

Buddhist Recitation Book

佛教念诵合集

Ti-Ratana Buddhist Society

COMPILATION OF MULTIPLE SCHOOLS
OF BUDDHISM'S BUDDHIST RECITALS

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佛教念诵合集



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Gautama Buddha

Honour to Him, the Blessed One, the Worthy one, the Fully Enlightened One.

**南无本师释迦牟尼佛
Namo Shakyamuni Buddha**

PRAISE TO THE BUDDHA | 称赞佛陀

天上天下无如佛
Upon the earth, below the sky, the Buddha has no peer,
十方世界亦无比
In ten directions everywhere, he is beyond compare.
世间所有我尽见
I've searched around this whole wide world, and now I can declare,
一切无有如佛者
You'll never find another one like Buddha anywhere.

南无本师释迦牟尼佛
Namo Shakyamuni Buddha

南无本师释迦牟尼佛
Namo Shakyamuni Buddha

南无本师释迦牟尼佛
Namo Shakyamuni Buddha

Verse for Opening a Dhamma Talk 开经偈

The unsurpassed, profound, and wonderful Dharma,
Is difficult to encounter in hundreds of millions of eons,
I now see and hear it, receive and uphold it,
And I vow to fathom the Tathagata's true meaning.

无上甚深微妙法, 百千万劫难遭遇。
我今见闻得受持, 愿解如来真实义。

VANDANĀ | HOMAGE TO THE BUDDHA | 礼敬佛陀

Namo Tassa Bhagavato Arahato Sammā- sambuddhassa

Namo Tassa Bhagavato Arahato Sammā- sambuddhassa

Namo Tassa Bhagavato Arahato Sammā- sambuddhassa

Honour to Him, the Blessed One, the Worthy One, the Fully- Enlightened One.

Honour to Him, the Blessed One, the Worthy One, the Fully- Enlightened One.

Honour to Him, the Blessed One, the Worthy One, the Fully- Enlightened One.

向他致敬，世尊，阿罗汉，正等正觉的佛陀。

向他致敬，世尊，阿罗汉，正等正觉的佛陀。

向他致敬，世尊，阿罗汉，正等正觉的佛陀。

TI-SARANA | THREE REFUGES | 三皈依

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

Dutiyam pi Buddhaṃ saraṇaṃ gacchāmi

Dutiyam pi Dhammaṃ saraṇaṃ gacchāmi

Dutiyam pi Saṅghaṃ saraṇaṃ gacchāmi

Tatiyam pi Buddhaṃ saraṇaṃ gacchāmi

Tatiyam pi Dhammaṃ saraṇaṃ gacchāmi

Tatiyam pi Saṅghaṃ saraṇaṃ gacchāmi

I go to the Buddha as my refuge. I go to the Dhamma as my refuge. I go to the Sangha as my refuge. For the second time, I go to the Buddha as my refuge.

For the second time, I go to the Dhamma as my refuge. For the second time, I go to the Sangha as my refuge. For the third time, I go to the Buddha as my refuge.

For the third time, I go to the Dhamma as my refuge. For the third time, I go to the Sangha as my refuge.

我以佛为皈依处。我以法为皈依处。我以僧为皈依处。

第二次说，我以佛为皈依处。第二次说，我以法为皈依处。第二次说，我以僧为皈依处。

第三次说，我以佛为皈依处。第三次说，我以法为皈依处。第三次说，我以僧为皈依处。

PAÑCA SĪLA | FIVE PRECEPTS | 五戒

Pāṇāti-pātā veramaṇī sikkhāpadaṃ samādiyāmi

Adinnā dānā veramaṇī sikkhāpadaṃ samādiyāmi

Kāmesu micchā-cārā veramaṇī sikkhāpadaṃ samādiyāmi

Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi

**Surā meraya-majja-pamā-daṭṭhānā veramaṇī sikkhāpadaṃ
samādiyāmi**

I undertake to observe the precept to abstain from destroying living beings.

I undertake to observe the precept to abstain from taking things not given.

I undertake to observe the precept to abstain from sexual misconduct.

I undertake to observe the precept to abstain from false speech.

I undertake to observe the precept to abstain from intoxication and heedlessness.

不杀生，我学习受持此戒，
不偷盗，我学习受持此戒，
不邪淫，我学习受持此戒，
不妄语，我学习受持此戒，
不服用导致麻醉和失去注意力的任何物品，我学习受持此戒。

TI-RATANA VANDANĀ
SALUTATION TO THE TRIPLE GEM

向佛、法、僧三宝致敬

Salutation to the Buddha | 向佛致敬

Iti pi so Bhagavā Arahaṃ

Sammā sambuddho Vijjā-caraṇa-sampanno Sugato lokavidū

Anuttaro Purisa-damma-sārathi

Satthā Deva-manussānaṃ

Buddho Bhagavā ti

Such indeed is the Blessed One, Exalted, Omniscient, Endowed with knowledge and virtues. Well gone, Knower of the worlds, a guide incomparable for the training of individuals. Teacher of gods and men, enlightened and Holy.

世尊确是如此: 阿罗汉, 正等正觉的佛陀, 明行足, 善逝,

世间解, 无上士, 调御丈夫, 天人师, 觉悟和圣洁。

Salutation to the Dhamma | 向佛法致敬

Svākkhāto Bhagavatā Dhammo Sandiṭṭhiko Akāliko

Ehipassiko Opanayiko Paccattaṃ veditabbo viññūhī ti

Well-expounded is the Dhamma by the Blessed One, To be self-realised; to be but approached to be seen, capable of being entered upon. To be attained by the wise, each for himself.

世尊所善妙详细宣说的法，可以亲身体会到，不受时间空间的限制，请亲自看，能指引众生上进，智者皆能亲身体征。

Salutation to the Saṅgha | 向僧伽致敬

Supaṭipanno Bhagavato sāvaka saṅgho

Uju paṭipanno Bhagavato sāvaka saṅgho

ñāya paṭipanno Bhagavato sāvaka saṅgho

Sāmīci paṭipanno Bhagavato sāvaka saṅgho

Yadidaṃ cattāri-purisa-yugāni Aṭṭha-purisa- puggalā

Esa Bhagavato sāvaka saṅgho Āhuneyyo Pāhuneyyo

**Dakkhiṇeyyo Añjalikaraṇīyo Anuttaraṃ puñṇak-khettaṃ lokassā
ti**

Of good conduct is the Order of the Disciples of the Blessed One. Of upright conduct is the Order of the Disciples of the Blessed one. Of wise conduct is the Order of the Disciples of the Blessed One. Of dutiful conduct is the Order of the Disciples of the Blessed One. This order of the Disciples of the Blessed One, namely, these four pairs of persons, the eight kinds of individuals, is worthy of offerings, is worthy of hospitality, is worthy of gifts, is worthy of reverential salutations, is an incomparable field of merits to the world.

僧伽是世尊的追隨者，有良好的品行， 僧伽是世尊的追隨者，有正直的品行， 僧伽是世尊的追隨者，有智慧的品行， 僧伽是世尊的追隨者，有尽责的品行， 他们即是四双八辈人， 那才是世尊的追隨者，僧伽， 应当供养，应当欢迎款待，
应当布施，应当合十礼敬， 是世间无上的福田。

NAVA GUNA GĀTHĀ

THE 9 VIRTUES OF THE BUDDHA. 佛陀的九大美德

Araham arahoti nāmena Araham pāpaṃ nakāraye

Arahatta phalaṃ patto Araham nāma te namo

By name He is Arahant as He is worthy, even in secret He does no evil.

He attains the fruit of Arahantship, to Thee, the Worthy One, my homage be.

他是应当礼敬的阿罗汉，甚至连私下亦从不作恶，

他是证果的阿罗汉，我向他礼敬。

Sammā sambuddha ñāṇena Sammā sambuddha desanā

Sammā sambuddha lokasmiṃ Sammā sambuddha te namo

By name He is Samma Sambuddha, the teaching is of the Samma Sambuddha.

*A fully Enlightened One is He in the World, to thee, the Fully Enlightened One, my
homage be.*

他是证得无上正等正觉的觉者，他教的是无上佛法，

他是世间殊胜的觉者，我向伟大的觉者礼敬。

Vijjā caraṇa sampanno Tassa vijjā pakāsitā

Atītā nāga tuppanno Vijjā caraṇa te namo

He is endowed with wisdom and knowledge. His wisdom is made known.

*The past and the future He knows, to Thee who is endowed with wisdom and
courage, my homage be.*

他具足殊胜的智慧与知识， 他的智慧皆已公诸于世，

他能知过去与未来， 我向伟大的觉者与勇者礼敬。

Sugato sugatattānaṃ Sugato sundaram pica

Nibbānaṃ sugatiṃ yanti Sugato nāma te namo

He is Sugata, being self-disciplined, Being good, He is Sugata.

He has gone to the good state of Nibbana, to Thee the Sugata, my homage be.

他是个律己以严的善逝， 具有殊胜行为的善逝，

他已证入涅槃， 我向善逝礼敬。

Lokavidūti nāmena Atītā nāgatē vidū

Saṅkhārasatta okāse Lokavidū nāma te namo

By name, He is Lokavidu, He knows the past and the future.

Things, beings and space He knows. To thee the knower of Worlds, my homage be.

他是应当礼敬的世间解，他知过去与未来，

涵盖万物与太空，我向无所不晓的觉者礼敬。

Anuttaro ñāṇa sīlena Yo lokassa anuttaro

Anuttaro pūja lokasmiṃ Taṃ namassāmi anuttaro

By wisdom and conduct He is unrivalled. An unrivalled One is He in the world.

In this world He is revered as an Incomparable One, that Incomparable One, I salute.

他具有无上的智慧与胜德， 世间上无人可以匹比，

他被尊为无以伦比的觉者， 我向无以伦比的觉者礼敬。

Sārathī sārathī devā Yo lokassa susārathi

Sārathī puja lokasmiṃ Taṃ namassāmi sārathi

A charioteer, a charioteer is He of devas, He is a charioteer to the world.

He is a respectful charioteer in this world, That charioteer I salute.

他是天神的导师，亦是世间的导师，

他是世间广受尊敬的导师， 我向他礼敬。

Deva yakkha manussānaṃ Loke agga phalaṃ dadaṃ

Dadantaṃ damayantānaṃ Purisājañña te namo

To devas, yakkhas and men in this world, he gives the highest fruits,

And they subdue (their defilements), to the knower of men, my homage be.

对于天神妖魔与人类， 他引导他们证获最高的圣果，

教导他们去除污垢， 我向无所不晓的觉者礼敬。

Bhagavā bhagavā yutto Bhagga kilesa-vāhato
Bhaggaṃ saṃsāra muttāro Bhagavā nāma te namo

The Bhagava is replete with fortune, He has destroyed all passions.
He has crossed the ocean of samsara, to that Bhagava, my homage be.

世尊弘福齐天， 他去除一切爱欲，
他度过轮回之苦海， 我向世尊礼敬。

AṬṬHAVĪSATI BUDDHA VANDANĀ
SALUTATION TO THE TWENTY EIGHT BUDDHAS
礼敬二十八位佛陀

Vande Taṇhaṅkaraṃ Buddhaṃ
Vande Medhaṅkaraṃ muniṃ
Saraṇaṅkaraṃ muniṃ vande
Dīpaṅkaraṃ jinaṃ name

I respect Tanhankara Buddha, the wise. I respect Medhankara Buddha, the sage.
Saranankara Buddha the sage, I respect. Dipankara Buddha the conqueror, I respect.

我礼敬大智慧的坦汉卡那，我礼敬圣贤密当卡那，
我向圣贤萨那浪卡那致敬，我向征服者迪邦卡那致敬。

Vande Koṇḍañña satthāraṃ
Vande Maṅgala nāyakaṃ
Vande Sumana sambuddhaṃ
Vande Revata nāyakaṃ

I respect Kondanna Buddha, the teacher. I respect Mangala Buddha, the leader. I
respect Sumana Buddha, the Fully Enlightened. I respect Revata Buddha, the leader.

我礼敬供达惹导师，我礼敬指引众生的曼革拉，
我礼敬正等正觉的苏玛纳，我礼敬指引众生的利瓦达。

Vande Sobhita sambuddhaṃ
Anomadassī muniṃ name

**Vande Paduma sambuddhaṃ
Vande Nārada nāyakaṃ**

I respect Sobhita Buddha, the Fully Enlightened. Anomadassi Buddha the sage, I respect. I respect Paduma Buddha, the Fully Enlightened. I respect Narada Buddha, the leader.

我礼敬正等正觉的苏必达，我向圣贤阿罗玛达西致敬，
我礼敬正等正觉的巴都玛，我礼敬指引众生的拉那陀。

**Padumuttaraṃ muniṃ vande
Vande Sumēdha nāyakaṃ
Vande Sujāta sambuddhaṃ
Piyadassī muniṃ name**

Padumuttaram Buddha the sage, I respect. I respect Sumedha Buddha, the leader. I respect Sujata Buddha, the Fully Enlightened. Piyadassi Buddha the sage, I respect.

我向圣贤巴都目达那致敬，我礼敬指引众生的苏密陀，
我礼敬正等正觉的苏迦达，我向圣贤毕亚达西致敬。

**Atthadassī muniṃ vande
Dhammadassī jinaṃ name
Vande Siddhattha satthāraṃ
Vande Tissa mahāmuniṃ**

Atthadassi Buddha the sage, I respect. Dhammadassi Buddha the conqueror, I respect. I respect Siddhattha Buddha, the teacher. I respect Tissa Buddha, the great sage.

我向圣贤阿特达西致敬，我向征服者达摩达西致敬，
我礼敬悉达多导师，我礼敬伟大的圣贤帝沙。

**Vande Phussa mahāvīraṃ
Vande Vipassī nāyakaṃ
Sikhī mahāmuniṃ vande
Vande Vessabhū nāyakaṃ**

I respect Phussa Buddha, the great hero. I respect Vipassi Buddha, the leader. Sikhi Buddha, the great sage, I respect. I respect Vessabhu Buddha, the leader.

我礼敬伟大的英雄布沙，我礼敬指引众生的威巴西，
我向伟大的圣贤西基致敬，我礼敬指引众生的维沙布。

**Kakusandham muniṃ vande
Vande Koṇāgama nāyakaṃ
Kassapaṃ sugataṃ vande
Vande Gotama nāyakaṃ Kakusandham**

Buddha the sage, I respect. I respect Konagama Buddha, the leader. Kassapa Buddha, the Welcome One, I respect. I respect Gotama Buddha, the leader.

我向圣贤卡古山陀致敬，我礼敬指引众生的甘纳革玛，
我向善逝卡舍巴致敬，我礼敬指引众生的乔答摩。

**Aṭṭhavīsati me Buddhā
Nibbānamata dāyakā
Namāmi sirasā niccaṃ
Te maṃ rakkhantu sabbadā**

These twenty eight Buddhas, The Givers of Deathless Nibbana.
Ever I salute with my head. May they ever protect me.

这二十八位佛陀，宣说了不死的法门 - 涅槃，
我向他们顶礼，愿他们永远加持我

PUJA | OFFERINGS | 上供

Offering of Light | 供灯

Ghana sārappadittena

Dīpena tamadhaṃsinā

Tiloka dīpaṃ sambuddhaṃ

Pūjayāmi tamo nudaṃ

*With lights brightly shining, abolishing this gloom,
I adore the Enlightened One, who dispels the darkness (of ignorance)*

明亮的灯，驱走黑暗，我衷心礼敬，驱走黑暗(无明)的觉者。

Offering of flowers | 供花

Vaṇṇa gandha guṇopetaṃ

Etaṃ kusuma santatiṃ

Pūjayāmi munindassa

Sirīpāda saroruhe

*This mass of flowers, fresh hued, fragrant and choice,
I offer at the sacred lotus-like feet of the Noble Sage.*

这一束特选的花朵，新鲜，清香，我虔诚的供于，圣人莲花似的足下。

Offering of Water | 供水

Adhivāsetu no bhante

Pānīyaṃ parikappitaṃ

Anukampaṃ upādāya

Patigaṇhātu uttama

*O Lord ! The Blessed One, may this water, be kindly accepted by you,
out of great compassion for us.*

至尊的圣贤，请以慈悲的心，接受我们的供水。

Offering of Food | 供食

Adhivāsetu no bhante

Bhojanaṃ parikappitaṃ

Anukampaṃ upādāya

Patigaṇhātu uttama

*O Lord ! The Blessed One, may this food, be kindly accepted by you,
out of great compassion for us.*

至尊的圣贤，请以慈悲的心，接受我们的供食。

Offering of Medicinal Drinks | 供药

Adhivāsetu no bhante

Gilāna paccayaṃ imaṃ

Anukampaṃ upādāya

Patigaṇhātu uttama

*O Lord ! The Blessed One, please accept these medicinal drinks, as an offering to
Thee, out of great compassion for us.*

至尊的圣贤，请以慈悲的心，接受我们所供养的药品。

Offering of Perfumed Smoke | 供香

Gandha sambhāra yuttena

Dhūpenāhaṃ sugandhinā

Pūjaye pūjanīyaṃ taṃ

Pūjā bhājana muttamaṃ

*With perfumed incense, made from fragrant substances,
I honour the Exalted One, worthy of respect, and worthy of offerings.*

清香一炷，由香料制成，我供奉予，驱走黑暗(无明)的觉者。

CEITYA VANDANĀ
Salutation to the Three Main Objects of Veneration

向三种圣物致敬

Vandāmi cetiyaṃ sabbaṃ

Sabba ṭhānesu paṭiṭṭhitaṃ

Sārīrika dhātu-mahābodhiṃ

Buddha-rūpaṃ sakalaṃ sadā

*I salute every chetiya (shrine), that may stand in any place,
the bodily relics, the Great Bodhi, and all images of the Buddha.*

无论位于何处，只要有佛寺，
舍利子，菩提树与佛像，我都向它们礼敬。

To make Devas Participate in Merits
邀请诸神参与功德

Ākāsaṭṭhā ca bhummaṭṭhā

Devā nāgā mahiddhikā

Puññaṃ taṃ anumoditvā

Ciraṃ rakkhantu lokasāsaṇaṃ

*May all beings inhabiting space and earth, Devas and Nagas of mighty power,
share this merit and may they long protect the dispensation.*

但愿一切拥有高超能力，居于天上与地面的诸神与天龙，
共享此功德，并庇佑佛法长存。

Blessing to the World | 祈福

Devo vassatu kālena

Sassa-sampatti hetu ca

Phīto bhavatu loko ca

Rājā bhavatu dhammiko

May rain fall at suitable times, for successful production of crops,

and may the world be prosperous, may the king be righteous.

但愿上天适时洒甘露， 但愿世界进步， 但愿国君贤明。

Dedication and Transference of Merits to the Departed Ones

奉献回向予往生的亲人

Idaṃ vo (mē) ñātīnaṃ hotu Sukhitā hontu ñātayo

Let this merit accrue to our (my) relatives, and may they be happy.

愿以此功德， 奉献回向予我们的(我)亲人， 愿他们快乐安宁。

Aspiration | 愿望

Iminā puñña kammaṇa

Mā me bāla samāgamo

Sataṃ samāgamo hotu

Yāva nibbāna pattiya

*By the grace of this merit that I have acquired, may I never follow the foolish;
but only the wise, until I attain the final goal - Nibbana.*

愿以此功德， 助我远离愚者，
亲近智者， 直到达成最后的目标 - 涅槃。

Forgiveness of Shortcomings | 忏悔

Kāyena vācā cittaṇa

Pamādena mayā kataṃ

Accayaṃ khama me bhante

Bhūri-pañña Tathāgata

*If by deeds, speech or thought heedlessly, I have done anything wrong,
forgive me, O Master! O Teacher, most wise.*

若我曾经造过身、口、意三恶业， 我请求大智导师的宽恕。

Invitation to the Devas | 邀请诸神

**Samantā cakkavāḷesu
Atr'āgacchantu devatā.
Saddhammaṃ muni-rājassa
Suṇantu sagga-mokkhadaṃ.
Parittassavaṇakālo ayaṃ bhadantā!
Parittassavaṇakālo ayaṃ bhadantā!
Parittassavaṇakālo ayaṃ bhadantā!**

From all around the galaxies, may the devas come here.
May they listen to the True Dhamma of the King of Sages, leading to heaven & emancipation.
It is now time to hear the verses of protection! It is now time to hear the verses of protection! It is now time to hear the verses of protection!

