sumati, bodhisattvas use four methods to travel from one Buddha land to another. What four? First, do not hinder or become angry at the sight of others cultivating wholesomeness. Second, do not impede others from speaking the Dharma. Third, light lamp offerings at Tathagata stupas. Fourth, continuously cultivate all varieties of meditative concentration.”

Er Shi Shi Zun Er Shuo Ji Yan
爾 時， 世 尊 而 說 偈 言：

Jian Ren Xiu Shan Shuo Zheng Fa
「見 人 修 善 說 正 法，

Bu Sheng Bang Hui Jia Liu Nan
不 生 謗 毀 加 留 難，

Ru Lai Ta Miao Shi Deng Ming
如 來 塔 廟 施 燈 明，

Xiu Xi Zhu Chan You Fo Cha
修 習 諸 禪 遊 佛 剎。」

Fu Ci Miao Hui Pu Sa Cheng Jiu
「復 次， 妙 慧！ 菩 薩 成 就

Si Fa Chu Shi Wu Yuan Yun He
四 法， 處 世 無 怨。 云 何

Wei Si Yi Zhe Yi Wu Chan Xin
為 四？ 一 者、 以 無 諂 心，

Qin Jin Shan You Er Zhe Yu Ta
親 近 善 友； 二 者、 於 他

At that time, the World-Honored One spoke in
verse:

When seeing others cultivate wholesomeness

and speak the true Dharma,

Do not hinder their efforts or criticize them.

Offer bright lamps at Tathagata stupas and

temples,

And your cultivation of meditation will bring

you to Buddha lands.

“Once again, Sumati, bodhisattvas use four
methods to live blamelessly. What four? First, make
good Dharma friends without flattery. Second, do not

Sheng Fa Wu Ji Du Xin San Zhe
 勝法，無嫉妒心；三者、
 Ta Huo Ming Yu Xin Chang Huan Xi
 他獲名譽，心常歡喜；
 Si Zhe Yu Pu Sa Xing Wu Qing
 四者、於菩薩行，無輕
 Hui Xin
 毀心。」

Er Shi Shi Zun Er Shuo Ji Yan
 爾時，世尊而說偈言：
 Bu Yi Yu Chan Qin Shan You
 「不以諛諂親善友，
 Yu Ren Sheng Fa Wu Du Xin
 於人勝法無妒心，
 Ta Huo Ming Yu Chang Huan Xi
 他獲名譽常歡喜，
 Bu Bang Pu Sa De Wu Yuan
 不謗菩薩得無怨。」

be jealous of others' accomplishments. Third, when others achieve fame, be happy for them. Fourth, while cultivating bodhisattva practices, do not slight or slander others.”

At that time, the World-Honored One spoke in verse:

Do not flatter good Dharma friends.

Do not become jealous of others' accomplishments.

Delight in the renown gained by others.

Do not slander bodhisattvas. Then one will be blameless.

Fu	Ci	Miao	Hui	Pu	Sa	Cheng	Jiu
「復	次，	妙	慧！	菩	薩	成	就
Si	Fa	Suo	Yan	Ren	Xin	He	Deng
四	法，	所	言	人	信。	何	等
Wei	Si	Yi	Zhe	Fa	Yan	Xiu	Xing
為	四？	一	者、	發	言	修	行，
Chang	Shi	Xiang	Ying	Er	Zhe	Yu	Shan
常	使	相	應；	二	者、	於	善
You	Suo	Bu	Fu	Zhu	E	San	Zhe
友	所，	不	覆	諸	惡；	三	者、
Yu	Suo	Wen	fa	Bu	Qiu	Guo	Shi
於	所	聞	法，	不	求	過	失；
Si	Zhe	Yu	Shuo	Fa	Zhe	Bu	Sheng
四	者、	於	說	法	者，	不	生
E	Xin						
惡	心。」						

“Once again, Sumati, bodhisattvas use four methods to ensure that people trust their every word. What four? First, always be consistent in your words and practice. Second, do not hide your wrongdoing from good Dharma friends. Third, do not seek fault in the Dharma one hears. Fourth, do not give rise to unwholesome thoughts towards those who speak the Dharma.”

Er Shi Shi Zun Er Shuo Ji Yan
爾 時， 世 尊 而 說 偈 言：

Fa Yan Xiu Xing Chang Xiang Ying
「發 言 修 行 常 相 應，

Ji Zui Bu Cang Yu Shan You
己 罪 不 藏 於 善 友，

Wen Jing Bu Qiu Ren Fa Guo
聞 經 不 求 人 法 過，

Suo Yan Yi Qie Jie Xin Shou
所 言 一 切 皆 信 受。」

Fu Ci Miao Hui Pu Sa Cheng Jiu
「復 次， 妙 慧！ 菩 薩 成 就

Si Fa Neng Li Fa Zhang Su De
四 法， 能 離 法 障， 速 得

Qing Jing He Deng Wei Si Yi Zhe
清 淨。 何 等 為 四？ 一 者、

Yi Shen Yi Le She San Lu Yi
以 深 意 樂， 攝 三 律 儀；

At that time, the World-Honored One spoke in
verse:

Be consistent in your words and practice.

Do not hide your wrongdoing from good
Dharma friends.

Do not seek fault in the Dharma one hears.

Then all your words will be believed and trusted.