激情来自各个星系的天体之诸神现在来到这里。
愿他们听贤哲之王的真佛法，通向天堂和解放。
尊敬的诸位大人，是时候听听护法了！尊敬的诸位大人，是时候听听护法了！尊敬的诸位大人，是时候听听护法了！

Namo Tassa Bhagavato Arahato Sammā- sambuddhassa

Namo Tassa Bhagavato Arahato Sammā- sambuddhassa

Namo Tassa Bhagavato Arahato Sammā- sambuddhassa

*Honour to Him, the Blessed One, the Worthy One, the Fully- Enlightened One.
Honour to Him, the Blessed One, the Worthy One, the Fully- Enlightened One.
Honour to Him, the Blessed One, the Worthy One, the Fully- Enlightened One.*

向他致敬，世尊，阿罗汉，正等正觉的佛陀。
向他致敬，世尊，阿罗汉，正等正觉的佛陀。
向他致敬，世尊，阿罗汉，正等正觉的佛陀。

KARAṆĪYA METTA SUTTA 慈爱经

DISCOURSE ON LOVING KINDNESS RECITAL TO RADIATE BOUNDLESS LOVING – KINDNESS TO RELIEVE OTHERS’ SUFFERING

Karaṇīyam’ atthakusalena
Yaṃ taṃ santaṃ padaṃ abhisamecca
Sakko ujū ca sūjū ca
Suvaco c’assa mudu anatimāni

Santussako ca subharo ca
Appakicco ca sallahuka-vutti
Santindriyo ca nipako ca
Appagabbho kulesu ananugiddho

Na ca khuddaṃ samācare kiñci
Yena viññū pare upavadeyyuṃ
Sukhino vā khemino hontu
Sabbe sattā bhavantu sukhittā

He who is skilled in doing good and who wishes to attain that state of calm (i.e. Nibbana) should act thus. He should be able, upright, perfectly upright, obedient, gentle and humble. Contented, easily looked after, (i.e. not a burden to others) with few duties, simple in livelihood. Controlled in senses, discreet, not impudent; Not greedily attached to families. He should not commit any slight wrong, so that other wise men might find fault in him. May all beings be happy and safe, may their hearts be wholesome.

一位巧于行善的人，若欲证入涅槃的寂静，他应该如此修行，他必须能干、正直、绝对正直，服从、温和、谦虚。知足，容易侍候，少职务，简朴的生活，节制感官的贪欲，谨慎，不无耻，不执著家人。他绝不因恶小而为之，以免被智者责备，愿众生快乐与安详，愿众生的心里充满善念。

**Ye keci pāṇabhūtatthi
Tasā vā thāvarā vā anavasesā
Dīghā vā ye mahantā vā
Majjhimā rassakāṇuka-thūlā**

**Diṭṭhā vā yeva addiṭṭhā
Ye ca dūre vasanti avidūre
Bhūtā vā sambhavesī vā
Sabbē sattā bhavantu sukhittā**

**Na paro paraṃ nikubbetha
Nātimaññetha katthacinaṃ kañci
Byārosanā paṭighasaññā
Nāññamaññassa dukkhamiccheyya**

Whatsoever living beings there are, feeble or strong, long, stout or medium, short, small or large. Seen or unseen those dwelling far or near, those who are born and those who are to be born. May all beings, without exception, be well and happy. Let not one deceive another nor despise any person whatsoever in any place. In anger or ill will, let him not wish any harm to another.

一切的众生，弱质的、强壮的、长的、短的、高大的、中等的、小的、大的、看得见的或看不见的。不论是住在远的或近的，已经诞生的或将要诞生的，愿一切众生的心里都充满安乐。不论身在何处，任何人都不应为了愤怒或憎厌，而去欺骗或鄙视他人，甚至存心伤害他人。

**Mātā yathā niyaṃ puttāṃ
Āyusā ekaputtam’ anurakkhe
Evampi sabbabhūtesu
Mānasaṃ bhāvaye aparimāṇaṃ**

**Mettañ ca sabba-lōkasmim
Mānasaṃ bhāvayē aparimāṇaṃ
Uddhaṃ adho ca tiriyañ ca
Asambādhaṃ averaṃ asapattaṃ**

**Tiṭṭhaṃ caraṃ nisinno vā
Sayāno vā yāvat’assa vigatamiddho
Etaṃ satim adhiṭṭheyya
Brahmametaṃ vihāraṃ idhamāhu**

*Just as a mother would protect her only child at the risk of her own life,
even so let him cultivate a boundless heart towards all beings. Let thoughts of
boundless love pervade the whole world; above, below and across without any
obstruction, without any hatred, without any enmity. Whether he stands, walks, sits or
lies down, as long as he is awake, he should develop this mindfulness. This, they say, is
the highest conduct here.*

愿每一个人能够培育无穷的爱心对待众生，犹如一位母亲，为了保护自己唯一的孩子，不惜牺牲自己的生命。让无穷的慈爱意念，由东至西，由上至下，遍及整个世界，毫无阻碍，毫无憎恨，毫无敌意。无论是站，行或卧，当一个人还是醒着的时候，他应该培育如此的正念，这是公认的最崇高的品行。

Diṭṭhiñ ca anupagamma sīlavā
Dassanena sampanno
Kāmesu vineyya gedhaṃ
Nahi jātu gabbhaseyyaṃ punaretī 'ti

*Not falling into error, Virtuous and endowed with insight,
He discards attachment to sensuous desires. Truly, he does not come again;
To be conceived in a womb.*

不犯错，培养德行，具足智慧，
他断除了贪欲， 他不再形成于母胎内，
因而断除了轮回。

Etena saccavajjena, sotthi te (me) hōtu sabbadā
Etena saccavajjena, sotthi te (me) hōtu sabbadā
Etena saccavajjena, sotthi te (me) hōtu sabbadā

*By the Truth of this word May you (I) ever be well.
By the Truth of this word May you (I) ever be well.
By the Truth of this word May you (I) ever be well.*

坚信此真理， 愿你(我)安详无恙。
坚信此真理， 愿你(我)安详无恙。
坚信此真理， 愿你(我)安详无恙。

MAHĀ MANGALA SUTTA 吉祥经

DISCOURSE ON BLESSINGS

Evam me sutam
Ekam samayam Bhagavā
Sāvattthiyam viharati
Jetavane Anāthapindikassa ārāme
Atha kho aññatarā devatā
Abhikkantāya rattiyā abhikkanta vannā
Kevala kappam Jetavanam obhāsetvā
Yena Bhagavā tenupasamkami
Upasamkamitvā bhagavantam
Abhivādetvā ekamantam atthāsi
Ekamantam thitā kho sā devatā
Bhagavantam gāthāya ajjhabhāsi

Thus have I heard: On one occasion, the Blessed One was dwelling at the monastery of Anāthapindika in Jeta's Grove near Savatthi. When the night was far spent, a certain deity whose surpassing splendour illuminated the entire Jeta Grove, came to the presence of the Blessed One, and drawing near, respectfully saluted the Lord and stood to one side. Standing thus, he addressed the Blessed One in verse.

如是我闻，一时，世尊在舍卫城，只树给孤独园。尔时，于后夜分，容貌绝妙的天人，光明遍照祇园精舍，他向世尊接近，亲近、敬礼世尊后，站在一边。站在一边的天人，以偈请问世尊。

**Bahū devā manussā ca
Mangalāni acintayum
Ākankhamānā sotthānam
Brūhi mangala muttamam**

*Many deities and men, yearning after
good, have pondered on Blessings. Pray,
tell me the Supreme Blessing.*

人与上天问，吉祥是什么？

**Asevanā ca bālānam
Panditānañ ca sevanā
Pūjā ca pūjanīyānam
Etam mangala muttamam**

*Not to associate with fools, to associate
with the wise, and to honour those worthy
of honour; this is the Supreme Blessing*

勿亲近愚者，应亲近智者，敬可尊敬者，
此事最吉祥。

**Patirūpa-desa vāso ca
Pubbe ca katapuññatā
Atta sammā panidhi ca
Etam mangala muttamam**

*To live in a suitable locality, to have done
meritorious actions in the past, and to
have set oneself on the right course
(towards emancipation); this is the
Supreme Blessing.*

住处应适宜，昔时曾作福，自持正誓愿，
此事最吉祥。

**Bāhu saccañ ca sippaṇ ca
Vinayo ca susikkhito
Subhāsītā ca yā vācā
Etam mangala muttamam**

*Vast-learning, perfect handicraft, a highly
trained discipline and pleasant speech;
this is the Supreme Blessing.*

博学善工巧，善学诸律仪，口出善言语，
此事最吉祥。

**Mātā pitu upatthānam
Puttadārassa sangaho
Anākulā ca kammantā
Etam mangala muttamam**

*The support of parents, the cherishing of
partners and children and peaceful
occupations; this is the Supreme
Blessing.*

孝顺父母亲，爱护妻与子，做事不杂乱，
此事最吉祥。

**Dānañ ca dhammacariyā ca
Ñātakānañ ca sangaho**

*Liberal giving, righteous conduct, the
helping of relatives and blameless
actions; this is the Supreme Blessing.*

**Anavajjāni kammāni
Etam mangala muttamam**

布施行正道，扶助诸亲戚，行为无可责，
此事最吉祥。

**Ārati virati pāpā
Majjapānā ca samyamo
Appamādo ca dhammesu
Etam mangala muttamam**

*To cease and abstain from evil,
forbearance with respect to intoxicants
and steadfastness in virtue; this is the
Supreme Blessing.*

远离离诸恶，勿饮食酒类，不放逸正法，
此事最吉祥。

**Gāravo ca nivāto ca
Santutthī ca kataññutā Kālena
dhamma savanam
Etam mangala muttamam**

*Reverence, humility, contentment,
bearing gratitude and opportune hearing
of the Dhamma; this is the Supreme
Blessing.*

恭敬与谦逊，知足与感恩，适时闻佛法，
此事最吉祥。

**Khanti ca sovacassatā
Samanānañ ca dassanam
Kālena dhamma sākacchā
Etam mangala muttamam**

*Patience, being easy to advise, sight of
the Samanas (holy people), and timely
discussion of the Dhamma; this is the
Supreme Blessing.*

忍耐及恭顺，参访诸沙门，适时论正法，
此事最吉祥。

**Tapo ca brahmacariyāñ ca
Ariyasaccāna dassanam
Nibbāna sacchikiriya ca
Etam mangala muttamam**

*Self-control, living a noble life, realizing
the Noble Truths, and the attainment of
Nibbāna; this is the Supreme Blessing.*

热心与梵行，证悟诸圣谛，亲自证涅槃，
此事最吉祥。

**Phutthassa loka dhammehi
Cittam yassa na kampati**

*One whose mind does not waver, by
contact with worldly contingencies,
sorrowless, stainless and secure; this is
the Supreme Blessing.*

**Asokam virajam khemam
Etam mangala muttamam**

虽接触世法，心寂不动摇，无忧染安稳，
此事最吉祥。

**Etādisāni katvāna
Sabbattha maparājītā
Sabbattha sotthim gacchanti
Tam tesam
mangala-muttamam ti**

*Fulfilling matters such as these,
everywhere invincible, in every way
secure; these are the Supreme
Blessings.*

已作如此类，处处皆不败，随处得安乐，
此等最吉祥。

**Etena saccavajjena
Hotu te (me) jayamangalam**

*By this truth, may there be joyous victory
to you (me)!*

以此这真言，愿一切吉祥。

**Etena saccavajjena
Hotu te (me) jayamangalam**

*By this truth, may there be joyous victory
to you (me)!*

以此这真言，愿一切吉祥。

**Etena saccavajjena
Hotu te (me) jayamangalam**

*By this truth, may there be joyous victory
to you (me)!*

以此这真言，愿一切吉祥。

RATANA SUTTA | 宝石经

DISCOURSE OF THE JEWELS

**Yānīdha bhūtāni samāgatāni
Bhummāni vā yā niva antaḷikkhe
Sabbeva bhūtā sumanā bhavantu
Athopi sakkacca sunantu bhāsitaṃ**

Whatever beings are assembled here, whether on the earth or in the sky, may all these beings have happy minds. Listen closely to my words.

天空或地上，来集此神只，
唯愿诸神只，保众生安乐，
愿汝等谛听，此处所念诵，
如来所说法，千万劫难遇。

**Tasmā hi bhūtā nisāmetha sabbe
Mettaṃ karotha mānusiyaṃ pajāya
Divā ca ratto ca haranti ye balaṃ
Tasmā hi ne rakkhatha appamattā**

Pay attention, all you beings. Show kindness to those humans who, by day and by night, offer much merit to you. Therefore, guard them diligently.

故诸神只众，应当善谛听，
人民日与夜，献奉诸供养，
应慈爱彼等，精进施佑护。

**Yaṃ kiñci vittaṃ idha vā huraṃ vā
Saggesu vā yaṃ ratanaṃ paṇītaṃ
Na no samaṃ atthi Tathāgatena
Idampi Buddhhe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu**

Whatever treasure in this world or in other worlds; or whatever precious jewel is in the heavens, none is equal to the Buddha. In the Buddha is this precious jewel. By this truth may there be well-being!

于此世他世，无论何种宝，
或于诸天上，难与如来等，
心佛与众生，同具如斯宝，
由此真实故，愿一切安乐。

**Khayaṃ virāgaṃ amataṃ paṇītaṃ
Yadajjhagā Sakyamunī samāhito
Na tena Dhammena samatthi kiñci
Idampi Dhamme ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu**

*The calm Sakyan sage found the
undefiled dispassionate, deathless,
Nibbāna; there is nothing equal to
that state. In the Dhamma is this
precious jewel. By this truth may
there be well-being!*

我佛真教体，离贪得永生，
托钵不要钱，方名八正道，
别无有他法，可与其比伦，
实尔佛法中，具足如斯宝，
由此宜实故，愿一切安乐。

**Yaṃ Buddhasett̐ho parivaṇṇayī
suciṃ
Samādimānantarikaññamāhu
Samādhinā tena samo na vijjati
Idampi Dhamme ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu**

*That purity praised by the Buddha
called concentration with immediate
result; that concentration has no
equal. In the Dhamma is this
precious jewel. By this truth may
there be well-being!*

佛陀所赞叹，最上八正道，
谓此道无间，可证殊胜果，
实尔佛法中，具足如斯宝，
由此真实故，愿一切安乐。

**Ye puggalā aṭṭha sataṃ pasatthā
Cattāri etāni yugāni honti
Te dakkhiṇeyyā Sugatassa sāvakā
Etesu dinnāni mahapphalāni
Idampi Saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu**

*The Eight Persons praised by the
wise, these Four Pairs are the
gift-worthy disciples of the
Well-Gone-One. Gifts given to them
yield abundant fruit. In the Saṅgha is
this precious jewel. By this truth may
there be well-being!*

四果向佛子，正直真廉洁，
托钵等应供，施彼得大果，
唯诸僧伽中，具足如斯宝，
由此真实故，愿一切安乐。

**Ye suppayuttā manasā daḷhena
Nikkāmino Gotama sāsanaṃhi
Te pattipattā amataṃ vigayha
Laddhā mudhā nibbutiṃ
bhuñjamānā
Idampi Saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu**

*Those who are well trained, freed
from all defilements, and with minds
firm in Gautama Buddha's Training,
upon attaining Nibbāna, they plunge
into the Deathless, freely enjoying
the liberation they have gained. In
the Saṅgha is this precious jewel. By
this truth may there be well-being!*

乔达摩教中，离贪比丘众，
手戒捉金钱，衣钵随身用，
精进不灭死，享受涅槃乐，
于诸僧伽中，具足如斯宝，
由此真实故，愿一切安乐。

**Yathindakhīlo paṭhaviṃ sito siyā
Catubbhi vātebhi asampakampiyo
Tathūpamaṃ sappurisaṃ vadāmi
Yo ariyasaccāni avecca passati
Idampi Saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu**

*As a stone post firmly grounded in
the earth, cannot be shaken by the
four winds, so is the superior
person, I say, who clearly sees the
Noble Truths. In the Saṅgha is this
precious jewel. By this truth may
there be well-being!*

如城墙石柱，坚固立地上，
不为八风动，佛子见圣地，
真信亦如是，彼是最善人，
唯诸僧伽中，具足如斯宝，
由此真实故，愿一切安乐。

**Ye ariyasaccāni vibhāvayanti
Gambhīrapaññaṃ sudesitāni
Kiñcāpi te honti bhusappamattā
Na te bhavaṃ aṭṭhamaṃ ādiyanti
Idampi Saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu**

*Those who comprehend the Noble
Truths, well taught by the Buddha of
deep wisdom, no matter how
negligent, would not take an eighth
existence. In the Saṅgha is this
precious jewel. By this truth may
there be well-being!*

了解圣谛人，极重八正道，
最善所教授，慈悲智慧强，
不受第八生，定证阿罗汉，
于诸僧伽中，具足如斯宝，
由此真实故，愿一切安乐。

**Sahāva'ssa dassana sampadāya
Tayassu dhammā jahitā bhavanti
Sakkāyadiṭṭhi vicikicchitañ ca
Sīlabbatamvā'pi yadatthi kiñci
Catūhapāyehi ca vippamutto,
Cha cābhiṭhānāni abhabbo kātum
Idampi Saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu**

*For one who has attained to right
view, three fetters are at once
abandoned: self-centred view, doubt
and clinging to wrong practices.
Freed from the four planes of
misery, he is incapable of
committing the six major
wrong-doings that lead to hell. In the
Saṅgha is this precious jewel. By
this truth may there be well-being!*

具足正见者，远离四种法，
谓身见怀疑，及邪信戒取，
解脱四恶趣，不作六逆罪，
于诸僧伽中，具足如斯宝，
由此真实故，愿一切安乐。

**Kiñcā'pi so kammaṃ karoti
pāpakaṃ
Kāyena vācā uda cetasā vā
Abhabbo so tassa paṭicchādāya
Abhabbatā diṭṭha padassa vuttā
Idampi Saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu**

*Though he might do some evil deed
by body, speech or mind, he cannot
hide it; such is impossible for one
who has seen the Dhamma. In the
Saṅgha is this precious jewel. By
this truth may there be well-being!*

由诸身口意，彼所做恶业，
释皆不覆藏，智慧见道者，
更不造新罪，对众常忏悔，
于诸僧伽中，具足如斯宝，
由此真实故，愿一切安乐。

**Vanappagumbe yathā phussitagge
Gimhānamāse paṭhamasmiṃ
gimhe
Tathūpamaṃ Dhamma varam
adesayi
Nibbāṇagāmiṃ paramaṃ hitāya
Idampi Buddhhe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu**

*Like woodland groves in blossom in
the first heat of summer, is the
sublime Dhamma taught by the
Buddha leading to Nibbāna, and
giving the highest happiness. In the
Buddha is this precious jewel. By
this truth may there be well-being!*

犹如初夏时，丛林花枝盛，
佛陀所宣说，指引涅槃路，
为诸无上乐，于诸佛陀中，
具足如斯宝，由此真实故，
愿一切安乐。

**Varo varaññū varado varāharo
Anuttaro Dhamma varam adesayi
Idampi Buddhhe ratanam paṇītaṃ
Etena saccena suvatthi hotu**

*The excellent Supreme Buddha, the
knower of Supreme Nibbāna, the
giver of Supreme Nibbāna, the
bringer of Supreme Nibbāna, taught
the excellent Dhamma. In the
Buddha is this precious jewel. By
this truth may there be well-being!*

布施最善者，创立八正道，
宣说无上法，比丘戒第一，
于诸佛陀中，具足如斯宝，
由此真实故，愿一切安乐。

**Khīṇaṃ purāṇaṃ navaṃ natthi
sambhavaṃ
virattacittā āyatike bhavasmim
Te khīṇabījā avirūḥhicchanda
Nibbanti dhīrā yathāyaṃ padīpo
Idampi Saṅghe ratanam paṇītaṃ,
Etena saccena suvatthi hotu**

*The liberated ones old kamma is
destroyed with no new arising, their
minds not drawn to future birth.
Their old seeds destroyed with no
more growing. The Arahants fade
out just as this lamp has done. In the
Saṅgha is this precious jewel. By
this truth may there be well-being!*

过去不可得，现在亦未生，
心本无去来，智断恶新种，
灭除贪欲心，犹如灯破暗，
于诸僧伽中，具足如斯宝，
由此真实故，愿一切安乐。

**Yānīdha bhūtāni samāgatāni
Bhummaṇi vā yāniva antaḥikkhe
Tathāgataṃ devamanussa pūjitaṃ
Buddhaṃ namassāma suvatthi
hotu**

*The Lord Sakka, King of Heaven
says: Whatever beings are
assembled here, whether on the
earth or in the sky, we respectfully
worship the Buddha, honored by
gods and humans. May there be
well-being!*

帝王大地（天宫）说：
天空或地上，来集此神只，
我等应皈依，圆满佛陀尊，
人天所供养，愿一切安乐。

**Yānīdha bhūtāni samāgatāni
Bhummāni vā yāniva antaḷikkhe
Tathāgataṃ devamanussa pūjitaṃ
Dhammaṃ namassāma suvatthi
hotu**

*Whatever beings are assembled
here, whether on the earth or in the
sky, we respectfully worship the
Dhamma, honored by gods and
humans. May there be well-being!*

天空或地上，来集此神只，
我等应皈依，圆满佛法尊，
人天所供养，愿一切安乐。

**Yānīdha bhūtāni samāgatāni
Bhummāni vā yāniva antaḷikkhe
Tathāgataṃ devamanussa pūjitaṃ
Saṅghaṃ namassāma suvatthi
hotu**

*Whatever beings are assembled
here, whether on the earth or in the
sky, we respectfully worship the
Saṅgha, honored by gods and
humans. May there be well-being!*

天空或地上，来集此神只，
我等应皈依，圆满僧伽尊，
人天所供养，愿一切安乐。

**Etena saccena suvatthi hotu!
Etena saccena suvatthi hotu!
Etena saccena suvatthi hotu!**

*By this truth, may there be
well-being!*

以此这真言，愿一切安乐。

*By this truth, may there be
well-being!*

以此这真言，愿一切安乐。

*By this truth, may there be
well-being!*

以此这真言，愿一切安乐。

DHAMMACAKKAPPAVATTANA SUTTA 南传转法轮经

DISCOURSE ON SETTING IN MOTION THE WHEEL OF THE DHAMMA

**Evaṃ me sutam: Ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati
Isipatane Migadāye. Tatra kho Bhagavā pañcavaggiye bhikkhū
āmantesi— Dve’me, bhikkhave, antā pabbajitena na sevitabbā:**

**Yo cāyaṃ kāmesu kāmasukhallikānuyogo—hīno, gammo,
pothujjaniko, anariyo. Anattasaṃhito; Yo cāyaṃ
attakilamathānuyogo—dukkho, anariyo anattasaṃhito, ete te,
bhikkhave, ubho ante anupagamma majjhimā paṭipadā Tathāgatena
abhisambuddhā cakkhukaraṇī, ñāṇakaraṇī, upasamāya, abhiññāya,
sambodhāya, nibbānāya saṃvaṭṭati.**

**Katamā ca sā, bhikkhave, majjhimāpaṭipadā Tathāgatena
abhisambuddhā—cakkhukaraṇī ñāṇakaraṇī, upasamāya, abhiññāya,
sambodhāya, nibbānāya saṃvaṭṭati?**

Ayaṃ’eva ariyo aṭṭhaṅgiko maggo—seyyathidaṃ:—

**Sammā diṭṭhi, sammā saṅkappo, sammā vācā, sammā kammanto,
sammā ājīvo, sammā vāyāmo, sammā sati, sammā samādhi.**

**Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā Tathāgatena
abhisambuddhā—cakkhukaraṇī, ñāṇakaraṇī, upasamāya, abhiññāya,
sambodhāya, nibbānāya saṃvaṭṭati.**

Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ:—

**Jāti’pi dukkhā, jarā’pi dukkhā, vyādhi’pi dukkhā, maraṇam’pi
dukkham, appiyehi sampa- yogo dukkho, piyehi vippayogo dukkho,
yamp’icchaṃ na labhati tam’pi dukkhaṃ, saṅkhittena
pañcupadānakkhandhā dukkhā.**

Idaṃ kho pana, bhikkhave, dukkha-samudayaṃ ariya saccaṃ:-

**Yāyaṃ taṇhā ponobhavikā nandirāgasahagatā
tatratatrābhinandinī—seyyathidaṃ:— kāmataṇhā, bhavataṇhā,
vibhavataṇhā. Idaṃ kho pana, bhikkhave, dukkhanirodhaṃ**

**ariyasaccaṃ: Yo tassā yeva taṇhāya asesavirāga-nirodho, cāgo,
paṭinissaggo, mutti, anālayo. Idaṃ kho pana, bhikkhave,
dukkhanirodhagāminī paṭipadā ariyasaccaṃ:—**

**Ayameva ariyo aṭṭhaṅgiko maggo—seyyathidaṃ:—sammā diṭṭhi,
sammā saṅkappo, sammā vācā, sammā kammanto, sammā ājīvo,
sammā vāyāmo, sammā sati, sammā samādhi.**

**1) (i) Idaṃ dukkhaṃ ariyasaccaṃ'ti me, bhikkhave, pubbe
ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā
udapādi, vijjā udapādi, āloko udapādi.**

**(ii) Taṃ kho pan'idaṃ dukkhaṃ ariyasaccaṃ pariññeyyaṃ'ti me,
bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi,
ñāṇaṃ udapādi, paññā, udapādi, vijjā udapādi, āloko udapādi.**

**(iii) Taṃ kho pan'idaṃ dukkhaṃ ariyasaccaṃ pariññātan'ti me,
bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi,
ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**

**2) (i) Idaṃ dukkhasamudayaṃ. ariyasaccaṃ'ti me, bhikkhave, pubbe
ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi paññā
udapādi, vijjā udapādi, āloko udapādi. (ii) Taṃ kho pan'idaṃ
dukkhasamudayaṃ ariya saccaṃ pahātabban'ti me, bhikkhave, pubbe
ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi paññā
udapādi. vijjā udapādi, āloko udapādi. (iii) Taṃ kho pan'idaṃ,
dukkhasamudayo ariyasaccaṃ pahīnan'ti me, bhikkhave, pubbe
ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā
udapādi, vijjā udapādi, āloko udapādi.**

**3) (i) Idaṃ dukkhanirodhaṃ ariyasaccaṃ'ti me, bhikkhave, pubbe
ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā
udapādi, vijjā udapādi, āloko udapādi,**

**(ii) Taṃ kho pan'idaṃ dukkhanirodhaṃ ariyasaccaṃ
sacchikātabban'ti me, bhikkhave, pubbe ananussutesu dhammesu**

cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi,
āloko udapādi.

(iii) Taṃ kho paṇ'idaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikatan'ti
me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi,
ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi,

4) (i) Idaṃ dukkhanirodhagāmini paṭipadā ariyasaccan'ti me,
bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi,
ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

(ii) Taṃ kho paṇ'idaṃ dukkhanirodhagāminī paṭipādā ariyasaccaṃ
bhāvetabban'ti me, bhikkhave, pubbe ananussutesu dhammesu
cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi,
āloko udapādi.

(iii) Taṃ kho paṇ'idaṃ, dukkhanirodhagāminī paṭipadā ariyasaccaṃ
bhāvitan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum
udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko
udapādi,

Yāvakīvañ-ca me, bhikkhave, imesu catūsu ariyasaccesu evaṃ
tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ. na
suvisuddhaṃ ahosi, n'eva tāv'āhaṃ, bhikkhave, sadevake loke
samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya
sadevamanussāya anuttaraṃ sammā sambodhiṃ abhisambuddho
paccaññāsiṃ.

Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evaṃ
tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ
suvisuddhaṃ ahosi, ath'āhaṃ, bhikkhave, sadevake loke samārake
sabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammā
sambodhiṃ abhisambuddho paccaññāsiṃ. Nāṇaṃ ca pana me
dassanaṃ udapādi, akuppā me cetovimutti ayaṃ antimā jāti, natthi'
dāni punabbhavo'ti. Idaṃ avoca Bhagavā. Attamanā pañcavaggiyā
bhikkhū Bhagavato bhāsitaṃ abhinandun'ti. Imasmiñ-ca pana
veyyākaraṇasmiṃ bhaññaṃāne āyasmato Koṇḍaññaassa virajaṃ

**vītamalaṃ dhammacakkhuṃ udapādi—yaṃ kiñci
samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ'ti,**

**Pavattite ca pana Bhagavatā dhammacakke bhumṃ devā
saddam-anussāvesuṃ: Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane
Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appativattiyaṃ
samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā
kenaci vā lokasmin'ti.**

**Bhumṃnaṃ devānaṃ saddaṃ sutvā Cātummahārājikā devā
saddam-anussāvesuṃ, Cātummahārājikānaṃ devānaṃ saddaṃ sutvā
Tāvatiṃsā devā—Yāmā devā— Tusitā devā. —Nimmānaratī
deva—Paranimmitavasavattī devā —Brahmakāyikā devā saddam-
anussāvesuṃ:—Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye
anuttaraṃ dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā
brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā
lokasmin'ti. Itiha tena khaṇena tena muhuttana yāva brahmalokā
saddo abbhūggañchi. Ayañca dasa- saḥassī lokadhātu saṅkampi
sampakampi sampavedhi. Appamāṇo vā ulāro obhāso loke
pāturahosi atikkamma devānaṃ devānubhāvaṃ Atha kho Bhagavā
udānaṃ udānesi:— Aññāsi vata bho Kondañño, aññāsi vata bho
Koṇḍañño'ti. Iti h'idaṃ āyasmato Koṇḍaññassa Aññā Kondañño
t'v'eva nāmaṃ ahosi'ti.**

Thus have I heard,

Once when the Blessed One was staying in the pleasure of Isipatana, the deer sanctuary near Benares, he spoke to the group of five bhikkhus:

“These two extremes, bhikkhus, should not be followed by one who has gone forth from worldly life: sensual indulgence, low, coarse, vulgar, ignoble, unprofitable, and self-torture, painful, ignoble, unprofitable.

Bhikkhus, the middle way, understood by the Tathāgata, after he had avoided the extremes, produces vision, produces knowledge, and leads to calm, penetration, enlightenment, nibbāna.

What middle way, bhikkhus, understood by the Tathāgata, produces vision, produces knowledge and leads to calm. penetration, enlightenment, nibbāna ?

Only this noble eightfold path, namely,

right understanding—Sammā Diṭṭhi right thought—Sammā Saṅkappa right speech—Samma Vācā

right action—Sammā Kammanta right livelihood—Sammā Ājīva right effort—Samma Vāyāma

right mindfulness—Samma Sati right concentration—Samma Samādhi

Truly bhikkhus, this middle way understood by the Tathāgata produces vision, produces knowledge, and leads to calm, penetration, enlightenment, nibbāna.

This, bhikkhus, is the noble truth of ill: birth is ill, decay is ill, disease is ill, death is ill, association with the unloved is ill, separation from the loved is ill, not to get what one wants is ill, in short the five aggregates of grasping are ill.

This, bhikkhus, is the noble truth of the source of ill: the craving which causes rebirth is accompanied by passionate pleasure, and takes delight in this and that object, namely sensuous craving, craving for existence and craving for annihilation.

This, bhikkhus, is the noble truth of the cessation of ill: the complete cessation, giving up, abandonment of that craving, complete release from that craving and complete detachment from it.

This, bhikkhus is the noble truth of the way leading to the cessation of ill; only this noble eightfold path namely, right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

With the thought: “This is the noble truth of ill”, there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

With the thought, “This is the noble truth of ill, and this ill has been understood,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, insight, concerning things unknown before.

如是我闻。一时薄伽梵住波罗奈国。夷县跋打拿。鹿野苑中。尔时薄伽梵告五和谐比丘众曰。诸比丘乎。此二极端。为出家行者所宜远离。何等为二。一为卑劣。粗野。世俗。无益之放逸。一为痛楚。卑劣。无益之自苦。诸比丘乎。多陀阿伽陀阿毗三菩陀。已觅得中道。舍彼两边。得眼生智。驯导至于优婆三昧耶。阿毗惹耶。三菩陀耶。涅槃拿耶。诸比丘乎。何等为多陀阿伽陀。阿毗三菩陀。已觅得之中道。得眼生智。驯导至于优婆三昧耶。阿毗惹耶。三菩陀耶。涅槃拿耶。彼即殊胜之八正道耳。其名曰。正知见。正思惟。正语。正业。正生活。正精进。正念。正三摩地。诸比丘乎。彼即多陀阿伽陀。阿毗三菩陀之中道。能生眼智。驯导至于优婆三昧耶。阿毗惹耶。三菩陀耶。涅槃拿耶。诸比丘。此苦圣谛者。谓生是苦。老是苦。病是苦。死是苦。怨憎相逢是苦。所爱别离是苦。五取蕴炽迅是苦。诸比丘。此苦之集圣谛者。谓从爱故。而令相续。好乐不离。在在贪喜。所谓业爱。有爱。无有爱也。诸比丘。此苦之灭圣谛者。谓于爱凋弊。灭一切结。割舍。解脱。弃绝于彼。诸比丘乎。此顺于灭苦之道圣谛者。彼即殊胜之八正道耳。其名曰。正知见。正思惟。正语。正业。正生活。正精进。正念。正三摩地。

一。

诸比丘乎。此苦圣谛。未之前闻法也。彼于我生眼。生智。生慧。生明。生觉。诸比丘乎。此苦圣谛。未之前闻法也。应当知晓于我生眼。生智。生慧。生明。生觉。诸比丘乎。此苦圣谛。未之前闻法也。既知晓已。于我生眼。生智。生慧。生明。生觉。

二。

诸比丘乎。此苦之集圣谛。未之前闻法也。彼于我生眼。生智。生慧。生明。生觉。诸比丘乎。此苦之集圣谛。未之前闻法也。应当根绝。彼于我生眼。生智。生慧。生明。生觉。诸比丘乎。此苦之集圣谛。未之前闻法也。已根绝竟。彼于我生眼。生智。生慧。生明。生觉。

三。

诸比丘乎。此苦之灭圣谛。未之前闻法也。彼于我生眼。生智。生慧。生明。生觉。诸比丘乎。此苦之灭圣谛。未之前闻法也。应当亲证。彼于我生眼。生智。生慧。生明。生觉。诸比丘乎。此苦之灭圣谛。未之前闻法也。已亲证竟。彼于我生眼。生智。生慧。生明。生觉。

四.

诸比丘乎。此顺于灭苦之道圣谛。未之前闻法也。彼于我生眼。生智。生慧。生明。生觉。诸比丘乎。此顺于灭苦之道圣谛。未之前闻法也。应当熏修。彼于我生眼。生智。生慧。生明。生觉。诸比丘乎。此顺于灭苦之道圣谛。未之前闻法也。既熏修竟。彼于我生眼。生智。生慧。生明。生觉。

诸比丘乎。我于此四圣谛。真智现观。如上三转。十二行相。不得毕竟清净。以故久远以来。我则不认我于诸天魔梵沙门婆罗门一切天人众中。证得阿耨多罗三藐三菩提。诸比丘乎。我于此四圣谛。真智现观。如上三转十二行相。已得毕竟清净者。尔乃自认我于诸天魔梵沙门婆罗门一切天人众中。证得阿耨多罗三藐三菩提。彼于我生智生视。我心解脱不摇矣。此世乃吾最末之生。极是生后。不复后有。薄伽梵说竟。五比丘皆大欢喜。信受奉行。大德憍陈如闻此。远离尘垢。得法眼净。漏尽意解。薄伽梵转此法轮已。地居天吭声唱言。薄伽梵于波罗奈国夷县跋打拿鹿野苑中转此无上法轮。为诸沙门婆罗门提婆魔梵于此世间所不能转。如是展转闻于四大王天众。三十三天。焰魔天兜率陀天。化乐天。他化自在天。梵众天。梵辅天。大梵天。少光天。无量光天。光音天。少净天。无量净天。遍净天。广果天。无烦天。无热天。善见天。善现天。乃至色究竟天。亦各唱言。薄伽梵于波罗奈国。夷县跋打拿。鹿野苑中转此无上法轮。为诸沙门婆罗门提婆魔梵于此世间所不能转。须臾之间。由梵天起。狂吼怒号。震动万系世界。一大身光。照遍宇内。超越诸天。所有光明。时薄伽梵言。友手。憍陈如如实知此法。憍陈如如实知此法。大德憍陈如因之复得号阿若憍陈如。

STANZAS OF GREAT VICTORY RECITAL FOR BLESSING AND PROTECTION

**Mahākāruṇiko nātho
Hitāya sabba-pāṇīnaṃ
Pūretvā pāramī sabbā
Patto sambodhim' uttamaṃ
Etena sacca vajjena
Hotu te (me)* jayamaṅgalaṃ**

The Protector, full of compassion for the benefit of all living beings, having completed all the perfections has reached the most noble supreme enlightenment. On account of that word of truth may there be joyous victory to you (me).

大慈大悲的世尊为了众生的福利，圆满了所有的德行，证悟了无上正等正觉。承此真理的语言，愿欢心的胜利属于你(我)。

**Jayanto bodhiyā mūle
Sakkyānaṃ nandivaddhano
Evaṃ tuyham (mayham) jayo hotu
Jayassu jayamaṅgalaṃ**

*The increaser of joy to the Sakya (Sakyamuni/Gautama Buddha)
conquered Mara at The foot of the Bodhi Tree.
Thus may there be victory to you (me).
May there be joyous victory to you (me).*

他为释迦族人增添快乐，（释迦摩尼佛/佛陀），他在菩提树下获得胜利，但愿你(我)同样获得胜利，但愿你(我)永远获得加持。

**Sakkatvā Buddha-ratanaṃ
Osadhaṃ uttamaṃ varaṃ
Hitam deva-manussānaṃ
Buddha-tejena sotthinā
Nassantu'paddavā sabbe
Dukkhā vūpasamentu te (me)**

Having respected the jewel of the Buddha, the best and noblest medicine, the benefactor of devas and human beings, through the blessing of the power of the Buddha, may all your (mine) misfortunes be nullified and your (mine) suffering dispelled.

我礼敬佛陀，稀世之宝，最佳的灵药；慰藉了天神和人类。
承佛陀的光辉，愿一切障碍与苦难皆消失。

**Sakkatvā dhamma-ratanaṃ
Osadhaṃ uttamaṃ varaṃ
Pariḷāh'ūpasamaṇaṃ
Dhamma-tejena sotthinā
Nassantu'paddavā sabbe
Bhayā vūpasamentu te (me)**

Having respected the jewel of the Dhamma, the best and noblest medicine, the alleviator of distress, through the blessing of the power of the Dhamma, may all your (mine) misfortunes be nullified and your (mine) fears dispelled.

我礼敬佛法，稀世之宝，最佳的去热清凉剂。承佛法的力量，愿一切障碍和恐惧皆消失。

**Sakkatvā Saṅgha-ratanaṃ
Osadhaṃ uttamaṃ varaṃ
Āhuneyyaṃ Pāhuneyyaṃ
Saṅgha-tejena sotthinā
Nassantu'paddavā sabbe Rogā vūpasamentu te (me)**

Having respected the jewel of the Sangha, the best and noblest medicine, worthy of gifts and worthy of hospitality, through the blessing of the power of the Sangha, may all your (mine) misfortunes be nullified and your (mine) maladies be eradicated.

我礼敬僧伽，稀世之宝，最佳灵药，应当供养，应当款待。承僧伽的力量，愿一切障碍成为过去，愿你(我)的一切疾病痊愈。

**Yaṃ kiñci ratanaṃ loke
Vijjati vividhā puthū
Ratanaṃ Buddha-samaṃ natthī
Tasmā sotthi bhavantu te (me)**

Whatever jewel there is in the world which is seen separately in diverse ways, there is no jewel equal to the Buddha. Therefore may there be a blessing to you (me).

世间珍贵宝石众多，无一能与佛陀比美，愿此真理助你(我)兴盛。

**Yaṃ kiñci ratanaṃ loke
Vijjati vividhā puthū
Ratanaṃ Dhamma-samaṃ natthī
Tasmā sotthi bhavantu te (me)**

Whatever jewel there is in the world which is seen separately in diverse ways, there is no jewel equal to the Dhamma. Therefore may there be a blessing to you (me).

世间珍贵宝石众多，无一能与佛法比美，愿此真理助你(我)兴盛。

**Yaṃ kiñci ratanaṃ loke
Vijjati vividhā puthū
Ratanaṃ saṅgha-samaṃ natthī
Tasmā sotthi bhavantu te (me)**

Whatever jewel there is in the world which is seen separately in diverse ways, there is no jewel equal to the Sangha. Therefore may there be a blessing to you (me).

世间珍贵宝石众多， 无一能与僧伽比美， 愿此真理助你(我)兴盛。

**Natthi me saraṇaṃ aññaṃ
Buddho me saraṇaṃ varaṃ
Etena saccavajjena
Hotu te (me) jayamaṅgalaṃ**

I have no other refuge, the Buddha is my highest refuge; On account of that truth, may there be a joyous victory to you (me).