“Once again, Sumati, bodhisattvas have four
methods to eliminate Dharma obstructions and be
pure. What four? First, embrace the three categories
of the bodhisattva precepts. Second, after hearing the

Er Zhe Wen Shen Shen Jing Bu Sheng
 二 者、聞 甚 深 經，不 生
 Fei Bang San Zhe Jian Xin Fa Yi
 誹 謗；三 者、見 新 發 意
 Pu Sa Sheng Yi Qie Zhi Xin Si
 菩 薩，生 一 切 智 心；四
 Zhe Yu Zhu You Qing Da Ci Ping
 者、於 諸 有 情，大 慈 平
 Deng
 等。」

Er Shi Shi Zun Er Shuo Ji Yan
 爾 時，世 尊 而 說 偈 言：
 Yi Shen Yi Le She Lu Yi
 「以 深 意 樂 攝 律 儀，
 Wen Shen Shen Jing Neng Xin Jie
 聞 甚 深 經 能 信 解，

profound sutras, do not slander them. Third, see those who make their initial intention, and then give rise to the mind of all wisdom. Fourth, treat all sentient beings with great loving-kindness and equanimity.”

At that time, the World-Honored One spoke in verse:

Deeply embrace the discipline,
 Listen to the profound sutras and have faith,

Jing Chu Fa Xin Ru Fo Xiang
 敬 初 發 心 如 佛 想，
 Ci Xin Pu Qia Zhang Xiao Chu
 慈 心 普 洽 障 消 除。」

Fu Ci Miao Hui Pu Sa Cheng Jiu
 「復 次， 妙 慧！ 菩 薩 成 就
 Si Fa Neng Li Zhu Mo Yun He
 四 法， 能 離 諸 魔。 云 何
 Wei Si Yi Zhe Liao Zhi Fa Xing
 為 四？ 一 者、 了 知 法 性
 Ping Deng Er Zhe Fa Qi Jing Jin
 平 等； 二 者、 發 起 精 進；
 San Zhe Chang Qin Nian Fo Si Zhe
 三 者、 常 勤 念 佛； 四 者、
 Yi Qie Shan Gen Jie Xi Hui Xiang
 一 切 善 根， 皆 悉 回 向。」

Venerate the initial intention as one would
 the Buddha,

And have a heart of universal loving-kindness;
 then obstructions will be eliminated.

“Once again, Sumati, bodhisattvas have four
 methods for avoiding mara. What four? First, com-
 pletely understand that Dharma nature is equal.
 Second, give rise to diligence. Third, constantly con-
 template the Buddha. Fourth, dedicate the merit from
 all wholesome roots.”

Er Shi Shi Zun Er Shuo Ji Yan
爾 時， 世 尊 而 說 偈 言：

Neng Zhi Zhu Fa Ping Deng Xing
「能 知 諸 法 平 等 性，

Chang Qi Jing Jin Nian Ru Lai
常 起 精 進 念 如 來，

Hui Xiang Yi Qie Zhu Shan Gen
回 向 一 切 諸 善 根，

Zhong Mo Bu Neng De Qi Bian
眾 魔 不 能 得 其 便。」

Fu Ci Miao Hui Pu Sa Cheng Jiu
「復 次， 妙 慧！ 菩 薩 成 就

Si Fa Lin Ming Zhong Shi Zhu Fo
四 法， 臨 命 終 時， 諸 佛

Xian Qian He Deng Wei Si Yi Zhe
現 前。 何 等 為 四？ 一 者、

Ta You Suo Qiu Shi Ling Man Zu
他 有 所 求， 施 令 滿 足；

Er Zhe Yu Zhu Shan Fa Shen Sheng
二 者、 於 諸 善 法， 深 生

At that time, the World-Honored One spoke in
verse:

If one is able to know that Dharma nature
is equal,

Constantly contemplate the Tathagata,
And dedicate the merit from all wholesome
roots,

Then the myriad mara cannot hinder you.

“Once again, Sumati, bodhisattvas use four methods
to ensure that they will be greeted by the Buddhas at
the end of life. What four? First, give gifts to satisfy
the needs of others. Second, produce a deep faith in

Xin Jie San Zhe Yu Zhu Pu Sa
 信 解； 三 者、 於 諸 菩 薩，
 Shi Zhuang Yan Ju Si Zhe Yu San
 施 莊 嚴 具； 四 者、 於 三
 Bao Suo Qin Xiu Gong Yang
 寶 所， 勤 修 供 養。」

Er Shi Shi Zun Er Shuo Ji Yan
 爾 時， 世 尊 而 說 偈 言：

Ta You Suo Qiu Ling Man Zu
 「 他 有 所 求 令 滿 足，
 Xin Jie Shen Fa She Yan Ju
 信 解 深 法 捨 嚴 具，
 San Bao Fu Tian Qin Gong Yang
 三 寶 福 田 勤 供 養，
 Lin Ming Zhong Shi Fo Xian Qian
 臨 命 終 時 佛 現 前。」

all wholesome teachings. Third, offer all bodhisattvas their ornaments. Fourth, diligently make offerings to the Triple Gem.”

At that time, the World-Honored One spoke in verse:

Fulfill the needs of others.

Believe the profound Dharma and provide requisites.

Diligently make offerings to the Triple Gem as a field of merit.

At the end of life, the Buddha will appear.

Er Shi Miao Hui Tong Nu Wen Fo
 爾 時， 妙 慧 童 女 聞 佛
 Shuo Yi Bai Yan Shi Zun Ru Fo
 說 已， 白 言：「世 尊！ 如 佛
 Suo Shuo Pu Sa Zhu Xing Wo Dang
 所 說 菩 薩 諸 行， 我 當
 Feng Xing Shi Zun Ruo Wo Yu Shi
 奉 行。 世 尊！ 若 我 於 是
 Si Shi Xing Zhong Que Yu Yi Xing
 四 十 行 中， 闕 於 一 行
 Er Bu Xiu Zhe Ze Wei Fo Jiao
 而 不 修 者， 則 違 佛 教，
 Qi Kuang Ru Lai Lai
 欺 誑 如 來！」

Er Shi Zun Zhe Da Mu Jian Lian
 爾 時， 尊 者 大 目 犍 連
 Gao Miao Hui Yan Pu Sa Zhi Xing
 告 妙 慧 言：「菩 薩 之 行，

At that time, the young girl Sumati, having heard the Buddha's words, said to him, "World-Honored One, of all the bodhisattva practices the Buddha has spoken of, I vow to uphold and practice them. World-Honored One, if I do not practice even one of these forty methods, then I will have turned my back on the Buddha's teaching and lied to the Tathagata."

At that time, Venerable Maudgalyayana said to Sumati, "The bodhisattva path is very difficult to

Shen Nan Ke Xing Ru Jin Fa Si
 甚 難 可 行， 汝 今 發 斯
 Shu Sheng Da Yuan Qi Yu Shi Yuan
 殊 勝 大 願， 豈 於 是 願
 De Zi Zai Ye
 得 自 在 耶？」
 Er Shi Miao Hui Bai Yan Zun Zhe
 爾 時， 妙 慧 白 言：「尊 者！
 Ruo Wo Hong Yuan Zhen Shi Bu Xu
 若 我 弘 願 真 實 不 虛，
 Neng Ling Zhu Xing De Yuan Man Zhe
 能 令 諸 行 得 圓 滿 者，
 Yuan Ci San Qian Da Qian Shi Jie
 願 此 三 千 大 千 世 界
 Liu Zhong Zhen Dong Tian Yu Miao Hua
 六 種 震 動， 天 雨 妙 華，
 Tian Gu Zi Ming
 天 鼓 自 鳴。」

practice. Just now, you have made an extraordinarily great vow. Can you fulfill it with ease?”

At that time, Sumati said, “Venerable, if my vows are true, not false, and I am able to perfectly cultivate all these methods, then may this three thousandfold world system quake in six ways, may wondrous flowers rain down from the heavens, and may heavenly drums beat of their own accord.”

Shuo Shi Yu Shi Yu Xu Kong Zhong
 說 是 語 時， 於 虛 空 中，
 Hua San Ru Yu Tian Gu Zi Ming
 華 散 如 雨， 天 鼓 自 鳴，
 San Qian Da Qian Shi Jie Liu Zhong
 三 千 大 千 世 界 六 種
 Zhen Dong
 震 動。

Shi Shi Miao Hui Zhong Bai Mu Lian
 是 時， 妙 慧 重 白 目 連：
 「 Yi Wo Ru Shi Zhen Shi Yan Gu
 以 我 如 是 真 實 言 故，
 Yu Wei Lai Shi Dang De Cheng Fo
 於 未 來 世 當 得 成 佛，
 Yi Ru Jin Ri Shi Jia Ru Lai
 亦 如 今 日 釋 迦 如 來。
 Yu Wo Guo Zhong Wu You Mo Shi
 於 我 國 中， 無 有 魔 事
 Ji Yi E Qu Nu Ren Zhi Ming
 及 以 惡 趣、 女 人 之 名。

Once these words were spoken, out of empty space, flowers fell like rain, heavenly drums beat on their own, and the three thousandfold world system quaked in six ways.

Then Sumati said again to Maudgalyayana, “In accordance with the truth, I have spoken; in a future life, I will become a Buddha, just as Sakyamuni Tathagata is now. In my Buddha land, there will be no mara, no lower realms of existence, and no one called

Ruo Wo Ci Yan Fei Xu Wang Zhe
 若 我 此 言 非 虛 妄 者，
 Ling Si Da Zhong Shen Jie Jin Se
 令 斯 大 眾， 身 皆 金 色！
 Shuo Shi Yu Yi Zhong Jie Jin Se
 說 是 語 已， 眾 皆 金 色。

Er Shi Zun Zhe Da Mu Jian Lian
 爾 時， 尊 者 大 目 犍 連，
 Ji Cong Zuo Qi Pian Tan You Jian
 即 從 座 起， 偏 袒 右 肩，
 Ding Li Fo Zu Bai Yan Shi Zun
 頂 禮 佛 足， 白 言：「世 尊！
 Wo Jin Xian Li Chu Fa Xin Pu
 我 今 先 禮 初 發 心 菩
 Sa Ji Zhu Pu Sa Mo He Sa
 薩， 及 諸 菩 薩 摩 訶 薩
 Zhong
 眾。」

‘woman.’ If what I say is not false, may the bodies of all in this great assembly become gold in color!”

As these words were spoken, everyone became golden colored.