除了无上的佛陀之外， 我无其他的皈依处。 承此真理的语言， 愿欢心的胜利属于你(我)。

**Natthi me saraṇaṃ aññaṃ
Dhammo me saraṇaṃ varaṃ
Etena saccavajjena
Hotu te (me) jayamaṅgalaṃ**

I have no other refuge, the Dhamma is my highest refuge; On account of that truth, may there be a joyous victory to you (me).

除了无上的佛法之外， 我无其他的皈依处。 承此真理的语言， 愿欢心的胜利属于你(我)。

**Natthi me saraṇaṃ aññaṃ
Saṅgho me saraṇaṃ varaṃ
Etena saccavajjena
Hotu te (me) jayamaṅgalaṃ**

I have no other refuge, the Sangha is my highest refuge; On account of that truth, may there be a joyous victory to you (me).

除了无上的僧伽之外，我无其他的皈依处。承此真理的语言，愿欢心的胜利属于你(我)。

**Sabbhītiyo vivajjantū
Sabba rōgo vinassatū
Mā te (me) bhavat vantarāyo
Sukhī dīghāyuko bhava**

May all calamities be avoided; May all illnesses be destroyed, May there be no dangers to you (me), May you (I) live long.

愿一切灾难远离，愿一切疾病痊愈，愿危险不会降临你(我)身上，愿你(我)长寿。

**Bhavatu sabba maṅgalaṃ
Rakkhantu sabba devatā
Sabba Buddhānubhāvena
Sadā sotthi bhavantu te (me)**

May all victories be to you (me), May all the devas (deities) protect you (me), Through the power of all the Buddhas, May there be happiness always to you (me).

愿一切福祉增长，愿一切天神庇佑你(我)，承佛陀的加持，愿安乐永远属于你(我)。

**Bhavatu sabba maṅgalaṃ
Rakkhantu sabba devatā
Sabba Dhammānubhāvena
Sadā sotthi bhavantu te (me)**

*May all victories be to you (me), May all the devas (deities) protect you (me),
Through the power of all the Dhamma, May there be happiness always to you
(me).*

愿一切福祉增长，愿一切天神庇佑你(我)，承佛法的加持，愿安乐永远属于你(我)。

**Bhavatu sabba maṅgalaṃ
Rakkhantu sabba devatā
Sabba Saṅghānubhāvena
Sadā sotthi bhavantu te (me)**

*May all victories be to you (me), May all the devas (deities) protect you (me),
Through the power of all the Sangha, May there be happiness always to you
(me).*

愿一切福祉增长，愿一切天神庇佑你(我)，承僧伽的加持，愿安乐永远属于你(我)。

**Nakkhatta yakkha bhūtānaṃ
Pāpaggaha nivāraṇā
Parittassānubhāvena
Hantu tuyhaṃ (mayhaṃ) upaddave (3x)**

*Through the power of this protection, may you (I) be free from malign misfortunes
caused by the influences of the planets, demons and spirits.*

承此经文的力量，愿我远离星球势力，恶魔，幽灵的肆虐。
愿你(我)所面临的灾难消失无踪。

**Sabbapāpassa akaraṇaṃ
Kusalassa upasampadā
Sacittapariyodapaṇaṃ
Evaṃ Buddhāna sāsanaṃ**

Avoid evil; Do good; Purify one's mind - This is the teaching of the Buddhas.

诸恶莫作，众善奉行，自净其意，是诸佛教。

ANUMODĀNA

**Ākāsaṭṭhā ca bhummaṭṭhā
Devā nāgā mahiddhikā
Puññaṃ taṃ anumoditvā
Ciraṃ rakkhantu sāsanaṃ.**

**Ākāsaṭṭhā ca bhummaṭṭhā
Devā nāgā mahiddhikā
Puññaṃ taṃ anumoditvā
Ciraṃ rakkhantu desanaṃ.**

**Ākāsaṭṭhā ca bhummaṭṭhā
Devā nāgā mahiddhikā
Puññaṃ taṃ anumoditvā
Ciraṃ rakkhantu maṃ paraṃ"ti.**

*May all beings inhabiting space and earth, Devas and Nagas of mighty power,
share this merit and may they long protect the dispensation.*

*May all beings inhabiting space and earth, Devas and Nagas of mighty power,
share this merit and may they long protect the Teaching.*

*May all beings inhabiting space and earth, Devas and Nagas of mighty power,
share this merit and may they long protect all sentient beings.*

但愿一切拥有高超能力，居于天上与地面的诸神与天龙，
共享此功德，并庇佑佛法长存。

但愿一切拥有高超能力，居于天上与地面的诸神与天龙，
共享此功德，并庇佑佛教长存。

但愿一切拥有高超能力，居于天上与地面的诸神与天龙，
共享此功德，并庇佑所欲众生。

PATTĀNUMODANĀ

Dedication and Transference of Merits to the Departed

奉獻回向功德予往生亲人

Idaṃ vo (me) ñātīnaṃ hotu Sukhitā hontu ñātayo

Idaṃ vo (me) ñātīnaṃ hotu Sukhitā hontu ñātayo

Idaṃ vo (me) ñātīnaṃ hotu Sukhitā hontu ñātayo

Let this merit accrue to our relatives; may our relatives be happy

愿以此功德，奉獻回向予我们（我）往生的亲人 愿他们快乐安宁。

Yathā vārivahā pūrā

Paripūrenti sāgaraṃ

Evameva ito dinnaṃ

Petānaṃ upakappatu

Unname udakaṃ vaṭṭaṃ

Yathā ninnaṃ pavattati

Evameva ito dinnaṃ

Petānaṃ upakappatu

As the rivers full of water, Go to make the ocean full, So may that which is given here,
Go to the benefit of the departed. As water fallen on the highlands, Flows down to the
plains below, So may that which is given here, Go to the benefit of the departed.

如河水流向海洋，填满大海，愿此布施的功德归于并造福往生的亲人。
如洒落在高原的雨水流向低处的平原，愿此布施的功德归于并造福往生的亲人。

**Āyurārogya sampatti
Sagga sampattimeva ca
Atho nibbāna sampatti
Iminā te samijjhatu**

By this may you achieve longevity, good health,
a rebirth in the heavens, And the attainment of nibbāna.

承此功德，愿您长寿，健康，往生于天界，证获涅槃。

**Icchitaṃ patthitaṃ tuyhaṃ
Sabbhameva samijjhatu
Pūrentu cittasankappā
Manijotiraso yathā**

**Icchitaṃ patthitaṃ tuyhaṃ
Sabbhameva samijjhatu
Pūrentu cittasankappā
Cando pannarasī yathā**

**Icchitaṃ patthitaṃ tuyhaṃ
Khippameva samijjhatu
Sabbe pūrentucitta sankappā
Cando pannarasī yathā**

May all hopes and wishes succeed, May all your heart's desires be fulfilled, As if by the wish-fulfilling gem. May all hopes and wishes succeed, May all your heart's desires be fulfilled, Like the moon on the full-moon day. May all hopes and wishes quickly succeed, May all your heart's desires be fulfilled, Like the moon on the full-moon day.

愿您的希望与心愿实现，愿您得偿所愿，犹如得到赐愿宝石之助。愿您的希望与心愿实现，愿您得偿所愿，犹如完整无缺的圆月。愿您的希望与心愿尽快实现，愿您完全的得偿所，犹如完整无缺的圆月。

BLESSINGS | 祝福

Sabbhītiyo vivajjantū
Sabba rōgo vinassatū
Mā te (me) bhavat vantarāyo
Sukhī dīghāyuko bhava

*May all calamities be avoided; May all illnesses be destroyed,
May there be no dangers to you (me), May you (I) live long.*

愿一切灾难远离，愿一切疾病痊愈，愿危险不会降临你(我)身上，愿你(我)长寿。

Bhavatu sabba maṅgalaṃ
Rakkhantu sabba devatā
Sabba Buddhānubhāvena
Sadā sotthi bhavantu te (me)

*May all victories be to you (me), May all the devas (deities) protect you (me),
Through the power of all the Buddhas, May there be happiness always to you
(me).*

愿一切福祉增长，愿一切天神庇佑你(我)，承佛陀的加持，愿安乐永远属于你(我)。

Bhavatu sabba maṅgalaṃ
Rakkhantu sabba devatā
Sabba Dhammānubhāvena
Sadā sotthi bhavantu te (me)

*May all victories be to you (me), May all the devas (deities) protect you (me),
Through the power of all the Dhamma, May there be happiness always to you
(me).*

愿一切福祉增长，愿一切天神庇佑你(我)，承佛法的加持，愿安乐永远属于你(我)。

**Bhavatu sabba maṅgalaṃ
Rakkhantu sabba devatā
Sabba Saṅghānubhāvena
Sadā sotthi bhavantu te (me)**

*May all victories be to you (me), May all the devas (deities) protect you (me),
Through the power of all the Sangha, May there be happiness always to you
(me).*

愿一切福祉增长，愿一切天神庇佑你(我)，承僧伽的加持，愿安乐永远属于你(我)。

PRAISE TO THE BUDDHA | 称赞佛陀

天上天下无如佛

Upon the earth, below the sky, the Buddha has no peer,

十方世界亦无比

In ten directions everywhere, he is beyond compare.

世间所有我尽见

I've searched around this whole wide world, and now I can declare,

一切无有如佛者

You'll never find another one like Buddha anywhere.

南无本师释迦牟尼佛

Namo Shakyamuni Buddha

南无本师释迦牟尼佛

Namo Shakyamuni Buddha

南无本师释迦牟尼佛

Namo Shakyamuni Buddha

HOMAGE TO GUAN YIN BODHISATTVA | 礼敬观音菩萨

南无大悲观世音菩萨

Namo Guan Yin Bodhisattva of Great Compassion

南无大悲观世音菩萨

Namo Guan Yin Bodhisattva of Great Compassion

南无大悲观世音菩萨

Namo Guan Yin Bodhisattva of Great Compassion

Incense Praise 香赞

炉香乍热，法界蒙薰

The censer's incense now is lit, perfuming the Dhamma Realm.

诸佛海会悉遥闻

The ocean-wide host of Buddhas and Bodhisattvas inhales it from afar.

随处结祥云

Auspicious clouds now gather, as we now request,

诚意方殷，诸佛现全身

With hearts sincere and earnest, that all Buddhas manifest.

南无香云盖菩萨摩訶萨!

Homage to the Enlightened Being, Cloud Canopy of Fragrance Bodhisattva
Mahasattva.

(x3)

Three Refuges 三皈依

自皈依佛，当愿众生，体解大道，发无上心。

To the Buddha, I take refuge, vowing that all living beings understand the Great Way profoundly and bring forth the Bodhi Mind.

自皈依法，当愿众生，深入经藏，智慧如海。

To the Dhamma, I take refuge, vowing that all living beings deeply enter the Sutra Treasury, and have wisdom as vast as the sea.

自皈依僧，当愿众生，统理大众，一切无碍。

To the Sangha, I take refuge, vowing that all living beings form together one great assembly, one and all in harmony.

和南圣众。

Five Precepts 五戒

不杀生，我学习受持此戒。不偷盗，我学习受持此戒。

不邪淫，我学习受持此戒。不妄语，我学习受持此戒。

不服用导致麻醉和失去注意力的任何物品，我学习受持此戒。

I undertake to observe the precept to abstain from destroying living beings.

I undertake to observe the precept to abstain from taking things not given.

I undertake to observe the precept to abstain from sexual misconduct.

I undertake to observe the precept to abstain from false speech.

I undertake to observe the precept to abstain from intoxication and heedlessness.

Verse for Opening a Sutra

or Dharma Talk 开经偈

无上什深微妙法
百千万劫难遭遇
我今见闻得受持
愿解如来真实义

The unsurpassed, profound, and wonderful Dharma,
Is difficult to encounter in hundreds of millions of eons,
I now see and hear it, receive and uphold it,
And I vow to fathom the Tathagata's true meaning.

Shurangama Mantra 楞严咒

南无楞严会上佛菩萨

Homage to the Shurangama assembly of Buddhas and Bodhisattvas

南无楞严会上佛菩萨

Homage to the Shurangama assembly of Buddhas and Bodhisattvas

南无楞严会上佛菩萨

Homage to the Shurangama assembly of Buddhas and Bodhisattvas

妙湛总持不动尊 首楞严王世希有

O, deep and wondrous Dharani of the unmoving Honoured One.

Supreme Shurangama appears most rarely in the world.

销我亿劫颠倒想 不历僧祇获法身

Extinguishing deluded thoughts from countless kalpas past. I needn't pass through aeons till the Dharma body's gained.

愿今得果成宝王 还度如是恒沙众

I wish to now attain the way: and as the Dharma king. I'll then return to rescue beings more than the sands of the Ganges river.

将此深心奉尘刹 是则名为报佛恩

This deep resolve I offer to the myriad Buddha's lands, and thus endeavour to repay the Buddha's boundless grace.

伏请世尊为证明 五浊恶世誓先入

I humbly ask the Bhagavan to certify my quest: to enter the first evil world - the five turbidities (to save beings).

如一众生未成佛 终不于此取泥洹

If yet a single being has not accomplished Buddhahood, accordingly I also must renounce Nirvana's bliss.

大雄大力大慈悲 希更审除微细惑

O, great in courage, great in power, great compassionate one! I pray would I now uncover and dispel my subtlest doubts.

令我早登无上觉 于十方界坐道场

Thus cause me to quickly attain supreme enlightenment, and sit within the
Bodhimandas of the tenfold realms.

舜若多性可销亡 烁迦罗心无动转

And even if the nature of Shunyata melted away, my Vajra-like supreme
resolve would still remain unmoved.

南无常住十方佛

Homage to the eternally abiding Buddhas of the ten directions

南无常住十方法

Homage to the eternally abiding Dharma of the ten directions

南无常住十方僧

Homage to the eternally abiding Sangha of the ten directions

南无释迦牟尼佛

Homage to Shakyamuni Buddha

南无佛顶首楞严

Homage to the Supreme Shurangama of the Buddha's summit

南无观世音菩萨

Homage to Guan Yin Bodhisattva

南无金刚藏菩萨

Homage to Vajra Treasury Bodhisattva

尔时世尊，从肉髻中，涌百宝光，光中涌出

At that time, the World-Honoured One from the flesh mound at the crown of
His head released a hundred jewelled light and a thousand petalled rare
lotus arose from the midst of the light.

千叶宝莲，有化如来，坐宝华中，顶放十道

Seated within the precious flower was a transformation body of the Thus Come One, whose crown in turn emitted ten rays of the hundred-jewelled effulgence.

百宝光明，一一光明，皆遍示现，十恒河沙

All the myriad lights shone 'round about, everywhere revealing secret trace
Vajra spirits, many as the sands of the ten Ganges rivers.

金刚密迹，擎山持杵，遍虚空界，大众仰观

Each holding aloft a mountain and wielding a pestle, they pervaded the realm of empty space. The great assembly gazed upward at once, filled with fear and admiration.

畏爱兼抱，求佛哀佑，一心听佛，不见顶相

Seeking the Buddha's kind protection, they single-mindedly listened.

放光如来，宣说神咒：

As streaming light at the Buddha's invisible crown, the transformation Thus Come One proclaimed the spiritual Mantra:

(接下页)

(continued on following page)

I.

(第一會)

- | | |
|---|----------------------|
| 1) na mo sa dan tuo | 南 無 薩 怛 他 |
| 2) su qie duo ye | 蘇 伽 多 耶 |
| 3) e la he di | 阿 羅 訶 帝 |
| 4) san miao san pu tuo xie | 三 藐 三 菩 陀 寫 |
| 5) na mo sa dan tuo | 南 無 薩 怛 他 |
| 6) fo tuo ju zhi shai ni shan | 佛 陀 俱 胝 瑟 尼 釤 |
| 7) na mo sa po | 南 無 薩 婆 |
| 8) bo tuo bo di | 勃 陀 勃 地 |
| 9) sa duo pi bi | 薩 跢 鞞 弊 |
| 10) na mo sa duo nan | 南 無 薩 多 南 |
| 11) san miao san pu tuo | 三 藐 三 菩 陀 |
| 12) ju zhi nan | 俱 知 南 |
| 13) suo she la po jia | 娑 舍 囉 婆 迦 |
| 14) seng qie nan | 僧 伽 喃 |
| 15) na mo lu ji e luo han
duo nan | 南 無 盧 雞 阿 羅 漢
跢 喃 |
| 16) na mo su lu duo bo
nuo nan | 南 無 蘇 盧 多 波
那 喃 |
| 17) na mo suo jie li tuo
qie mi nan | 南 無 娑 羯 唎 陀
伽 彌 喃 |
| 18) na mo lu ji san miao
qie duo nan | 南 無 盧 雞 三 藐
伽 跢 喃 |

19) san miao qie bo la	三藐伽波囉
20) di bo duo nuo nan	底波多那喃
21) na mo ti po li shai nan	南無提婆離瑟赧
22) na mo xi tuo ye	南無悉陀耶
23) pi di ye	毗地耶
24) tuo la li shai nan	陀囉離瑟赧
25) she bo nu	舍波奴
26) jie la he	揭囉訶
27) suo he suo la mo tuo nan	娑訶娑囉摩他喃
28) na mo ba la he mo ni	南無跋囉訶摩尼
29) na mo yin tuo la ye	南無因陀囉耶
30) na mo po qie po di	南無婆伽婆帝
31) lu tuo la ye	盧陀囉耶
32) wu mo bo di	烏摩般帝
33) suo xi ye ye	娑醯夜耶
34) na mo po qie po di	南無婆伽婆帝
35) nuo la ye	那囉野
36) na ye	拏耶
37) pan zhe mo he san mu tuo la	槃遮摩訶三慕 陀囉
38) na mo xi jie li duo ye	南無悉羯唎多耶
39) na mo po qie po di	南無婆伽婆帝
40) mo he jia la ye	摩訶迦羅耶

41) di li bo la na	地唎般刺那
42) qie la pi tuo la	伽囉毗陀囉
43) bo na jia la ye	波拏迦囉耶
44) e di mu di	阿地目帝
45) shi mo she nuo ni	尸摩舍那泥
46) po xi ni	婆悉泥
47) mo dan li qie na	摩怛唎伽拏
48) na mo xi jie li duo ye	南無悉羯唎多耶
49) na mo po qie po di	南無婆伽婆帝
50) duo tuo qie duo ju la ye	多他伽跢俱囉耶
51) na mo bo tou mo ju la ye	南無般頭摩 俱囉耶
52) na mo ba she la ju la ye	南無跋闍囉 俱囉耶
53) na mo mo ni ju la ye	南無摩尼俱囉耶
54) na mo qie she ju la ye	南無伽闍俱囉耶
55) na mo po qie po di	南無婆伽婆帝
56) di li cha	帝唎茶
57) shu la xi na	輸囉西那
58) bo la he la na la she ye	波囉訶囉拏囉 闍耶
59) duo tuo qie duo ye	跢他伽多耶
60) na mo po qie po di	南無婆伽婆帝

61) na mo e mi duo po ye	南無阿彌多婆耶
62) duo tuo qie duo ye	跢他伽多耶
63) e la he di	阿囉訶帝
64) san miao san pu tuo ye	三藐三菩陀耶
65) na mo po qie po di	南無婆伽婆帝
66) e chu pi ye	阿芻鞞耶
67) duo tuo qie duo ye	跢他伽多耶
68) e la he di	阿囉訶帝
69) san miao san pu tuo ye	三藐三菩陀耶
70) na mo po qie po di	南無婆伽婆帝
71) pi sha she ye	鞞沙闍耶
72) ju lu fei zhu li ye	俱盧吠柱唎耶
73) bo la po la she ye	般囉婆囉闍耶
74) duo tuo qie duo ye	跢他伽多耶
75) na mo po qie po di	南無婆伽婆帝
76) san bu shi bi duo	三補師毖多
77) sa lian nai la la she ye	薩憐捺囉刺闍耶
78) duo tuo qie duo ye	跢他伽多耶
79) e la he di	阿囉訶帝
80) san miao san pu tuo ye	三藐三菩陀耶
81) na mo po qie po di	南無婆伽婆帝
82) she ji ye mu nuo ye	舍雞野母那曳
83) duo tuo qie duo ye	跢他伽多耶

84) e la he di	阿囉訶帝
85) san miao san pu tuo ye	三藐三菩陀耶
86) na mo po qie po di	南無婆伽婆帝
87) la dan na ji du la	剌怛那雞都囉
she ye	闍耶
88) duo tuo qie duo ye	跢他伽多耶
89) e la he di	阿囉訶帝
90) san miao san pu tuo ye	三藐三菩陀耶
91) di piao	帝瓢
92) na mo sa jie li duo	南無薩羯唎多
93) yi tan po qie po duo	翳曇婆伽婆多
94) sa dan tuo qie du	薩怛他伽都
shai ni shan	瑟尼釤
95) sa dan duo bo da lan	薩怛多般怛藍
96) na mo e po la shi dan	南無阿婆囉視耽
97) bo la di	般囉帝
98) yang qi la	揚岐囉
99) sa la po	薩囉婆
100) bo duo jie la he	部多揭囉訶
101) ni jie la he	尼羯囉訶
102) jie jia la he ni	揭迦囉訶尼
103) ba la bi di ye	跋囉毖地耶
104) chi tuo ni	叱陀你
105) e jia la	阿迦囉