At that time, Venerable Maudgalyayana rose from his seat, bared his right shoulder, paid homage to the Buddha, and said, “World-Honored One, I first prostrate myself before those bodhisattvas who have made their initial intention, and I will bow before all the great bodhisattvas as well.”

Er Shi Wen Shu Shi Li Fa Wang
爾 時， 文 殊 師 利 法 王

Zi Gao Miao Hui Yan Ru Zhu He
子 告 妙 慧 言：「汝 住 何

Fa Fa Si Cheng Yuan
法， 發 斯 誠 願？」

Miao Hui Da Yan Wen Shu Shi Li
妙 慧 答 言：「文 殊 師 利！

Fei Suo Wen Ye He Yi Gu Yu
非 所 問 也。 何 以 故？ 於

Fa Jie Zhong Wu Suo Zhu Gu
法 界 中 無 所 住 故。」

You Wen Yun He Ming Wei Pu Ti
又 問：「云 何 名 為 菩 提？」

Da Yue Wu Fen Bie Fa Shi Ming
答 曰：「無 分 別 法， 是 名

Pu Ti
菩 提。」

At that time, Dharma Prince Manjusri, said to Sumati, “Upon what Dharma do you abide in to make such a sincere vow?”

Sumati said, “Manjusri, you should not ask that question. Why? There is no Dharma to abide in.”

He further asked, “What is ‘bodhi?’”

She said, “The Dharma of non-discrimination is ‘bodhi.’”

You Wen Yun He Ming Wei Pu Sa
 又 問：「云 何 名 為 菩 薩？」

Da Yue Yi Qie Zhu Fa Deng Xu
 答 曰：「一 切 諸 法 等 虛

Kong Xiang Shi Ming Pu Sa
 空 相， 是 名 菩 薩。」

You Wen Yun He Ming Wei Pu Ti
 又 問：「云 何 名 為 菩 提

Zhi Xing
 之 行？」

Da Yue You Ru Yang Yan Gu Xiang
 答 曰：「猶 如 陽 焰、 谷 響

Zhi Xing Shi Pu Ti Xing
 之 行， 是 菩 提 行。」

You Wen Yi He Mi Yi Zuo Ru
 又 問：「依 何 密 意 作 如

Shi Shuo
 是 說？」

He further asked, "What are 'bodhisattvas'?"

She said, "[Those who] see all phenomena as empty are 'bodhisattvas.'"

He further asked, "What are bodhisattva practices?"

She said, "Practices which are like a mirage or an echo from a valley: these are bodhisattva practices."

He further asked, "Is there any hidden meaning to what you have said?"

Da Yue Wo Yu Ci Zhong Bu Jian
 答 曰：「我 於 此 中， 不 見

Shao Fa Mi Fei Mi Zhe
 少 法 密 非 密 者。」

You Wen Ruo Ru Shi Zhe Yi Qie
 又 問：「若 如 是 者， 一 切

Fan Fu Ying Ji Pu Ti
 凡 夫 應 即 菩 提！」

Da Yue Ru Wei Pu Ti Yi Fan
 答 曰：「汝 謂 菩 提 異 凡

Fu Ye Mo Zuo Shi Jian He Yi
 夫 耶？ 莫 作 是 見！ 何 以

Gu Ci Deng Jie Tong Yi Fa Jie
 故？ 此 等 皆 同 一 法 界

Xiang Fei Qu Fei She Wu Cheng Huai
 相， 非 取 非 捨， 無 成 壞

Gu
 故。」

She said, “In what I have said, I do not see the wondrous Dharma as either hidden or overt.”

He further asked, “If it is as you say, then all ordinary beings are enlightened!”

She said, “Do you claim that enlightened beings and ordinary beings are different? Do not hold such a view. Why? Both share the same form in the Dharma realm. There can be no clinging or rejecting as there is no formation or destruction.”

You Wen Yu Ci Yi Zhong Neng Jie
 又 問：「於 此 義 中， 能 解
 Liao Zhe Qi Shu Ji He
 了 者， 其 數 幾 何？」
 Da Yue Ru Ruo Gan Huan Hua Xin
 答 曰：「如 若 干 幻 化 心
 Xin Suo Liang Ruo Gan Huan Hua Zhong
 心 所 量， 若 干 幻 化 眾
 Sheng Neng Liao Si Yi
 生 能 了 斯 義。」

Wen Shu Shi Li Yan Huan Hua Ben
 文 殊 師 利 言：「幻 化 本
 Wu He You Ru Shi Xin Xin Suo
 無， 何 有 如 是 心 心 所
 Fa
 法？」

He further asked, “How many are there who can understand this doctrine?”

She said, “However many illusory thoughts can be counted, that is how many sentient beings can understand this doctrine.”

Manjusri said, “If illusory forms are inherently nonexistent, how can the mind and mental phenomena exist?”

Da Yue Fa Jie Yi Er Fei You
 答 曰：「法 界 亦 爾！非 有
 Fei Wu Nai Zhi Ru Lai Yi Fu
 非 無，乃 至 如 來，亦 復
 Ru Shi
 如 是。」

Er Shi Wen Shu Shi Li Bai Fo
 爾 時，文 殊 師 利 白 佛
 Yan Shi Zun Jin Ci Miao Hui Shen
 言：「世 尊！今 此 妙 慧，甚
 Wei Xi You Nai Neng Cheng Jiu Ru
 為 希 有，乃 能 成 就 如
 Shi Fa Ren
 是 法 忍。」

She said, “They are like the Dharma realm. It is neither existent nor nonexistent. The Tathagata is also this way.”

At that time, Manjusri said to the Buddha, “World-Honored One, it is rare to encounter one like this girl, Sumati. She will be able to attain the patience of phenomena.”

Fo Yan Ru Shi Ru Shi Cheng Ru
 佛 言：「如 是、 如 是！ 誠 如
 Suo Yan Ran Ci Tong Nu Yi Yu
 所 言。 然 此 童 女 已 於
 Guo Qu Fa Pu Ti Xin Jing San
 過 去 發 菩 提 心， 經 三
 Shi Jie Wo Nai Fa Qu Wu Shang
 十 劫， 我 乃 發 趣 無 上
 Pu Ti Bi Yi Ling Ru Zhu Wu
 菩 提， 彼 亦 令 汝 住 無
 Sheng Ren
 生 忍。」

Er Shi Wen Shu Shi Li Ji Cong
 爾 時， 文 殊 師 利 即 從
 Zuo Qi Wei Qi Zuo Li Bai Miao
 座 起， 為 其 作 禮， 白 妙
 Hui Yan Wo Yu Wang Xi Wu Liang
 慧 言：「我 於 往 昔 無 量

The Buddha said, “It is so! It is so! Your words are true. This young girl already gave rise to the bodhi mind over thirty *kalpas* before I made my own supreme bodhi vow. She also guided you to abide in the patience of the non-arising of phenomena.”

At that time, Manjusri rose from his seat, paid homage to her, and said to Sumati, “Innumerable

Jie Qian Yi Ceng Gong Yang Bu Wei
劫 前 已 曾 供 養， 不 謂

Jin Zhe Hai De Qin Jin
今 者 還 得 親 近。」

Miao Hui Gao Yan Wen Shu Shi Li
妙 慧 告 言：「文 殊 師 利！

Ru Jin Mo Qi Ru Shi Fen Bie
汝 今 莫 起 如 是 分 別。

He Yi Gu Yi Wu Fen Bie De
何 以 故？ 以 無 分 別 得

Wu Sheng Ren Gu
無 生 忍 故。」

You Wen Miao Hui Ru Jin You Bu
又 問：「妙 慧！ 汝 今 猶 不

Zhuan Nu Shen Ye
轉 女 身 耶？」

Miao Hui Da Yan Nu Ren Zhi Xiang
妙 慧 答 言：「女 人 之 相

Liao Bu Ke De Jin He Suo Zhuan
了 不 可 得， 今 何 所 轉？」

kalpas ago, I made offerings to you. How fortunate it is that I can learn from you again.”

Sumati answered, “Manjusri, you should not make such discriminations. Why not? This is because, through non-discrimination, the patience of the non-arising of phenomena is gained.”

He further asked, “Sumati, why have you not turned away from your female body?”

Sumati said, “The female form cannot be attained. What is there to turn away from?”

Wen Shu Shi Li Wo Dang Wei Ru
 「文殊師利！我當為汝
 Chu Duan Yi Huo You Wo Ru Shi
 除斷疑惑，由我如是
 Zhen Shi Yu Gu Yu Dang Lai Shi
 真實語故，於當來世，
 De A Nou Duo Luo San Miao San
 得阿耨多羅三藐三
 Pu Ti Shi Yu Wo Fa Zhong Zhu
 菩提時，於我法中諸
 Bi Qiu Bei Wen Ming Shan Lai Chu
 比丘輩，聞命善來，出
 Jia Ru Dao
 家入道。」
 Wo Guo Tu Zhong Suo You Zhong Sheng
 「我國土中，所有眾生，
 Shen Jie Jin Se Fu Yong Zi Ju
 身皆金；服用資具，
 Ru Di Liu Tian Yin Shi Feng Rao
 如第六天；飲食豐饒，
 Sui Nian Er Zhi Wu You Mo Shi
 隨念而至；無有魔事

“Manjusri, I will now eliminate your doubts. Due to my sincere words, in the future, I will attain supreme, perfect enlightenment. After listening to my Dharma, all bhiksus will naturally be ‘well come’ and enter into the path.

“In my land, all sentient beings will be golden. All their necessities will be provided, just like in the sixth heaven of the desire realm. Food and drink will be abundant and appear at a thought. There will be no

Ji	Zhu	E	Qu	Yi	Fu	Wu	You
及	諸	惡	趣，	亦	復	無	有
Nu	Ren	Zhi	Ming	You	Qi	Bao	Lin
女	人	之	名。	有	七	寶	林，
Shang	Luo	Bao	Wang	Qi	Bao	Lian	Hua
上	羅	寶	網，	七	寶	蓮	華，
Fu	Yi	Bao	Zhang	Ru	Wen	Shu	Shi
覆	以	寶	帳，	如	文	殊	師
Li	Suo	Cheng	Jing	Sha	Zhuang	Xiao	Yan
利	所	成	淨	剎，	裝	校	嚴
Shi	Deng	Wu	You	Yi			
飾，	等	無	有	異。			」
Ruo	Wo	Ci	Yan	Fei	Xu	Wang	Zhe
「若	我	此	言	非	虛	妄	者，
Ling	Ci	Da	Zhong	Shen	Jie	Jin	Se
令	此	大	眾	身	皆	金	色；
Wo	Zhi	Nu	Shen	Bian	Cheng	Nan	Zi
我	之	女	身	變	成	男	子，
Ru	San	Shi	Sui	Zhi	Fa	Bi	Qiu
如	三	十	歲	知	法	比	丘。」

mara and no lower realms of existence. Furthermore, there will be no female names. There will be seven treasure forests, netting of fine cloth and valuable jade, and seven treasure lotus flowers, all covered with jeweled canopies. It will be similar to Manjusri's Pure Land: covered in rich adornments, without any difference.