106) mi li zhu	密唎柱
107) bo li dan la ye	般唎怛囉耶
108) ning jie li	儻揭唎
109) sa la po	薩囉婆
110) pan tuo nuo	槃陀那
111) mu cha ni	目叉尼
112) sa la po	薩囉婆
113) tu shai zha	突瑟吒
114) tu xi fa	突悉乏
115) bo na ni	般那你
116) fa la ni	伐囉尼
117) zhe du la	赭都囉
118) shi di nan	失帝南
119) jie la he	羯囉訶
120) suo he sa la ruo she	娑訶薩囉若闍
121) pi duo beng suo na jie li	毗多崩娑那羯唎
122) e shai zha bing she di nan	阿瑟吒冰舍帝南
123) na cha cha dan la ruo she	那叉剎怛囉若闍
124) bo la sa tuo na jie li	波囉薩陀那羯唎
125) e shai zha nan	阿瑟吒南
126) mo he jie la he ruo she	摩訶羯囉訶若闍
127) pi duo beng sa na jie li	毗多崩薩那羯唎
128) sa po she du lu	薩婆舍都嚧

129) ni po la ruo she	你 婆 囉 若 闍
130) hu lan tu xi fa	呼 藍 突 悉 乏
131) nan zhe na she ni	難 遮 那 舍 尼
132) bi sha she	毖 沙 舍
133) xi dan la	悉 怛 囉
134) e ji ni	阿 吉 尼
135) wu tuo jia la ruo she	烏 陀 迦 囉 若 闍
136) e bo la shi duo ju la	阿 般 囉 視 多 具 囉
137) mo he bo la zhan chi	摩 訶 般 囉 戰 持
138) mo he die duo	摩 訶 疊 多
139) mo he di she	摩 訶 帝 闍
140) mo he shui duo she po la	摩 訶 稅 多 闍 婆 囉
141) mo he ba la pan tuo la	摩 訶 跋 囉 槃 陀 囉
142) po xi ni	婆 悉 你
143) e li ye duo la	阿 唎 耶 多 囉
144) pi li ju zhi	毗 唎 俱 知
145) shi po pi she ye	誓 婆 毗 闍 耶
146) ba she la mo li di	跋 闍 囉 摩 禮 底
147) pi she lu duo	毗 舍 嚧 多
148) bo teng wang jia	勃 騰 罔 迦
149) ba she la zhi he nuo	跋 闍 囉 制 喝 那
e zhe	阿 遮
150) mo la zhi po	摩 囉 制 婆

151) bo la zhi duo	般囉質多
152) ba she la shan chi	跋闍囉擅持
153) pi she la zhe	毗舍囉遮
154) shan duo she	扇多舍
155) pi ti po	鞞提婆
156) bu shi duo	補視多
157) su mo lu bo	蘇摩嚧波
158) mo he shui duo	摩訶稅多
159) e li ye duo la	阿唎耶多囉
160) mo he po la e bo la	摩訶婆囉阿般囉
161) ba she la shang jie la zhi po	跋闍囉商揭 囉制婆
162) ba she la ju mo li	跋闍囉俱摩唎
163) ju lan tuo li	俱藍陀唎
164) ba she la he sa duo zhe	跋闍囉喝薩多遮
165) pi di ye	毗地耶
166) qian zhe nuo	乾遮那
167) mo li jia	摩唎迦
168) ku su mu	嚧蘇母
169) po jie la duo nuo	婆羯囉跢那
170) pi lu zhe na	鞞嚧遮那
171) ju li ye	俱唎耶
172) ye la tu	夜囉菟
173) shai ni shan	瑟尼釤

174) pi zhe lan po mo ni zhe	毗折藍婆摩尼遮
175) ba she la jia na jia	跋闍囉迦那迦
bo la po	波囉婆
176) lu she na	嚧闍那
177) ba she la dun zhi zhe	跋闍囉頓稚遮
178) shui duo zhe	稅多遮
179) jia mo la	迦摩囉
180) cha che shi	刹奢尸
181) bo la po	波囉婆
182) yi di yi di	翳帝夷帝
183) mu tuo la	母陀囉
184) jie na	羯拏
185) suo pi la chan	娑鞞囉懺
186) jue fan du	掘梵都
187) yin tu na mo mo xie	印兔那麼麼寫
II.	(第二會)
188) wu xin	烏訢
189) li shai jie na	唎瑟揭拏
190) bo la she xi duo	般刺舍悉多
191) sa dan tuo	薩怛他
192) qie du shai ni shan	伽都瑟尼釤
193) hu xin du lu yong	虎訢都嚧雍
194) zhan po na	瞻婆那
195) hu xin du lu yong	虎訢都嚧雍

196) xi dan po na	悉耽婆那
197) hu xin du lu yong	虎訥都嚧雍
198) bo la shai di ye	波羅瑟地耶
199) san bo cha	三般叉
200) na jie la	拏羯囉
201) hu xin du lu yong	虎訥都嚧雍
202) sa po yao cha	薩婆藥叉
203) he la cha suo	喝囉刹娑
204) jie la he ruo she	揭囉訶若闍
205) pi teng beng sa na jie la	毗騰崩薩那羯囉
206) hu xin du lu yong	虎訥都嚧雍
207) zhe du la	者都囉
208) shi di nan	尸底南
209) jie la he	揭囉訶
210) suo he sa la nan	娑訶薩囉南
211) pi teng beng sa na la	毗騰崩薩那囉
212) hu xin du lu yong	虎訥都嚧雍
213) la cha	囉叉
214) po qie fan	婆伽梵
215) sa dan tuo	薩怛他
216) qie du shai ni shan	伽都瑟尼釤
217) bo la dian	波囉點
218) she ji li	闍吉唎
219) mo he suo he sa la	摩訶娑訶薩囉

220) bo shu suo he sa la	勃樹娑訶薩囉
221) shi li sha	室唎沙
222) ju zhi suo he sa ni	俱知娑訶薩泥
223) di li e bi ti shi po	帝嚧阿弊提視婆
li duo	唎多
224) zha zha ying jia	吒吒嚧迦
225) mo he ba she lu tuo la	摩訶跋闍嚧陀囉
226) di li pu po na	帝唎菩婆那
227) man cha la	曼茶囉
228) wu xin	烏訥
229) suo xi di	莎悉帝
230) bo po du	薄婆都
231) mo mo	麼麼
232) yin tu na mo mo xie	印兔那麼麼寫
III.	(第三會)
233) la she po ye	囉闍婆夜
234) zhu la ba ye	主囉跋夜
235) e qi ni po ye	阿祇尼婆夜
236) wu tuo jia po ye	烏陀迦婆夜
237) pi sha po ye	毗沙婆夜
238) she sa duo la po ye	舍薩多囉婆夜
239) po la zhao jie la po ye	婆囉斫羯囉婆夜
240) tu shai cha po ye	突瑟叉婆夜
241) e she ni po ye	阿舍你婆夜

242) e jia la	阿迦囉
243) mi li zhu po ye	密唎柱婆夜
244) tuo la ni bu mi jian	陀囉尼部彌劍
245) bo qie bo tuo po ye	波伽波陀婆夜
246) wu la jia po duo po ye	烏囉迦婆多婆夜
247) la she tan cha po ye	刺闍壇茶婆夜
248) nuo qie po ye	那伽婆夜
249) pi tiao dan po ye	毗條怛婆夜
250) su bo la na po ye	蘇波囉拏婆夜
251) yao cha jie la he	藥叉揭囉訶
252) la cha si jie la he	囉叉私揭囉訶
253) bi li duo jie la he	畢唎多揭囉訶
254) pi she zhe jie la he	毗舍遮揭囉訶
255) bu duo jie la he	部多揭囉訶
256) jiu pan cha jie la he	鳩槃荼揭囉訶
257) bu dan na jie la he	補丹那揭囉訶
258) jia zha bu dan na jie la he	迦吒補丹那揭 囉訶
259) xi qian du jie la he	悉乾度揭囉訶
260) e bo xi mo la jie la he	阿播悉摩囉揭 囉訶
261) wu tan mo tuo jie la he	烏檀摩陀揭囉訶
262) che ye jie la he	車夜揭囉訶

263) xi li po di jie la he	醯唎婆帝揭囉訶
264) she duo he li nan	社多訶唎南
265) jie po he li nan	揭婆訶唎南
266) lu di la he li nan	嚧地囉訶唎南
267) mang suo he li nan	忙娑訶唎南
268) mi tuo he li nan	謎陀訶唎南
269) mo she he li nan	摩闍訶唎南
270) she duo he li nū	闍多訶唎女
271) shi bi duo he li nan	視比多訶唎南
272) pi duo he li nan	毗多訶唎南
273) po duo he li nan	婆多訶唎南
274) e shu zhe he li nū	阿輸遮訶唎女
275) zhi duo he li nū	質多訶唎女
276) di shan sa pi shan ◎	帝鈇薩鞞鈇◎
277) sa po jie la he nan	薩婆揭囉訶南
278) pi tuo ye she	毗陀耶闍
279) chen tuo ye mi	瞋陀夜彌
280) ji la ye mi	雞囉夜彌
281) bo li ba la zhe jia	波唎跋囉者迦
282) qi li dan	訖唎擔
283) pi tuo ye she	毗陀夜闍
284) chen tuo ye mi	瞋陀夜彌
285) ji la ye mi	雞囉夜彌
286) cha yan ni	茶演尼

287) qi li dan	訖唎擔
288) pi tuo ye she	毗陀夜闍
289) chen tuo ye mi	瞋陀夜彌
290) ji la ye mi	雞囉夜彌
291) mo he bo shu bo dan ye	摩訶般輸般怛夜
292) lu tuo la	嚧陀囉
293) qi li dan	訖唎擔
294) pi tuo ye she	毗陀夜闍
295) chen tuo ye mi	瞋陀夜彌
296) ji la ye mi	雞囉夜彌
297) nuo la ye na	那囉夜拏
298) qi li dan	訖唎擔
299) pi tuo ye she	毗陀夜闍
300) chen tuo ye mi	瞋陀夜彌
301) ji la ye mi	雞囉夜彌
302) dan tuo qie lu cha xi	怛埵伽嚧荼西
303) qi li dan	訖唎擔
304) pi tuo ye she	毗陀夜闍
305) chen tuo ye mi	瞋陀夜彌
306) ji la ye mi	雞囉夜彌
307) mo he jia la	摩訶迦囉
308) mo dan li qie na	摩怛唎伽拏
309) qi li dan	訖唎擔
310) pi tuo ye she	毗陀夜闍

311) chen tuo ye mi	瞋陀夜彌
312) ji la ye mi	雞囉夜彌
313) jia bo li jia	迦波唎迦
314) qi li dan	訖唎擔
315) pi tuo ye she	毗陀夜闍
316) chen tuo ye mi	瞋陀夜彌
317) ji la ye mi	雞囉夜彌
318) she ye jie la	闍耶羯囉
319) mo du jie la	摩度羯囉
320) sa po la tuo suo da na	薩婆囉他娑達那
321) qi li dan	訖唎擔
322) pi tuo ye she	毗陀夜闍
323) chen tuo ye mi	瞋陀夜彌
324) ji la ye mi	雞囉夜彌
325) zhe du la	赭咄囉
326) po qi ni	婆耆你
327) qi li dan	訖唎擔
328) pi tuo ye she	毗陀夜闍
329) chen tuo ye mi	瞋陀夜彌
330) ji la ye mi	雞囉夜彌
331) pi li yang qi li zhi	毗唎羊訖唎知
332) nan tuo ji sha la	難陀雞沙囉
333) qie na bo di	伽拏般帝
334) suo xi ye	索醯夜

335) qi li dan	訖唎擔
336) pi tuo ye she	毗陀夜闍
337) chen tuo ye mi	瞋陀夜彌
338) ji la ye mi	雞囉夜彌
339) na jie na she la po na	那揭那舍囉婆拏
340) qi li dan	訖唎擔
341) pi tuo ye she	毗陀夜闍
342) chen tuo ye mi	瞋陀夜彌
343) ji la ye mi	雞囉夜彌
344) e luo han	阿羅漢
345) qi li dan	訖唎擔
346) pi tuo ye she	毗陀夜闍
347) chen tuo ye mi	瞋陀夜彌
348) ji la ye mi	雞囉夜彌
349) pi duo la qie	毗多囉伽
350) qi li dan	訖唎擔
351) pi tuo ye she	毗陀夜闍
352) chen tuo ye mi	瞋陀夜彌
353) ji la ye mi	雞囉夜彌
354) ba she la bo ni	跋闍囉波你
355) ju xi ye ju xi ye	具醯夜具醯夜
356) jia di bo di	迦地般帝
357) qi li dan	訖唎擔
358) pi tuo ye she	毗陀夜闍

359) chen tuo ye mi
360) ji la ye mi
361) la cha wang
362) po qie fan
363) yin tu na mo mo xie

IV.

364) po qie fan
365) sa dan duo bo da la
366) na mo cui du di
367) e xi duo na la la jia
368) bo la po
369) xi pu zha
370) pi jia sa dan duo bo
di li
371) shi fo la shi fo la
372) tuo la tuo la
373) pin tuo la pin tuo la
374) chen tuo chen tuo
375) hu xin hu xin
376) pan zha pan zha pan zha
pan zha pan zha
377) suo he
378) xi xi pan
379) e mo jia ye pan

瞋陀夜彌
雞囉夜彌
囉叉罔
婆伽梵
印兔那麼麼寫
(第四會)
婆伽梵
薩怛多般怛囉
南無粹都帝
阿悉多那囉刺迦
波囉婆
悉普吒
毗迦薩怛多鉢
帝唎
什佛囉什佛囉
陀囉陀囉
頻陀囉頻陀囉
瞋陀瞋陀
虎訔虎訔
泮吒泮吒泮吒
泮吒泮吒
娑訶
醯醯泮
阿牟迦耶泮

380) e bo la ti he duo pan	阿波囉提訶多泮
381) po la bo la tuo pan	婆囉波囉陀泮
382) e su la	阿素囉
383) pi tuo la	毗陀囉
384) bo jia pan	波迦泮
385) sa po ti pi bi pan	薩婆提鞞弊泮
386) sa po na qie bi pan	薩婆那伽弊泮
387) sa po yao cha bi pan	薩婆藥叉弊泮
388) sa po qian ta po bi pan	薩婆乾闥婆弊泮
389) sa po bu dan na bi pan	薩婆補丹那弊泮
390) jia zha bu dan na bi pan	迦吒補丹那弊泮
391) sa po tu lang zhi di bi pan	薩婆突狼枳帝 弊泮
392) sa po tu si bi li	薩婆突澀比嚩
393) qi shai di bi pan	訖瑟帝弊泮
394) sa po shi po li bi pan	薩婆什婆嚩弊泮
395) sa po e bo xi mo li bi pan	薩婆阿播悉摩 嚩弊泮
396) sa po she la po na bi pan	薩婆舍囉婆拏 弊泮
397) sa po di di ji bi pan	薩婆地帝雞弊泮
398) sa po dan mo tuo ji bi pan	薩婆怛摩陀繼 弊泮

399) sa po pi tuo ye	薩婆毗陀耶
400) la shi zhe li bi pan	囉誓遮嚩弊泮
401) she ye jie la	闍夜羯囉
402) mo du jie la	摩度羯囉
403) sa po la tuo suo tuo ji bi pan	薩婆囉他娑陀 雞弊泮
404) pi di ye	毗地夜
405) zhe li bi pan	遮唎弊泮
406) zhe du la	耆都囉
407) fu qi ni bi pan	縛耆你弊泮
408) ba she la	跋闍囉
409) ju mo li	俱摩唎
410) pi tuo ye	毗陀夜
411) la shi bi pan	囉誓弊泮
412) mo he bo la ding yang	摩訶波囉丁羊
413) yi qi li bi pan	乂耆唎弊泮
414) ba she la shang jie la ye	跋闍囉商羯 囉夜
415) bo la zhang qi la she ye pan	波囉丈耆囉闍 耶泮
416) mo he jia la ye	摩訶迦囉夜
417) mo he mo dan li jia na	摩訶末怛唎迦拏
418) na mo suo jie li duo ye pan	南無娑羯唎多 夜泮

419) bi shai na bei ye pan	毖瑟拏婢曳泮
420) bo la he mo ni ye pan	勃囉訶牟尼曳泮
421) e qi ni ye pan	阿耆尼曳泮
422) mo he jie li ye pan	摩訶羯唎曳泮
423) jie la tan chi ye pan	羯囉檀持曳泮
424) mie dan li ye pan	蔑怛唎曳泮
425) lao dan li ye pan	勞怛唎曳泮
426) zhe wen cha ye pan	遮文茶曳泮
427) jie luo la dan li ye pan	羯邏囉怛唎曳泮
428) jia bo li ye pan	迦般唎曳泮
429) e di mu zhi duo	阿地目質多
430) jia shi mo she nuo	迦尸摩舍那
431) po si ni ye pan	婆私你曳泮
432) yan ji zhi	演吉質
433) sa tuo po xie	薩埵婆寫
434) mo mo yin tu na	麼麼印兔那
mo mo xie	麼麼寫
V.	(第五會)
435) tu shai zha zhi duo	突瑟吒質多
436) e mo dan li zhi duo	阿末怛唎質多
437) wu she he la	烏闍訶囉
438) qie po he la	伽婆訶囉
439) lu di la he la	嚧地囉訶囉

440) po suo he la	婆娑訶囉
441) mo she he la	摩闍訶囉
442) she duo he la	闍多訶囉
443) shi bi duo he la	視毖多訶囉
444) ba liao ye he la	跋略夜訶囉
445) qian tuo he la	乾陀訶囉
446) bu shi bo he la	布史波訶囉
447) po la he la	頗囉訶囉
448) po xie he la	婆寫訶囉
449) bo bo zhi duo	般波質多
450) tu shai zha zhi duo	突瑟吒質多
451) lao tuo la zhi duo	勞陀囉質多
452) yao cha jie la he	藥叉揭囉訶
453) la cha suo jie la he	囉刹娑揭囉訶
454) bi li duo jie la he	閉嚩多揭囉訶
455) pi she zhe jie la he	毗舍遮揭囉訶
456) bu duo jie la he	部多揭囉訶
457) jiu pan cha jie la he	鳩槃荼揭囉訶
458) xi qian tuo jie la he	悉乾陀揭囉訶
459) wu dan mo tuo jie la he	烏怛摩陀揭囉訶
460) che ye jie la he	車夜揭囉訶
461) e bo sa mo la jie la he	阿播薩摩囉揭囉訶
462) zhai que ge	宅祛革

463) cha qi ni jie la he	茶耆尼揭囉訶
464) li fo di jie la he	唎佛帝揭囉訶
465) she mi jia jie la he	闍彌迦揭囉訶
466) she ju ni jie la he	舍俱尼揭囉訶
467) mu tuo la	姥陀囉
468) nan di jia jie la he	難地迦揭囉訶
469) e lan po jie la he	阿藍婆揭囉訶
470) qian du bo ni jie la he	乾度波尼揭囉訶
471) shi fa la	什伐囉
472) yin jia xi jia	堙迦醯迦
473) zhui di yao jia	墜帝藥迦
474) dan li di yao jia	怛隸帝藥迦
475) zhe tu tuo jia	者突託迦
476) ni ti shi fa la	昵提什伐囉
477) bi shan mo shi fa la	毖釤摩什伐囉
478) bo di jia	薄底迦
479) bi di jia	鼻底迦
480) shi li shai mi jia	室隸瑟密迦
481) suo ni bo di jia	娑你般帝迦
482) sa po shi fa la	薩婆什伐囉
483) shi lu ji di	室嚧吉帝
484) mo tuo pi da lu zhi jian	末陀鞞達嚧制劍
485) e qi lu qian	阿綺嚧鉗

486) mu que lu qian	目佉嚧鉗
487) jie li tu lu qian	羯唎突嚧鉗
488) jie la he	揭囉訶
489) jie lan jie na shu lan	揭藍羯拏輸藍
490) dan duo shu lan	憚多輸藍
491) qi li ye shu lan	迄唎夜輸藍
492) mo mo shu lan	末麼輸藍
493) ba li shi po shu lan	跋唎室婆輸藍
494) bi li shai zha shu lan	毖栗瑟吒輸藍
495) wu tuo la shu lan	烏陀囉輸藍
496) jie zhi shu lan	羯知輸藍
497) ba xi di shu lan	跋悉帝輸藍
498) wu lu shu lan	鄔嚧輸藍
499) chang qie shu lan	常伽輸藍
500) he xi duo shu lan	喝悉多輸藍
501) ba tuo shu lan	跋陀輸藍
502) suo fang ang qie	娑房盎伽
503) bo la zhang qie shu lan	般囉丈伽輸藍
504) bu duo bi duo cha	部多毖跢茶
505) cha qi ni	茶耆尼
506) shi po la	什婆囉
507) tuo tu lu jia	陀突嚧迦
508) jian du lu ji zhi	建咄嚧吉知

509) po lu duo pi	婆路多毗
510) sa bo lu	薩般嚧
511) he ling qie	訶凌伽
512) shu sha dan la	輸沙怛囉
513) suo na jie la	娑那羯囉
514) pi sha yu jia	毗沙喻迦
515) e qi ni	阿耆尼
516) wu tuo jia	烏陀迦
517) mo la pi la	末囉鞞囉
518) jian duo la	建跢囉
519) e jia la	阿迦囉
520) mi li du	密唎咄
521) da lian bu jia	怛斂部迦
522) di li la zha	地栗刺吒
523) bi li shai zhi jia	毖唎瑟質迦
524) sa po na ju la	薩婆那俱囉
525) si yin qie bi [◎]	肆引伽弊 [◎]
526) jie la li yao cha	揭囉唎藥叉
527) dan la chu	怛囉芻
528) mo la shi	末囉視
529) fei di shan	吠帝釤
530) suo pi shan	娑鞞釤
531) xi dan duo bo da la	悉怛多鉢怛囉

532) mo he ba she lu	摩訶跋闍嚧
533) shai ni shan	瑟尼釤
534) mo he bo lai zhang qi lan	摩訶般賴丈耆藍
535) ye bo tu tuo	夜波突陀
536) she yu she nuo	舍喻闍那
537) bian da li na	辯怛隸拏
538) pi tuo ye	毗陀耶
539) pan tan jia lu mi	槃曇迦嚧彌
540) di shu	帝殊
541) pan tan jia lu mi	槃曇迦嚧彌
542) bo la pi tuo	般囉毗陀
543) pan tan jia lu mi	槃曇迦嚧彌
544) da zhi tuo	跢姪他
545) nan [◎]	喃 [◎]
546) e na li	阿那隸
547) pi she ti	毗舍提
548) pi la	鞞囉
549) ba she la	跋闍囉
550) tuo li	陀唎
551) pan tuo pan tuo ni	槃陀槃陀你
552) ba she la bang ni pan	跋闍囉謗尼泮
553) hu xin du lu yong pan	虎訢都嚧甕泮
554) suo po he	莎婆訶

English Translation

Homage to all the Buddhas and Bodhisattvas!