“If what I have said is true and not false, may everyone in attendance take on a golden hue, and may my female body change and become male, appearing to be a thirty-year-old bhiksu well-versed in the Dharma.”

Shuo Ci Yu Shi Ci Zhu Da Zhong
 說 此 語 時， 此 諸 大 眾
 Jie Zuo Jin Se Miao Hui Pu Sa
 皆 作 金 色。 妙 慧 菩 薩
 Zhuan Nu Cheng Nan Ru San Shi Sui
 轉 女 成 男， 如 三 十 歲
 Zhi Fa Bi Qiu
 知 法 比 丘。

Shi Shi Di Ju Tian Zhong Zhan Zhuan
 是 時， 地 居 天 眾 展 轉
 Zan Yan Da Zai Da Zai Miao Hui
 讚 言：「大 哉！ 大 哉！ 妙 慧
 Pu Sa Mo He Sa Neng Yu Lai
 菩 薩 摩 訶 薩 能 於 來
 Shi De Pu Ti Shiq Yan Jing Fo
 世， 得 菩 提 時， 嚴 淨 佛
 Sha Gong De Ru Shi
 剎， 功 德 如 是！」

After saying this, everyone in attendance turned golden. Sumati Bodhisattva changed from female to male and appeared as a thirty-year-old bhikṣu well-versed in the Dharma.

At that time, the heavenly beings who dwelled in Mount Sumeru descended to offer praise one at a time, “Excellent! Excellent! When the Great Sumati Bodhisattva attains bodhi, there will be a glorious pristine Buddha land. Such is her virtue.”

Er Shi Fo Gao Wen Shu Shi Li :
 爾 時， 佛 告 文 殊 師 利：
 Ci Miao Hui Pu Sa Yu Dang Lai
 「此 妙 慧 菩 薩， 於 當 來
 Shi Cheng Deng Zheng Jue Hao Shu Sheng
 世 成 等 正 覺， 號 殊 勝
 Gong De Bao Cang Ru Lai Chu Xian
 功 德 寶 藏 如 來， 出 現
 Yu Shi
 於 世。」

Fo Shuo Ci Jing Shi San Shi Ju
 佛 說 此 經 時， 三 十 俱
 Zhi Zhong Sheng Yu A Nou Duo Luo
 胝 眾 生， 於 阿 耨 多 羅
 San Miao San Pu Ti Zhu Bu Tui
 三 藐 三 菩 提， 住 不 退
 Zhuan Ba Shi Ju Zhi Zhong Sheng Yuan
 轉； 八 十 俱 胝 眾 生， 遠

At that time, the Buddha said to Manjusri, “In the future, this Sumati Bodhisattva will attain perfect enlightenment and be called Treasure of Excellent Virtue Tathagata.”

As the Buddha taught this sutra, thirty *kotis* of sentient beings came to reside in supreme, perfect enlightenment, abiding in non-transgression. Eighty *kotis* of sentient beings left defilement far behind and obtained

Chen Li Gou De Fa Yan Jing Ba
塵 離 垢， 得 法 眼 淨； 八

Qian Zhong Sheng Jie Huo Zhi Zheng
千 眾 生， 皆 獲 智 證。

Wu Qian Bi Qiu Xing Pu Sa Cheng
五 千 比 丘 行 菩 薩 乘，

Xin Yu Tui Zhuan Yin Jian Miao Hui
心 欲 退 轉， 因 見 妙 慧

Pu Sa Yi Le Shan Gen Wei De
菩 薩 意 樂 善 根， 威 德

Shu Sheng Gu Ge Ge Tuo Shen Suo
殊 勝 故， 各 各 脫 身 所

Zhuo Shang Fu Yi Shi Ru Lai Ru
著 上 服， 以 施 如 來。 如

Shi Shi Yi Fa Hong Shi Yan Wo
是 施 已， 發 弘 誓 言：「我

Deng Yi Ci Shan Gen Jue Ding Yuan
等 以 此 善 根， 決 定 願

Cheng A Nou Duo Luo San Miao San
成 阿 耨 多 羅 三 藐 三

Pu Ti
菩 提！」

pure Dharma eyes. Eight thousand sentient beings gained the wisdom of liberation.

There were five thousand bhiksus who had turned away from the bodhisattva path. But because they witnessed Sumati Bodhisattva's aspiration and wholesome roots and saw her majestic virtue and excellent character, they removed their upper garments and offered them to the Tathagata. Having been presented their offering, Sumati made a great vow, "With these wholesome roots, I absolutely will achieve supreme, perfect enlightenment."

Bi	Zhu	Shan	Nan	Zi	Deng	Yi	Ci
彼	諸	善	男	子	等，	以	此
Shan	Gen	Hui	Xiang	Wu	Shang	Pu	Ti
善	根	回	向	無	上	菩	提
Gu	Chao	Jiu	Shi	Jie	Sheng	Si	Zhi
故，	超	九	十	劫	生	死	之
Ku	Bu	Tui	Zhuan	Yu	A	Nou	Duo
苦，	不	退	轉	於	阿	耨	多
Luo	San	Miao	San	Pu	Ti		
羅	三	藐	三	菩	提。		
Er	Shi	Shi	Zun	Ji	Ji	Zhi	Yue
爾	時，	世	尊	即	記	之	曰：
Ru	Deng	Yu	Dang	Lai	Shi	Guo	Qian
「汝	等	於	當	來	世，	過	千
Jie	Hou	Yu	Wu	Gou	Guang	Ming	Jie
劫	後，	於	無	垢	光	明	劫
Zhong	Yang	Yan	Shi	Jie	Nan	Ren	Fo
中，	陽	焰	世	界	難	忍	佛
Sha	Yu	Yi	Jie	Zhong	Xiang	Ci	Cheng
剎，	於	一	劫	中	相	次	成

Those good men took their wholesome roots and dedicated the merit to supreme bodhi. They transcended ninety kalpas of the suffering of birth and death and came to be on course to supreme, perfect enlightenment, from which they would never regress.

At that time, the World-Honored One made a prophecy, “After one thousand kalpas, during the ‘kalpa of undefiled light,’ all of you will reside in the Rare Endurable Buddha Land of the Mirage World.

Fo Jie Tong Yi Zi Hao Bian Cai
 佛，皆同一字，號辯才
 Zhuang Yan Ru Lai Chu Xian Yu Shi
 莊嚴如來，出現於世。」

Wen Shu Shi Li Ru Shi Fa Men
 「文殊師利！如是一切法門
 You Da Wei De Neng Ling Pu Sa
 有大威德，能令菩薩
 Mo He Sa Ji Sheng Wen Cheng Zhe
 摩訶薩及聲聞乘者
 Huo Da Li Yi
 獲大利益。」

Wen Shu Shi Li Huo You Shan Nan
 「文殊師利！或有善男
 Zi Shan Nu Ren Wei Qiu Pu Ti
 子，善女，人，為求菩提，
 Wu Fang Bian Shan Qiao Xing Liu Bo
 無方便善巧，行六波

All of you, one after another, will attain Buddhahood and share the name Eloquent and Dignified Tathagata.

“Manjusri, this teaching possesses great majesty and virtue. It is able to bring great benefit to the great bodhisattvas and sravaka followers.

“Manjusri, there may be good men and women who pursue bodhi, but due to their lack of skillful means, they practice the six perfections for thousands

Luo	Mi	Zu	Man	Qian	Jie	Ruo	Fu
羅	蜜	足	滿	千	劫；	若	復
You	Ren	Jing	Yu	Ban	Yue	Shi	Yi
有	人，	經	於	半	月，	時	一
Shu	Xie	Du	Song	Ci	Jing	Suo	Huo
書	寫	讀	誦	此	經，	所	獲
Fu	Ju	Bi	Qian	Gong	De	Bai	Fen
福	聚，	比	前	功	德，	百	分、
Qian	Fen	Bai	Qian	Ju	Zhi	Nai	Zhi
千	分、	百	千	俱	胝，	乃	至
Suan	Shu	Pi	Yu	Suo	Bu	Neng	Ji
算	數	譬	喻	所	不	能	及！」
Shi	Gu	Wen	Shu	Shi	Li	Ru	Shi
「是	故，	文	殊	師	利！	如	是
Wei	Miao	Fa	Men	Ji	Zhu	Pu	Sa
微	妙	法	門，	即	諸	菩	薩
Qi	Jing	Zhi	Ben	Wo	Jin	Fu	Zhu
契	經	之	本。	我	今	付	囑
Yu	Ru	Ru	Dang	Lai	Shi	Shou	Chi
於	汝，	汝	當	來	世，	受	持

of kalpas. Even if a person copied this sutra for as short as half a month, the merit gained by this person would surpass the merit of the previous practitioner: saying it is one hundred times greater, one thousand times greater, or even one hundred thousand times greater is not enough to adequately convey the difference.

“Therefore, Manjusri, this wondrous teaching is the foundation of the sutras for all bodhisattvas. Now, I am entrusting it to you. In future lives, receive, uphold,

Du Song Wei Ren Jie Shuo Pi Ru
 讀 誦， 為 人 解 說。 譬 如
 Zhuan Lun Sheng Wang Chu Xian Yu Shi
 轉 輪 聖 王 出 現 於 世，
 Suo You Qi Bao Jie Xi Zai Qian
 所 有 七 寶， 皆 悉 在 前；
 Wang Mie Zhi Hou Bao Sui Yin Mo
 王 滅 之 後， 寶 隨 隱 沒。
 Ru Shi Wei Miao Fa Men Liu Xing
 如 是 微 妙 法 門 流 行
 Yu Shi Ji Zhu Ru Lai Qi Pu
 於 世， 即 諸 如 來 七 菩
 Ti Fen Deng Fa Yan Bu Mie Ruo
 提 分 等 法 眼 不 滅， 若
 Bu Liu Xing Zheng Fa Dang Mie
 不 流 行， 正 法 當 滅。」
 Shi Gu Wen Shu Shi Li Ruo Shan
 「是 故， 文 殊 師 利！ 若 善
 Nan Zi Shan Nu Ren Deng Wei Qiu
 男 子、 善 女 人 等， 為 求

read, recite, and expound this sutra to others. It is as if
 a wheel-turning monarch was to appear in this world
 with his seven treasures. After he died, those treasures
 would disappear. But if this wondrous teaching
 becomes widespread throughout the world, the seven
 factors of awakening and other teachings will remain.
 However, should it not become widespread, the right
 Dharma will disappear.