Homage to the Fully Enlightened Buddhas and to their disciples within the billions of sanghas!

Homage to the realm of the Arahants!

Homage to those who have entered the stream!

Homage to those who are to be reborn but once more!

Homage to those who will not be reborn again!

Homage to the realm of the completely successful One who practises right actions!

Homage to the Triple Treasure! Homage to the exalted Lord who conquers with His resolute host of celestial warriors, the Tathagata, the Arahant, the Fully Enlightened One!

Homage to the exalted Amitabha, the One of Infinite Light, the Tathagata, the Arahant, the Fully Enlightened One!

Homage to the exalted Aksobhya, the Immutable One, the Tathagata, the Arahant, the Fully Enlightened One!

Homage to the exalted Bhaisajya-guru, Radiant Healing Lord of the Indestructible Lapis Lazuli, the Tathagata, the Arahant, the Fully Enlightened One!

Homage to the exalted Shaldndra, Lord of the Most Excellent of Sala Trees in Full Bloom, the Tathagata, the Arahant, the Fully Enlightened One!

Homage to the exalted Shakyamuni, the Tathagata, the Arahant, the Fully Enlightened One!

Homage to the exalted Ratnakusumaketu, Lord of the Flowering Jewel Banner which is the standard for our vow to train, the Tathagata, the Arahant, the Fully Enlightened One!

Homage to the exalted Family of the Tathagata! Homage to the exalted Family of the Lotus! Homage to the exalted Family of the Vajra-diamond! Homage to the exalted Family of the Mani-jewel! Homage to the exalted Family of Action blossoming forth from the Water of the Spirit!

Homage to the wise and holy ones who live amidst the devas! Homage to those who preserve these words of pure and bright Dharma! Homage to the wise and holy ones who preserve this pure Dharma and to those who likewise facilitate Its recitation!

Homage to Brahma who is the yearning of the heart! Homage to Indra who is the will to train! Homage to the exalted Rudra, the Wrathful and Purifying One, companion to Uma, the One Who Brings True Peace! Homage to Narayana of the five great mudra seals, along with His guardians! Homage to the Adored One!

Homage to Mahakala, Him of the Dark Realms, who put to flight the triply-fortified cities of the haughty asuras, the Confident One, along with His host of Divine Mothers who dwell within the burning-grounds of the dead!

Homage to the Adored One! We bow in homage to all of You for You are the white canopy of light that covers the crown of the exalted Tathagata's head, all the Transformations of the Invincible One adored by all celestial beings, honoured by all celestial beings and guarded over by every celestial being!

We pray that You make all devilish entanglements and fascinations subside, Make known what needs to be known, Tame those who would prolong pain, Protect us from evil, Keep us safe from an untimely death, Liberate us from all our fetters, Protect us from all that is difficult to tame and from nightmarish dreams, Free us from the four and eighty thousand enticements, Purify the eight and twenty mansions wherein the Moon of our Original Nature abides, Rid us of the eight great distractions of gain and loss, fame and disgrace, praise and ridicule, elation and sorrow, Protect us from all enemies, Make all mysteries disappear and evil visions dissolve And make us strangers to poison, sword, fire and flood.

We call upon Thee, the Great Fierce One from the Family of the Invincible, the Great Aditya whose mighty brilliance blazes forth like the sun, destroying all darkness, And upon Thee, the Great Dazzling White One of the blazing light, the mighty white-robed One who abides within the white lotus. The Noble Liberator born from the tear-filled eve of Compassion, And upon Thee, Bhdkuti, the Wrathful Frowning One who sprang from the scowling brow of Compassion, And upon Thee, the victorious Vajramriti, the Indestructible One crystal clear as the Sweet Dew, And upon Thee, the flower-wreathed Vajra-tongued One famed for Thy teaching of the ways to sit in meditation. And upon Thee, the One with the Invincible Vajra-sceptre, honoured by celestial beings as the One who is thoroughly free from defiling passions,

And upon Thee, Avalokiteshvara, the Great White One whose form is as a flower, And upon Thee with the Vajra-chains which bind all evil, second only to the Noble Avalokiteshvara in might, along with Thy Vajra-handmaidens, the upholders of the Families, And upon Thee, the Golden-garlanded One whose great knowledge is as a diamond which Thou holdest in Thy hand, the Jewel in the Red Safflower, Vairocana, from whose actions the head crown arises, And upon Thee, Lochana, with Thy garlands in full bloom, Divine Mother Who is Wisdom.

Thee whose Vajra is lustrous as gold, who, like the Vajra-beaked Ganida, swallows the serpent of hatred, the Dazzling White One whose eyes are like lotus blossoms, radiant as the moon at its fullest.

As thus we speak, may all of You through Your multitudinous mudra signs protect us from all things! Om to the crown of the Tathagata which the whole assembly of Holy Ones praise! Htm trum. smash all fetters! Hum trum, restrain all evil! Hum trum. shine forth! Hiim trum, stir up the lethargic mind! Hum trum, bestow upon us what needs to be known! Hum trum, restrain all corruption and wickedness! Hum trum, bring to an end all entanglements with demons that bedevil us by day or stalk us by night! Hum trum, free us from the four and eighty thousand enticements! Hum trum, purify the eight and twenty mansions where the Moon of our Original Nature abides! Hum trum, rid us of the eight great distractions! Protect us, we pray, protect us!

To That which transforms atop the crown of the Tathagata's head, to the Great Vajradhara, the Thousand-armed One with a thousand heads and a hundred thousand eyes, indestructible. whose radiance blazes up through the Mandala of the Three Worlds, Om, we pray, help us to return to our Original Nature!

By being mindful, may I be cleansed Of fear of rulers and whatever else would dominate me, Of fear of thieves and whatever else would rob or deprive me, Of fear of fire and whatever else may enflame or consume me, Of fear of flood and whatever else would overwhelm or drown me. Of fear of poison and whatever else would corrupt me, Of fear of weapons and whatever else may wound or maim me, Of fear of hostile armies and whatever else may assault me, Of fear of famine and want, and whatever else may starve or deprive me, Of fear of lightning and whatever else may strike me suddenly and unexpectedly, Of fear of untimely death. Of fear of being overwhelmed by earthquakes and whatever else may shake the ground from beneath me.

Of fear of falling meteors and whatever else may befall me from the heavens, Of fear of a ruler's rod and whatever else would inflict punishment or pain upon me, Of fear of snakes and dragons and whatever else would crush me in its coils, Of fear of storms and whatever else may thunder down upon me, Of fear of vultures and eagles and whatever else would prey upon me. By being mindful, may I be cleansed Of entanglements with the imps of mischief and scorn, Of entanglements with those who stalk the night, Of entanglements with hungry ghosts, Of entanglements with the demons of despair.

Of entanglements with the demons of deception and confusion, Of entanglements with things that sexually fascinate, Of entanglements with the demons of agitation and fury, Of entanglements with the demons of neglectfulness, Of entanglements with Skanda, lord of argument and disease, Of entanglements with the demons who bring on twitchings, Of entanglements with the demons of intoxication and raging desire, Of entanglements with nightmares and shadows, Of entanglements with Ravati, she who indulges in abusiveness.

By being mindful, may I be cleansed Of whatever would rob me of my giving rise to spiritual intentions, Of whatever would rob me of the Child whilst It is still developing in the hara, Of whatever would rob me of the newly born Child, Of whatever would rob me of my vitality Of whatever would rob me of my blood, Of whatever would rob me of my breath, Of whatever would rob me of my skin, Of whatever would rob me of my flesh, Of whatever would rob me of my marrow Of whatever would rob me of my vomit, Of whatever would rob me of my bodily excretions, Of whatever would rob me of my mind. By being mindful, may I be cleansed Of all these and of all other enticements and distractions.

By being mindful of those who are homeless mendicant monks, may I be cleansed; By being mindful of the daemons who lay bare the Truth, may I be cleansed; By being mindful of Rudra, the Purifier who rages like a tempest, may I be cleansed; By being mindful of the True Garuda who swallows the serpent of hate, may I be cleansed.

By being mindful of Mahakala and His host of Divine Mothers, may I be cleansed; By being mindful of Kapalika whose skull is our begging bowl, may I be cleansed; By being mindful of those who make us victorious, those who offer us the Divine Nectar and those who grant us the means to do all that needs to be done , may I be cleansed; By being mindful of the Four Divine Sisters, the Transcendent Virtues that abide within the world beyond form, may I be cleansed; By being mindful of Bringiriti, bringer of victory Nandikashvara, bringer of joy, and Ganapati, clearer of paths, may I be cleansed; By being mindful of those who are free from all ties and fetters, D&y I be cleansed; By being mindful of the Arahants, may I be cleansed; By being mindful of the excellent and distinguished assembly of monks, may I be cleansed; By being mindful of Vajrapani, the Bodhicitta of all the Tathagatas whose hand holds the Jewel, may I be cleansed; By being mindful of Brahma and of Rudra and of Narayana, may I be cleansed; By being mindful of Guhyakadhipati, the Unseen Lord of the Grihyakas who guard the Treasure, may I be cleansed. Protect me, I pray, protect me!

O Exalted One, I dedicate myself to Your canopy of white light which, radiantly spreading forth from its black stem, opens like a blossom! Blaze up, blaze up! Burn out our passions! Burn away all defilements! Cleave our bonds! Tear our fetters asunder! Sever our entanglements ! Bind all evil!

Hum, Hum, Peace, Peace. All Hail! With joyous laughter we cry Peace! To the Unfailing One, Peace! To the Indestructible One. Peace! To the Bestower of gifts, Peace! To the One who puts the warring asuras to flight,

Peace! To all celestial beings, Peace! To all nagas, Peace! To all imps of mischief and scum, Peace! To all stalkers of the night, Peace! To all who inflict suffering on those who hate, Peace! To all who would storm the gates to the Heavens, Peace! To all who distract from training by singing, Peace! To all who distract from training by playing music, Peace! To all who distract from training by dancing about, Peace! To all that creates deception, Peace! To all that disheartens through despair, Peace! To all that arouses sexual fascination, Peace! To all who stir things up, Peace! To all who encourage neglectfulness, Peace!

To all who break the Precepts, Peace! To all that is difficult to look upon, Peace! To all that is painful and grievous, Peace! To all that gives rise to twitchings, Peace! To all who listen but still cleave to non-Buddhist paths, Peace! To all manner of misguided ways, Peace! To all forms of intoxication, Peace! To all teachers of spiritual knowledge, Peace! To those who make us victorious or offer us the Divine Nectar or create the means to do all that needs to be done or are teachers of spiritual knowledge, Peace! To the Four Divine Sisters, Peace! To the Vajra Handmaidens who uphold the Families and to the Lords of Knowledge, Peace! To the Great Body of Transformations, Peace! To Vajrashankhita, the Beneficent Lord of Transformations, Peace! To Mahakala, Peace! To His host of Divine Mothers, Peace! To the Adored One, Peace! To Indra, warring lord against the asuras, Peace! To the Possessor of Sacred Knowledge, Peace! To Rudra, the Raging One, Peace! To Vishnu, perpetuator of all phenomena, Peace! To Brahma, creator of all phenomena, Peace! To the one who resists, Peace!

To Agni, Wisdom's Flame which consumes all ignorance and passion, Peace! To Mahakali, Her of the Dark Realms, Peace! To Raridri who follows upon Rudra as self-righteousness and brutality follow upon rage, Peace! To Kaladandi, wielder of the scythe of death, Peace!

To Aindri who follows upon Indra as violence follows upon warlike intentions, Peace! To Wisdom, the Divine Mother, Peace! To Chamrindi, weaver and severer of enchantments, Peace! To Kalaratri who brings the dark night of death, Peace! To Kapali who wears the necklace of skulls, Peace! To the Confident One who dwells within the graveyard, Peace!

If there are any sentient beings With a corrupt and malignant mind, Or with an evil mind, Or with a brutal and raging mind, Or with a hostile mind Or with an unfriendly mind, May they give rise to this Invocation, cleanse themselves with It by speaking It aloud, praying It in whispers or reading It silently Lest they rob us of our first conception of the Truth, Or rob us of the developing Child within the hara, Or rob Him of His blood, Or rob Him of His skin, Or rob Him of His flesh, Or rob Him of His marrow, Or rob Him of His birth, Or rob Him of His new life, Or rob Him of His vitality, Or rob Him of His talents, Or rob Him of His innocence, Or rob Him of His brightness, Or rob Him of His flowering, Or rob Him of His fruition, Or rob Him of the harvest of His fruits, Or if there are any With an evil mind, Or a malignant and corrupt mind As a result of entanglement with a celestial being, Or entanglement with a raga, Or entanglement with a mischievous or malicious imp, Or entanglement with a stalker of the night, Or entanglement with one who is resentful or craves power, Or entanglement with an avenger of hatred, Or entanglement with whatever distracts training by appealing to the ear, Or entanglement with whatever distracts training by appealing to the eye, Or entanglement with a hungry ghost, Or entanglement with a demon of despair.

Or entanglement with that which creates deception and confusion, Or entanglement with one who stirs things up, Or entanglement with an encourager of neglectfulness, Or entanglement with that which arouses sexual fascination, Or entanglement with Skanda, lord of argument and

disease, Or entanglement with intoxications, Or entanglement with nightmares and shadows, Or entanglement with what brings on convulsions, twitching and fits, Or entanglement with whatever drains us of our vitality, Or entanglement with those who indulge in abusiveness, Or entanglement with those who beg from greed, Or entanglement with birds of omen, Or entanglement with elation over auspicious signs, Or entanglement with hypocrites and rogues, Or entanglement with those who strangle to extort, Or if there are any Who burn with a fever, such as the one-day fever, the two-day fever, the three-day fever, the four-day fever, a constant fever or a chronic fever, Or suffer from the humour that leads to irritability, the peevishness of biliousness or the apathy of phlegm, Or are overwhelmed to the point of collapse, Or suffer from all manner of feverish headaches, Or are immobilized, Or who suffer from disgust over things indigestible, Or whose sight is diseased, Or whose mouth is diseased, Or whose heart is diseased.

Or who suffer from earache, tooth-ache, heartburn, pain in some vital organ, sore joints, chest pains, back ache, stomach ache, pinched nerves, sciatica, kidney or gallstones, painful thighs, hip pain, sore hands, sore feet or pain throughout their whole body, Or have a fever brought on by some demon who throws them into confusion or resurrects dead issues or drains their energies.

Or who suffer from things that get under the skin and itch, or fester, like scabies, ringworm, boils and abscesses, or things that create rot, like syphilis and leprosy, or things that harden like callouses or corns, Or who are swept with nausea, Or are wasting away with consumption, Or meet with an accident through such things as fire and flood.

Or with an untimely death by some insect's poisonous bite or sting, or by scorpion's or serpent's venom, or within the claws and fangs of some lion, tiger, bear or hyena, O, all Ye victors over Mara who are the

Transformations within the canopy of white light that streams forth from the Great Yajra Crown for ten yojanas in all directions, Help me to restrain such entanglements with gentle kindness and friendliness, Help me to restrain them in all the ten quarters, Help me to restrain them with full knowledge of what needs to be done, Help me to restrain them with dignity and in full light, Help me to restrain them with my very hands, Help me to restrain them with my very feet, Help me to restrain them with my whole body and every part of it.

Thus I pray:- Om to Thee, Flame of the Sweet Dew, blaze forth in all Your brilliance and purity, shine forth Your skilful tenderness ! O Vajrapani, Heroic One, Thee who holdest the Diamond of Wisdom in Thy hand, restrain all that would fetter us! Peace! Hum trum, Peace! All Hail! Homage to the Tathagata, the Successful One, the Arahant, the Fully Enlightened One who has completely realized the Wisdom that is the Path of the Divine Maha Prajnaparamita! All Hail!

Translated by Shasta Abbey in 1993

南无大悲观世音菩萨

Namo Guan Yin Bodhisattva of Great Compassion

(x3)

Great Compassion Mantra 大悲咒

南无·喝啰怛那·哆啰夜耶。南无·阿唎耶。

ná mó ·hé là dá nā ·duō là yè yē。 ná mó ·ā lì yē。

婆卢羯帝·烁钵啰耶。 菩提萨埵婆耶。

pó lú jié dì ·shuò bō là yē。 pú tí sà duǒ pó yē。

摩诃萨埵婆耶。 摩诃迦卢尼迦耶。

mó hē sà duǒ pó yē。 mó hē jiā lú ní jiā yē。

唵。 萨皤啰罚曳。

an。 sà pó là fá yè。

数怛那怛写。 南无悉吉栗埵·伊蒙阿唎耶。

shù dá nā dá xià。 ná mó xī jí lì duǒ ·yī méng ā lì yē。

婆卢吉帝·室佛啰楞驮婆。 南无·那啰谨墀。

pó lú jí dì ·shì fó là léng tuó pó。 ná mó ·nā là jǐn chí。

醯唎摩诃皤哆沙咩。 萨婆阿他·豆输朋。

xī lì mó hē pó duō shā miē。 sà pó ā tuō ·dòu shū péng。

阿逝孕。 萨婆萨哆·那摩婆萨多·那摩婆伽。

ā shì yùn。 sà pó sà duō ·ná mó pó sà duō ·ná mó pó qié。

摩罚特豆。 怛侄他。 唵·阿婆卢醯。

mó fá tè dòu。 dá zhí tuō。 an。 ·ā pó lú xī。

卢迦帝。 迦罗帝。 夷醯唎。 摩诃菩提萨埵。

lú jiā dì。 jiā luó dì。 yí xī lì。 mó hē pú tí sà duǒ。

萨婆萨婆。 摩啰摩啰。 摩醯摩醯·唎驮孕。

sà pó sà pó。 mó là mó là。 mó xī mó xī ·lì tuó yùn。

俱卢俱卢·羯蒙。 度卢度卢·罚闍耶帝。

jù lú jù lú·jié méng。dù lú dù lú·fá shé yē dì。

摩诃罚阍耶帝。陀啰陀啰。地唎尼。

mó hē fá shé yē dì。tuó là tuó là。dì lì ní。

室佛啰耶。遮啰遮啰。么么·罚摩啰。

shì fó là yē。zhē là zhē là。mó mó·fá mó là。

穆帝隶。伊醯伊醯。室那室那。

mù dì lì。yī xī yī xī。shì nā shì nā。

阿啰嗍·佛啰舍利。罚沙罚嗍。佛啰舍耶。

ā là shān·fó là shě lì。fá shā fá shān。fó là shě yē。

呼卢呼卢摩啰。呼卢呼卢醯利。

hū lú hū lú mó là。hū lú hū lú xī lì。

娑啰娑啰。悉唎悉唎。苏嚧苏嚧。

suō là suō là。xī lì xī lì。sū lú sū lú。

菩提夜·菩提夜。菩驮夜·菩驮夜。

pú tí yè·pú tí yè。pú tuó yè·pú tuó yè。

弥帝利夜。那啰谨墀。地利瑟尼那。

mí dì lì yè。nā là jǐn chí。dì lì sè ní nā。

婆夜摩那。娑婆诃。悉陀夜。娑婆诃。

pó yè mó nā。sā pó hē。xī tuó yè。sā pó hē。

摩诃悉陀夜。娑婆诃。

mó hē xī tuó yè。sā pó hē。

悉陀喻艺。室幡啰耶。娑婆诃。

xī tuó yù yì。shì pó là yē。sā pó hē。

那啰谨墀。娑婆诃。摩罗那啰。娑婆诃。

nā là jǐn chí。sā pó hē。mó là nā là。sā pó hē。

悉啰僧·阿穆佉耶。娑婆诃。

xī là sēng·ā mù qié yē。sā pó hē。

娑婆摩诃·阿悉陀夜。娑婆诃。

sā pó mó hē·ā xī tuó yè。 sā pó hē。

者吉啰·阿悉陀夜。娑婆诃。

zhě jí là·ā xī tuó yè。 sā pó hē。

波陀摩·羯悉陀夜。娑婆诃。

bō tuó mó·jié xī tuó yè。 sā pó hē。

那啰谨墀·皤伽啰耶。娑婆诃。

nā là jǐn chí·pó qié là yē。 sā pó hē。

摩婆利·胜羯啰夜。娑婆诃。

mó pó lì·shèng jié là yè。 sā pó hē。

南无·喝啰怛那·哆啰夜耶。南无·阿唎耶。

ná mó ·hé là dá nā ·duō là yè yē。 ná mó ·ā lì yē。

婆卢羯帝·钵钵啰耶。 菩提萨埵婆耶。

pó lú jié dì ·shuò bō là yē。

娑婆诃。唵·悉殿都。

sā pó hē。 an·xī diàn dū。

漫多啰。跋陀耶。娑婆诃。

màn duō là。 bá tuó yē。 sā pó hē。

Sanskrit Version 梵文版

Namo Ratna Trayaya Nama Arya Jyana

Sagara Vairochana Byuhara Jaya Tathagataya

Arahate Samyaksam Buddhaya

Namah Sarwa Tathagate Bhyayh Arahata Bhayh

Samyaksam Buddhhe Bhayh Namah Arya Awalokite

Shoraya Bohisatwaya Mahasatwaya Maha Karunikaya

Tatyata Om Dhara Dhara Dhiri Dhiri Dhuru Dhuru

Iti Wit Je Chalee Chalee Purachale Purachale

Kusume Kusuma Wa Re Ili Mili Chiti Jwala Mapanaya Soha

English Translation 英文意思

Thus I have heard at one time, Avalokitesvara Bodhisattva said to the Buddha - Bhagavan, I have a mantra of Great –compassionate Heart

Dharani and now wish to proclaim it, for comforting and pleasing all living beings; for healing all illness; for living beings to attain additional lifespan; for living beings to gain wealth; for extinguishing all evil karma and weighty sins; for keeping away from hindrance and disasters; for producing merits of all pure Dharmas; for maturing all virtuous roots; for overcoming all fears; for fulfilling all good wished. Bhagavan, please be merciful and allow me to speak:

Namo great compassionate Avalokitesvara, May I quickly know all Dharmas; Namok great compassionate Avalokitesvara, May I soon obtain the Wisdom Eye; Namok great compassionate Avalokitesvara, May I quickly ferry all living beings (to the shore of liberation);

Namok great compassionate Avalokitesvara, May I soon obtain virtuous skillful means (to enlighten various living beings); Namok great compassionate Avalokitesvara, May I quickly board the Prajna (wisdom) Boat; Namok great compassionate Avalokitesvara, May I soon transcend the ocean of suffering; Namok great compassionate Avalokitesvara, May I quickly achieve precepts, Samadhi and the Way.

Namok great compassionate Avalokitesvara, May I soon ascend the mountain of Nirvana; Namok great compassionate Avalokitesvara, May I quickly dwell in the house of non-action; Namok great compassionate Avalokitesvara, May I soon unite with the Dharma-Nature Body.

If I go towards the mountain of knives, the mountain of knives of itself breaks up; If I go towards the boiling oil, the boiling oil of itself dries up; If I go towards the hells, the hells of themselves disappear; If I go towards the hungry ghosts, the hungry ghosts of themselves become full.

If I go towards the demons, their evil thoughts of themselves are tamed. If I go towards the animals, they themselves attain great wisdom.

Literal Translation:

Adoration to the Almighty One.

Adoration to the noble Avalokitesvara, bodhisattva, the Great Compassionate One. I continually adore the One who Dispels all Fears, O noble Avalokitesvara, to You adoration, O Nilakantha.

I shall clearly sing the 'heart' dharani for the sake of all beings, for it is pure and serves all purposes for all beings, as it purifies the path of soul existence. Therefore, Lord of Radiance, World-Transcending One.

Come, come, great bodhisattva, descend, descend. Bear in mind my heart-dharani.

Do, do the work in our souls. Hold fast, oh Victor, oh Great Victorious One.

Hold on, hold on, oh Lord of the Dharani.

Move, move oh my immaculate image, come, come. Destroy every poison.

Quick, bear in mind, quick, quick, descend, descend.

Enlightened being, O enlightened being, enlighten me, enlighten me. Oh merciful

My Lord, appear unto me. To You who sees our all, Namō. To the Great Lord, Namō. To the Great Lord in Yoga, Namō. To my Lord, Namō. To the Varaha*, Namō.

Adoration to the Triple Gem. Adoration to the noble Avalokitesvara bodhisattva, Namō.

Translated by Buddha Weekly in 2011

TEN SMALL MANTRAS

十小咒

1 如意宝轮王陀罗尼 CINTAMANI CAKRAVARTIN DHĀRAṆĪ

nā mó fó tuó yě。 nā mó dá mó yě, nā mó sēng qié yě。
南无佛陀耶。南无达摩耶。南无僧伽耶。

nā mó guān zì zài pú sà mó hē sà。 jù dà bēi xīn zhě。
南无观自在菩萨摩诃萨。具大悲心者。

dá zhí tuō。 ōng。 zhuó jié là fá dǐ。 zhèn duō mò ní。
怛侄他。唵。斫羯啰伐底。震多末尼。

mó hē。 bō dēng mí。 lǚ lǚ lǚ lǚ。 dǐ sè zhà。
摩诃。钵蹬谜。噜噜噜噜。底瑟吒。

shuò là ā jié lì。 shā yè hōng。 pō suō hē。
箬啰阿羯利。沙夜吽。娑莎诃。

ōng。 bō tà mó。 zhèn duō mò ní。 shuò là hōng。
唵。钵跢摩。震多末尼。箬攞吽。

ōng。 bá là tuó。 bō dàn mí hōng。
唵。跋喇陀。钵亶谜吽。

Namo ratna-trayāya nama āryā-valokite-śvarāya bodhi-sattvāya
mahā-sattvāya mahā-karuṇikāya. Tadyathā: Oṃ cakra-varti cintāmaṇi
mahā-padme, ru ru tiṣṭhat jvala, ākarṣāya hūṃ phaṭ svāhā

Adoration to the three gems. Adoration to the noble (ārya) Lord (īśvarā)
who gazes down (avalokite) the world (loka), the enlightened sentient
being, the great sentient being, the great compassionate one!
Like this: Oṃ! Turn the wheel, the wish-fulfilling jewel, the great lotus,
(quick, quick), Flame stays firm! Calling for the holy mind to destroy
obstacles, So be it!

2 消灾吉祥神咒 JVALA MAHĀUGRA DHĀRAṆĪ | MANTRA FOR DISPERSING CALAMITIES AND BRINGING AUSPICIOUSNESS

nā mó sān mǎn duō。 mǔ tuó nán。 ā bō là dǐ。 hè duō shě。

曩谟三满哆。母驮喃。阿钵啰底。贺多舍。

suō láng nán。 dá zhí tuō。 ōng。 qié qié。 qié xì。 qié xì。 hōng hōng。

娑曩喃。怛侄他。唵。佉佉。佉呬。佉呬。吽吽。

rù wā là。 rù wā là。 bō là rù wā là。 bō là rù wā là。

入嚩囉。入嚩囉。鉢囉入嚩囉。鉢囉入嚩囉。
dǐ sè chà。 dǐ sè chà。 sè zhì lǐ。 sè zhì lǐ。
底瑟姤。底瑟姤。瑟致哩。瑟致哩。
suō pō zhà。 suō pō zhà。 shàn dǐ jiā。 shì lǐ yì。 suō pó hē。
娑發吒。娑發吒。扇底迦。室哩曳。娑嚩訶

NAMAḤ SAMANTHA BUDDHĀNĀṀ APRATIHATĀ ŚĀSANANĀṀ

Adoration to the universal Buddhas (and their) unimpeded religions (śāsana)!

TADYATHĀ: OM KHA KHA, KHĀHI KHĀHI, HŪM HŪM

Thus: om! in the sky (ākāśa), in emptiness, destroy, destroy (all obstacles), the holy mind! the holy mind!

JVĀLĀ-JVĀLĀ, PRAJVALA-PRAJVALA; TIṢṬHA-TIṢṬHA

Flame, light, brilliant light, brilliant light, stay, stay.

ṢṬIRI-ṢṬIRI SPOṬA-SPOṬA ŚĀNTIKA ŚRIYE SVĀHĀ

Shatter, shatter, burst, burst, disperses calamities (and brings) fortune/opulence (śrī) So be it!

3 功德宝山神咒 GUNA-RATNA-SILA DHĀRAṆĪ | THE MERITIOUS PRECIOUS MOUNTAIN DHĀRAṆĪ

nā mó fó tuó yě。 nā mó dá mó yě, nā mó sēng qié yě。

南无佛陀耶。南无达摩耶。南无僧伽耶。

ōng。 xī dì hù lǚ lǚ。 xī dū lǚ。 zhǐ lì bō。 jí lì pó。

唵。悉帝护噜噜。悉都噜。只利波。吉利婆。

xī dá lǐ。 bù lǚ lǐ。 suō pó hē。

悉达哩。布噜哩。娑嚩訶

Namo buddhāya namo dharmāya namaḥ saṃghāya

(om) siddhe huru huru sidhuru kṛpā kṛpā siddhāṇi puruṇi svāhā

Adoration to the Buddha! adoration to the Buddhist teaching! adoration to the Buddhist community!

Accomplished one, quick, quick, accomplishes quick, be merciful, be compassionate, accomplishes perfectly. So be it!

4 準提神咒 MAHĀCUNDI DHĀRAṆĪ | THE DHARANI OF CUNDI BODDHISATTVA

稽首皈依苏悉帝 头面顶礼七俱胝

我今称赞大准提 唯愿慈悲垂加护

nā mó sà duō nán, sān miǎo sān pú tuó,

南无飒哆喃。三藐三菩陀。

jù zhī nán, dá zhí tuō,

俱胝喃。怛侄他。

ǎn, zhé lì zhǔ lì, zhǔn tí suō pó hē.

唵。折戾主戾。准提娑婆诃。

Namaḥ saptānām samyak-saṃbuddha koṭinām. Tadyathā: Oṃ cale cule Cunde svāhā.

Adoration to 'seven billions perfect status, perfect enlightened beings', like this: om cha'le chu'le Chundi (the Extreme purity), All hail!

5 大乘无量寿决定光明王陀罗尼

ĀRYA AMITAYUR NIYAMA PRABHA-RĀJĀ DHĀRAṆĪ

Dhāraṇī of the Holy Tathāgata of Immeasurable Lifespan, King of Determined Radiance

ōng。 nà mó bā gé wǎ dì。 ā bā là mì tà。 ā yōu lǐ ā nà。

唵。捺摩巴葛瓦帝。阿巴啰密沓。阿优哩阿纳。

sū bì nǐ。 shí zhí tà。 dié zuǒ là zǎi yě。 dá tǎ gě dá yě。

苏必你。实执沓。牒左啰宰也。怛塔哥达也。

ā là hē dì。 sān yào sān bú dá yě。 dá nǐ yě tǎ。

阿啰诃帝。三药三不达也。怛你也塔。
 ōng。sà lǐ bā。 sāng sī gé lǐ。 bā lǐ shù tà。
 唵。萨哩巴。桑斯葛哩。叭哩述沓。
 dá là mǎ dì。 gě gě nà。 sāng mǎ wù gě dì。
 达啰马帝。哿哿捺。桑马兀哿帝。
 suō bā wǎ。 bǐ shù dì。 mǎ hē nà yě。 bā lǐ wǎ lǐ suō hē。
 莎巴瓦。比述帝。马喝捺也。叭哩瓦哩娑喝。

**Namo Bhagavate Aparimitāyur-jñāna-su-viniścita-tejo-rājāya
 Tathāgatāya, Arhate, Samyak-saṃbuddhāya. Tadyathā: Oṃ, sarva
 saṃ-skāra pariśuddha, dharmate gagana samud-gate, svabhāva
 vi-śuddhe, mahā-naya, pari-varī svāhā.**

Adoration to the Honourable, Highest(pari)-Infinite(amita)-life(ayus)-
 insight(jnna) -decisive-light(tejo)-king(raja), Exalteeed-one(Tathagata, thus
 come), perfect disciple(Arahat), completely, perfectly enlightened
 one(Samyak-sambuddha). Like this: Om! all(sarva) righteous behaviour are
 in highest purity, reality of phenomena enters into emptiness, intrinsic
 nature are completely purified. Family of Great School have auspiciously
 completed.

**6 药师灌顶真言 BHAIṢAJYAGURU VAIDŪRYA PRABHASA
 TATHĀGATĀ ABHISECANI DHĀRAṆĪ The Teacher of Medicine's Pure
 Words of Consecration**

nā mó bó qié fá dì。 pí shā shè。 jù lǚ bì liú lí。
 南谟薄伽伐帝。鞞杀社。娑嚧薛琉璃。
 bō lá pó。 hé là shé yě。 dá tuō jiē duō yě。
 钵喇婆。喝啰阍也。怛他揭多也。
 ā là hē dì。 sān miǎo sān bó tuó yě。 dá zhí tuō
 阿啰喝帝。三藐三勃陀耶。怛侄他。
 ōng。 pí shā shì。 pí shā shì。 pí shā shè。 sān mó jiē dì suō hē。
 唵。鞞杀逝。鞞杀逝。鞞杀社。三没揭帝莎诃。

**Namo Bhagavate Bhaiṣajya-guru-vaidūrya-prabha-rājāya Tathāgatāya
Arhate Samyak-saṃbuddhāya. Tadyathā:**

Give Praise to Honorable Medicine-teacher lapis-light-king, the Exalted One, The perfected disciple, Perfectly Self-Awakened One! Like this:

OM BHAIṢAJYE, BHAIṢAJYE, BHAIṢAJYA-SAMUD-GATE SVĀHĀ.

"Auspicious one! on medicine, on medicine, the medicine appears, so be it!"

**7 观音灵感真言 ĀRYAVALOKITEŚVARĀ BODHISATTVA VIKURVANA
DHĀRAṆĪ The True Words to Bring a Response From Kuan Yin**

ōng má ní bā mī hōng。 má gé ní yá nà。 jī dū tè bā dá。

唵嘛呢叭咪吽。麻曷倪牙纳。积都特巴达。

jī tè xiē nà。 wēi dá lǐ gé。 sà ér wò ér tǎ。

积特些纳。微达哩葛。萨而斡而塔。

bǔ lǐ xī tǎ gé。 nà bǔ là nà。 nà bǔ lǐ。

卜哩悉塔葛。纳补啰纳。纳卜哩。

diū tè bān nà。 nuò má lú jí。 shuō là yē suō hē。

丢忒班纳。诺麻嚧吉。说啰耶娑诃。

Oṃ maṇi padme hūṃ

Oh! Jewel on the lotus 蓮花上之如意寶

mahā niryāṇa cittot-pāda citta-kṣana vitarka

Determined to leave greatly (the passions and delusions) 發大出離心
Constant thought of reflection 須臾思維

sarvārtha bhūri siddha kāma pūrṇa bhūri dyotot-panna

圓滿大成就一切義 All truths are greatly accomplished (siddha) with full
(pūrṇa) satisfaction (kāmam)

Manifestation (utpannā) of great (bhūri) luminosity (dyota) 大光明現前

Namaḥ lokeśvarāya svāhā

頂禮 觀自在 吉祥! Adoration to the Lord (īśvarā) of the world. All hail!

8 七佛灭罪真言 SAPTA ATITABUDDHA KARASANIYA DHĀRAṆĪ

The Blame Dispersing Words of the Seven Buddhas

lí pó lí pó dì。qiú hē qiú hē dì。tuó luó ní dì。ní hē là dì。 pí lí
nǐ dì。

离婆离婆 帝。求 诃 求 诃 帝。陀 罗 尼 帝。尼 诃 啰 帝。毗 黎
你 帝。

mó hē qié dì。zhēn líng qián dì。suō pó hē。

摩 诃 伽 帝。真 陵 乾 帝。莎 婆 诃。

Deva devate, cyu ha cyu hate, dhara dhṛte, nir-hṛte, vimlate svāhā.

Calling, Calling Out! Revealing, Revealing All!

Making Heartfelt Prayers! Dissolving, Disappearing Blame!
Vanishing vanished Blame! Eminent Virtues Appear, and,
All Blame is Truly buried and gone by this Power, Svaha!

9 往生淨土神咒 SUKHÂVATÎ-VYÛHA DHĀRAṆĪ The Future Rebirth Mantra

na mo a ni duo po ye duo tuo qie duo ye duo di ye tuo

南无阿弥多婆夜 哆他伽多夜 哆地夜他

a mi li du po pi a mi li duo xi dan po pi

阿弥利都婆毗 阿弥利哆 悉耽婆毗

a mi li duo pi jia lan di a mi li duo pi jia lan duo

阿弥利哆 毗迦兰帝 阿弥利哆 毗迦兰多

qie mi ni qie qie nuo

伽弥膩 伽伽那

zhi duo jia li suo po he

枳多迦利 莎婆诃

Namo Amitābhāya Tathāgatāya. Tadyathā: Om amṛtod bhava, amṛta siddham bhava, amṛta vi-krānte, amṛta vi-krānta gāmine, gagana kīrti-karī svāhā.

Adoration to the Perfect One of Infinite Light, namely: Nectar-producing one! Nectar-creation-perfecting one! Nectar-miracle one! (One) performs miracle with nectar, he makes (nectar) to pervade as widely as sky, All Hail!

10 大吉祥天女咒 SRIDEVI DHĀRAṆĪ The Mantra of the Virtuous Goddess

nā mó fó tuó。 nā mó dá mó, nā mó sēng qié。

南无佛陀。南无达摩。南无僧伽。

nā mó shì lì。 mó hē tí bí yě。 dá nǐ yě tuō。

南无室利。摩诃提鼻耶。怛你也他。

bō lì fù lóu nuó。 zhē lì sān màn tuó。 dá shě ní。

波利富楼那。遮利三曼陀。达舍尼。

mó hē pí hē luó qié dì。 sān màn tuó。

摩诃毗诃罗伽帝。三曼陀。

pí ní qié dì。 mó hē jiā lì yě。

毗尼伽帝。摩诃迦利野。

bō nǐ。 bō là。 bō nǐ。 sà lì wā lì tuō。

波祢。波啰。波祢。萨利嚩栗他。

sān màn tuó。 xiū bō lí dì。 fù lì nuó。 ā lì nuó。

三曼陀。修钵犁帝。富隶那。阿利那。

dá mó dì。 mó hē pí gǔ bì dì。 mó hē mí lè dì。

达摩帝。摩诃毗鼓毕帝。摩诃弥勒帝。
lóu bō sēng qí dì。 xī dì xǐ。 sēng qí xī dì。
娄簸僧祇帝。醯帝筵。僧祇醯帝。
sān màn tuó。 ā tuō ā nǒu。 pó luó ní。
三曼陀。阿他阿[少/免]。婆罗尼。

Namo buddhāya, namo dharmāya, namaḥ saṃghāya, namo śrī-mahā-devīya.