“Therefore, Manjusri, good men and women who
 pursue bodhi should give rise to diligence, transcribe

Pu Ti Ying Dang Fa Qi Jing Jin
 菩 提， 應 當 發 起 精 進，
 Shu Xie Ci Jing Shou Chi Du Song
 書 寫 此 經， 受 持 讀 誦，
 Wei Ren Yan Shuo Ci Shi Wo Jiao
 為 人 演 說。 此 是 我 教，
 Wu Yu Hou Shi Sheng Hui Hen Xin
 勿 於 後 世， 生 悔 恨 心！」

Fo Shuo Ci Jing Yi Miao Hui Pu
 佛 說 此 經 已， 妙 慧 菩
 Sa Wen Shu Shi Li Pu Sa Ji
 薩、 文 殊 師 利 菩 薩 及
 Zhu Da Zhong Tian Ren A Xiu Luo
 諸 大 眾、 天、 人、 阿 修 羅、
 Qian Ta Po Deng Wen Fo Suo Shuo
 乾 闥 婆 等， 聞 佛 所 說，
 Jie Da Huan Xi Xin Shou Feng Xing
 皆 大 歡 喜， 信 受 奉 行。

the sutra, receive it, uphold it, recite it, and expound it to others. This is my teaching. Uphold it so that no regrets will form in future ages.”

After the Buddha delivered this sutra, Sumati Bodhisattva, Manjusri Bodhisattva, and all the heavenly beings, humans, *asuras*, *gandharvas*, and other beings in attendance were all overjoyed at having heard the Buddha’s teachings. They faithfully received this teaching and practice.

Qi Fo Mie Zui Zhen Yan
七 佛 滅 罪 真 言

Li Po Li Po Di
離 婆 離 婆 帝

Qiu He Qiu He Di
求 訶 求 訶 帝

Tuo Luo Ni Di
陀 羅 尼 帝

Ni He La Di
尼 訶 囉 帝

Pi Li Ni Di
毗 黎 你 帝

Mo He Qie Di
摩 訶 伽 帝

Zhen Ling Qian Di
真 陵 乾 帝

Suo Po He
莎 婆 訶

[The following is the Seven Buddhas' Negative Karma Purification Mantra, preserved in Sanskrit through Chinese transliteration. Traditionally, mantras are not translated. The mantra is recited at the end of a sutra chanting section, followed by the triple refuge and dedication of merit.]

San Gui Yi
三 皈 依

Zi Gui Yi Fo Dang Yuan Zhong Sheng
自 皈 依 佛， 當 願 眾 生，
Ti Jie Da Dao Fa Wu Shang Xin
體 解 大 道， 發 無 上 心。

Zi Gui Yi Fa Dang Yuan Zhong Sheng
自 皈 依 法， 當 願 眾 生，
Shen Ru Jing Zang Zhi Hui Ru Hai
深 入 經 藏， 智 慧 如 海。

Zi Gui Yi Seng Dang Yuan Zhong Sheng
自 皈 依 僧， 當 願 眾 生，
Tong Li Da Zhong Yi Qie Wu Ai
統 理 大 眾， 一 切 無 礙。

Triple Refuge

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

I take refuge in the Dharma, wishing that all sentient beings study the sutras diligently and obtain an ocean of wisdom.

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

Hui Xiang Ji
回 向 偈

Ci Bei Xi She Bian Fa Jie
慈 悲 喜 捨 遍 法 界，
Xi Fu Jie Yuan Li Ren Tian
惜 福 結 緣 利 人 天；
Chan Jing Jie Hen Ping Deng Ren
禪 淨 戒 行 平 等 忍，
Can Kui Gan En Da Yuan Xin
慚 愧 感 恩 大 願 心。

Dedication of Merit

May kindness, compassion, joy, and equanimity
pervade the Dharma realms;

May all people and heavenly beings benefit from
our blessings and friendship;

May our ethical practice of Chan, Pure Land, and
Precepts help us to realize equality and patience;

May we undertake the great vows with humility
and gratitude.

Glossary

asura. Chinese: 阿修羅 *oxiuluo*. In Sanskrit, literally, “non-gods.” One of the six realms of existence. Asuras are powerful beings with a warlike disposition. Asuras have blessings similar to heavenly beings but lack their virtues.

gandharva. Chinese: 乾闥婆 *qiandapo*. Usually described as “heavenly musicians,” they are one of the eight classes of celestial beings. They can function as heavenly attendants, fly through space, and serve as musicians in the courts of heavenly beings.

kalpa. Chinese: 劫 *jie*. A Sanskrit word for an Indic unit of time measurement roughly equivalent to the concept of an eon. A kalpa is an incalculably long period of time spanning the formation and destruction of the universe.

koti. Chinese: 俱胝 *juzhi* or 億 *yi*. A Sanskrit word for a large number that is commonly defined as ten million.