Adoration to the Buddha, adoration to the Buddhist teaching, adoration to the Buddhist community, adoration to the great auspicious goddess!

Tadyathā: Oṃ pari-pūrṇa care, samanta darśane, mahā vihāra gate, samanta vidhā mane

Like this: Oṃ (She) completes (pūrṇa) the deed (ka're, kama) successively (pari), all good to be seen, abides in great position, understands (mana) all good knowledge

mahā kārya prati-ṣ ṭ hāne, sarvārtha sādhane supraṭi-pūri, āyāna dharmatā mahā avikopite

stays peaceably in great practice (caryā), in procuring (sādhane) all truths perfectly, and approaching great indestructible nature

mahā maitrī upa-saṃhite, mahā-kleśe su-saṃgrhīte, samantārtha anu-pālāne svāhā.

benefits (all) with great compassion, manages the great defilements, supports the welfare (of all), All Hail!

THE HEART OF PRAJNA PARAMITA SUTRA

般若波罗蜜多心经

bō rě bō luó mì duō xīn jīng

观自在菩萨，行深般若波罗蜜多时，
guān zì zài pú sà , xíng shēn bō rě bō luó mì duō shí,
照见五蕴皆空，度一切苦厄。

zhào jiàn wǔ yùn jiē kōng, dù yī qiē kǔ è。

“舍利子，色不异空，空不异色，色即是空，空即是色，
shè lì zǐ, sè bù yì kōng , kōng bù yì sè , sè jí shì kōng , kōng jí shì sè。

受想行识，亦复如是，

shòu xiǎng xíng shí, yì fù rú shì。

舍利子，是诸法空相，不生不灭，不垢不净，

shè lì zǐ, shì zhū fǎ kōng xiāng, bù shēng bù miè, bù gòu bù jìng,

不增不减，是故空中无色，无受想行识，

bù zēng bù jiǎn, shì gù kōng zhōng wú sè, wú shòu xiǎng xíng shí,
无眼耳鼻舌身意, 无色声香味触法, 无眼界, 乃至无意识界,
wú yǎn ěr bí shé shēn yì, wú sè shēng xiāng wèi chù fǎ, wú yǎn jiè, nǎi zhì
wú yì shí jiè,

无无明, 亦无无明尽, 乃至无老死, 亦无老死尽,
wú wú míng , yì wú wú míng jìn, nǎi zhì wú lǎo sǐ, yì wú lǎo sǐ jìn。

无苦集灭道, 无智亦无得, 以无所得故。”

wú kǔ jí miè dào, wú zhì yì wú dé, yǐ wú suǒ dé gù。

菩提萨埵, 依般若波罗蜜多故, 心无罣碍,

pú tí sà duǒ yī bō rě bō luó mì duō gù xīn wú guà ài。

无罣碍, 故无有恐怖, 远离颠倒梦想, 究竟涅槃,

wú guà ài gù, wú yǒu kǒng bù, yuǎn lí diān dǎo mèng xiǎng, jiū jìng niè pán

。

三世诸佛, 依般若波罗蜜多故, 得阿耨多罗三藐三菩提。

sān shì zhū fó, yī bō rě bō luó mì duō gù, dé ā nuò duō luó sān miǎo sān
pú tí。

故知般若波罗蜜多, 是大神咒, 是大明咒,

gù zhī bō rě bō luó mì duō, shì dà shén zhòu, shì dà míng zhòu,

是无上咒, 是无等等咒, 能除一切苦, 真实不虚,

shì wú shàng zhòu, shì wú děng děng zhòu。 néng chú yī qiē kǔ, zhēn shí
bù xū。

故说般若波罗蜜多咒, 即说咒曰:

gù shuō bō rě bō luó mì duō zhòu。 jí shuō zhòu yuē:
揭諦揭諦 波羅揭諦 波羅僧揭諦 菩提薩婆訶。
jiē dì jiē dì, bō luó jiē dì, bō luó sēng jiē dì, pú tí sà pó hē。
摩河般若波羅蜜多 (x3) | mó hē bō rě bō luó mì duō

Sanskrit Version 梵文版

Prajnaparamita Hrdaya Sutra

Om namo bhagavatyai aryaprajnaparamitayai

Aryavalokitesvara Bodhisattva gambhīram prajnaparamita caryam caramano,

Vyavalokayati sma panca-skandhas tams ca svabhavasunyan pasyati sma.

Iha, sariputra rupam sunyata sunyataiva rupam, rupan na prthak sunyata
sunnyataya na prthag rupam. Yad rupam sa sunyata ya sunyata tad rupam. Evam
eva vedanasamjnasamskaravijnanam. Iha, sariputra sarvadharmah
sunnatalaksana anutpanna aniruddha amala avimala anuna aparipurnah.

Tasmac, Shariputra sunyatayam na rupam, na vedana, na samjna, na
samskarah, na vijnanam, na caksuhsrotraghranajihvakayamanamsi, na
rupasabdagandha rasasprastavyadharmah, na caksurdhatur, yavan na
manovijnanadhatuh, navidya, navidyaksayo yavan na jaramaranam, na
jaramaranaksayo, na duhkhasamudayanirodhamarga, na jnanam, na praptir
napraptih.

Tasmac, Shariputra apraptitvad bodhisattvasya prajnaparamitam asritya viharaty
acittavarana citta varananastitvad atrasto, viparyasatikranto

nisthanirvanapraptaḥ tryadhvavyavasthitaḥ sarvabuddhaḥ prajñāpāramitāṃ
asrityānuttaram samyak sambodhim abhisambuddhaḥ.

Tasmā jñatavyam prajñāpāramitā - mahāmantra mahavidyāmantra
nuttaramantra samasamamantraḥ. Sarvaduḥkhaḥprasamaṇaḥ satyam
amithyatvaḥ. Prajñāpāramitayā ukta mantraḥ tadyatha:

Gate gate paragate parasamgate bodhi svaha - iti prajñāpāramitāhṛdayam
samaptam.

English Translation 英文翻译

When Avalokiteśvara Bodhisattva was practicing the profound prajñāpāramitā, he illuminated the five skandhas and saw that they are all empty, and he crossed beyond all suffering and difficulty. Sariputta, form does not differ from emptiness; emptiness does not differ from form. Form itself is emptiness; emptiness itself is form. So, too, are feeling, cognition, formation, and consciousness. Sariputta, all Dhammas are empty of characteristics. They are not produced. Not destroyed, not defiled, not pure, and they neither increase nor diminish.

Therefore, in emptiness there is no form, feeling, cognition, formation, or consciousness; no eyes, ears, nose, tongue, body, or mind; no sights, sounds, smells, tastes, objects of touch, or dharmas; no field of the eyes, up to and including no field of mind-consciousness; and no ignorance or ending of ignorance, up to and including no old age and death or ending of old age and death. There is no suffering, no accumulating, no extinction, no way, and no understanding and no attaining. Because nothing is attained, the Bodhisattva, through reliance on prajñāpāramitā, is unimpeded in his mind. Because there is no impediment, he is not afraid, and he leaves distorted dream-thinking far behind. Ultimately Nirvana!

All Buddhas of the three periods of time attain *Anuttarasamyaksambodhi* (Enlightenment) through reliance on prajna paramita. Therefore, know that prajna paramita is a great spiritual mantra, a great bright mantra, a supreme mantra, an unequalled mantra. It can remove all suffering; it is genuine and not false. That is why the mantra of prajna paramita was spoken. Recite it like this: *Gate gate paragate parasamgate bodhi svaha! Maha Prajna Paramita!*

Translated by Buddhist Text Translation Society, CTTB USA in 1990
与美国万佛城翻译

THE BUDDHA SPEAKS OF THE AMITABHA SUTRA 佛说阿弥陀经

如是我闻。一时，佛在舍卫国，祇树给孤独园。

与大比丘僧，千二百五十人俱，皆是大阿罗汉，众所知识。

长老舍利弗。摩诃目犍连。摩诃迦叶。摩诃迦旃延。摩诃俱絺罗。离婆多。周利槃陀伽。难陀。阿难陀。罗睺罗。憍梵波提。宾头卢颇罗堕。迦留陀夷。摩诃劫宾那。薄拘罗。阿[少+免]楼駄。如是等诸大弟子。并诸菩萨摩訶萨。文殊师利法王子。阿逸多菩萨。乾陀诃提菩萨，常

精进菩萨。与如是等诸大菩萨。及释提桓因等，无量诸天大众俱。

尔时，佛告长老舍利弗：从是西方，过十万亿佛土，有世界名曰极乐；其土有佛，号阿弥陀，今现在说法。

舍利弗，彼土何故名为极乐？其国众生，无有众苦，但受诸乐，故名极乐。

又舍利弗！极乐国土，七重栏楯、七重罗网、七重行树，皆是四宝周匝围绕，是故彼国名为极乐。

又舍利弗！极乐国土，有七宝池、八功德水，充满其中。池底纯以金沙布地，四边阶道，金、银、琉璃、玻璃合成，上有楼阁亦以金、银、琉璃、玻璃、砗磲、赤珠、玛瑙，而严饰之。池中莲华，大如车轮，青色青光，黄色黄光，赤色赤光，白色白光，微妙香洁。舍利弗，极乐国土，成就如是功德庄严。

又舍利弗！彼佛国土，常作天乐，黄金为地，昼夜六时，雨天曼陀罗华。其土众生，常以清旦，各以衣祴，盛众妙华。供养他方十万亿佛，即以食时，还到本国，饭食经行。舍利弗，极乐国土，成就如是功德庄严。

复次舍利弗！彼国常有种种奇妙杂色之鸟，白鹤、孔雀、鹦鹉、舍利、迦陵频伽、共命之鸟。是诸众鸟，昼夜六时，出和雅音，其音演畅五根、五力、七菩提分、八圣道分，如是等法。其土众生，闻是音已，皆悉念佛、念法、念僧。

舍利弗！汝勿谓此鸟实是罪报所生。所以者何？彼佛国土无三恶道。舍利弗！其佛国土，尚无恶道之名，何况有实。是诸众鸟，皆是阿弥陀佛欲令法音宣流变化所作。

舍利弗！彼佛国土，微风吹动，诸宝行树，及宝罗网，出微妙音。譬如百千种乐，同时俱作，闻是音者，自然皆生念佛、念法、念僧之心。

舍利弗！其佛国土成就如是功德庄严。

舍利弗！于汝意云何？彼佛何故号阿弥陀。

舍利弗！彼佛光明无量，照十方国，无所障碍，是故号为阿弥陀。

又舍利弗！彼佛寿命及其人民，无量无边阿僧祇劫，故名阿弥陀。

舍利弗！阿弥陀佛成佛以来，于今十劫。

又舍利弗！彼佛有无量无边声闻弟子，皆阿罗汉，非是算数之所能知。诸菩萨众，亦复如是。

舍利弗！彼佛国土成就如是功德庄严。

又舍利弗！极乐国土，众生生者，皆是阿鞞跋致。其中多有一生补处，其数甚多，非是算数所能知之，但可以无量无边阿僧祇说。

舍利弗！众生闻者，应当发愿，愿生彼国。所以者何？得与如是诸上善人俱会一处。

舍利弗！不可以少善根福德因缘，得生彼国。

舍利弗！若有善男子、善女人，闻说阿弥陀佛，执持名号；若一日，若二日，若三日，若四日，若五日，若六日，若七日，一心不乱。其人临命终时，阿弥陀佛与诸圣众，现在其前。是人终时，心不颠倒，即得往生阿弥陀佛极乐国土。

舍利弗！我见是利，故说此言：若有众生，闻是说者，应当发愿生彼国土。

舍利弗！如我今者，赞叹阿弥陀佛不可思议功德之利。

东方亦有阿閼鞞佛、须弥相佛、大须弥佛、须弥光佛、妙音佛，如是等恒河沙数诸佛；各于其国，出广长舌相，遍

覆三千大千世界，说诚实言：汝等众生，当信是称赞不可
思议功德，一切诸佛所护念经。

舍利弗！南方世界有日月灯佛、名闻光佛、大焰肩佛、须
弥灯佛、无量精进佛，如是等恒河沙数诸佛；各于其国，
出广长舌相，遍覆三千大千世界，说诚实言：汝等众生，
当信是称赞不可思议功德，一切诸佛所护念经。

舍利弗！西方世界有无量寿佛、无量相佛、无量幢佛、大
光佛、大明佛、宝相佛、净光佛，如是等恒河沙数诸佛；
各于其国，出广长舌相，遍覆三千大千世界，说诚实言：
汝等众生，当信是称赞不可思议功德，一切诸佛所护念
经。

舍利弗！北方世界有焰肩佛、最胜音佛、难沮佛、日生
佛、网明佛，如是等恒河沙数诸佛；各于其国，出广长舌
相，遍覆三千大千世界，说诚实言：汝等众生，当信是称
赞不可思议功德，一切诸佛所护念经。

舍利弗！下方世界有师子佛、名闻佛、名光佛、达摩佛、法幢佛、持法佛，如是等恒河沙数诸佛；各于其国，出广长舌相，遍覆三千大千世界，说诚实言：汝等众生，当信是称赞不可思议功德，一切诸佛所护念经。

舍利弗！上方世界有梵音佛、宿王佛、香上佛、香光佛、大焰肩佛、杂色宝华严身佛、娑罗树王佛、宝华德佛、见一切义佛、如须弥山佛，如是等恒河沙数诸佛；各于其国，出广长舌相，遍覆三千大千世界，说诚实言：汝等众生，当信是称赞不可思议功德，一切诸佛所护念经。

舍利弗！于汝意云何？何故名为一切诸佛所护念经？舍利弗！若有善男子、善女人，闻是经受持者，及闻诸佛名者。是诸善男子、善女人，皆为一切实诸佛之所护念，皆得不退转于阿耨多罗三藐三菩提。

是故舍利弗！汝等皆当信受我语，及诸佛所说。

舍利弗！若有人已发愿，今发愿，当发愿，欲生阿弥陀佛国者；是诸人等，皆得不退转于阿耨多罗三藐三菩提。于彼国土，若已生，若今生，若当生。是故舍利弗！诸善男子、善女人，若有信者，应当发愿，生彼国土。

舍利弗！如我今者，称赞诸佛不可思议功德。

彼诸佛等，亦称赞我不可思议功德，而作是言：释迦牟尼佛能为甚难希有之事，能于娑婆国土，五浊恶世，劫浊、见浊、烦恼浊、众生浊、命浊中，得阿耨多罗三藐三菩提，为诸众生说是一切世间难信之法。

舍利弗！当知我于五浊恶世，行此难事，得阿耨多罗三藐三菩提，为一切世间说此难信之法，是为甚难。

佛说此经已，舍利弗及诸比丘，一切世间天人阿修罗等，闻佛所说，欢喜信受，作礼而去。

English Translation

Thus I have heard. At one time the Buddha dwelt at Shravasti, in the Jeta Grove, in the Garden of the Benefactor of Orphans and the Solitary, together with a gathering of great Bhikshus, twelve hundred fifty in all, all great Arhats whom the assembly knew and recognized: elders Shariputra, Mahamaudgalyayana, Mahakashyapa, Mahakatyayana, Mahakaushthila, Revata, Shuddhipanthaka, Nanda, Ananda, Rahula, Gavampati, Pindola Bharadvaja, Kalodayin, Mahakapphina, Vakkula, Aniruddha, and others such as these, all great disciples; together with all the Bodhisattvas, Mahasattvas: Dharma Prince Manjushri, Ajita Bodhisattva, Gandhahastin Bodhisattva, Nityodyukta Bodhisattva, and others such as these, all great Bodhisattvas, and together with Shakra, chief among gods, and the numberless great multitudes from all the heavens.

At that time the Buddha told the Elder Shariputra, “Passing from here through hundreds of thousands of millions of Buddhalands to the West, there is a world called Ultimate Bliss. In this land a Buddha called Amitabha right now teaches the Dharma.

“Shariputra, for what reason is this land called Ultimate Bliss?

“All living beings of this country endure none of the sufferings, but enjoy every bliss. Therefore it is called ‘Ultimate Bliss.’

“Moreover, Shariputra, this Land of Ultimate Bliss is everywhere surrounded by seven tiers of railings, seven layers of netting, and seven rows of trees, all formed from the four treasures and for this reason named ‘Ultimate Bliss.’

“Moreover, Shariputra, this Land of Ultimate Bliss has pools of the seven jewels, filled with the waters of eight meritorious virtues. The bottom of

each pool is pure, spread over with golden sand. On the four sides are stairs of gold, silver, lapis lazuli, and crystal; above are raised pavilions adorned with gold, silver, lapis lazuli, crystal, mother-of-pearl, red pearls, and carnelian.

“In the pools are lotuses as large as carriage wheels, green colored of green light, yellow colored of yellow light, red colored of red light, white colored of white light, subtly, wonderfully, fragrant and pure.

“Shariputra, the realization of the Land of Ultimate Bliss is thus meritoriously adorned.

“Moreover, Shariputra, in that Buddhaland there is always heavenly music and the ground is yellow gold. In the six periods of the day and night a heavenly rain of mandarava flowers falls, and throughout the clear morning, each living being of this land, with sacks full of the myriads of wonderful flowers, makes offerings to the hundreds of thousands of millions of Buddhas of the other directions. At mealtime they return to their own country, and having eaten, they stroll around.

“Shariputra, the realization of the Land of Ultimate Bliss is thus
meritoriously adorned.

“Moreover Shariputra, in this country there are always rare and wonderful
vari-colored birds: white cranes, peacocks, parrots, and egrets, kalavinkas,
and two-headed birds. In the six periods of the day and night the flocks of
birds sing forth harmonious and elegant sounds; their clear and joyful
sounds proclaim the five roots, the five powers, the seven bodhi shares, the
eight sagely way shares, and dharms such as these. When living beings
of this land hear these sounds, they are altogether mindful of the Buddha,
mindful of the Dharma, and mindful of the Sangha.

“Shariputra, do not say that these birds are born as retribution for their
karmic offences. For what reason? In this Buddhaland there are no three
evil ways of rebirth. Shariputra, in this Buddhaland not even the names of
the three evil ways exist, how much the less their actuality! Desiring that
the Dharma-sound be widely proclaimed, Amitabha Buddha by
transformation made this multitude of birds.

“Shariputra, in that Buddhaland when the soft wind blows, the rows of
jewelled trees and jewelled nets give forth subtle and wonderful sounds,
like one hundred thousand kinds of music played at the same time. All

those who hear these sounds naturally bring forth in their hearts
mindfulness of the Buddha, mindfulness of the Dharma, and mindfulness of
the Sangha.

“Shariputra, the realization of the Land of Ultimate Bliss is thus
meritoriously adorned.

“Shariputra, what do you think? Why is this Buddha called Amitabha?
Shariputra, the brilliance of that Buddha’s light is measureless, illuminating
the lands of the ten directions everywhere without obstruction, for this
reason he is called Amitabha.

“Moreover, Shariputra, the life of that Buddha and that of his people
extends for measureless, limitless asamkhyeya kalpas; for this reason he is
called Amitayus. And Shariputra, since Amitabha realized Buddhahood ten
kalpas have passed.

“Moreover, Shariputra, that Buddha has measureless, limitless
sound-hearer disciples, all Arhats, their number incalculable; thus also is
the assembly of Bodhisattvas.

“Shariputra, the realization of the Land of Ultimate Bliss is thus
meritoriously adorned.

“Moreover, Shariputra, those living beings born in the Land of the Ultimate
Bliss are all avaivartika. Among them are many who in this very life will
dwell in Buddhahood. Their number is extremely many; it is incalculable
and only in measureless, limitless asamkhyeya kalpas could it be spoken.

“Shariputra, those living beings who hear should vow, ‘I wish to be born in
that country.’ And why? Those who thus attain are all superior and good
people, all coming together in one place. Shariputra, one cannot have few
good roots, blessings, virtues, and causal connections to attain birth in that
land.

“Shariputra, if there is a good man or a good woman who hears spoken
‘Amitabha’ and holds the name, whether for one day, two days, three, four,
five days, six days, as long as seven days, with one heart unconfused,

when this person approaches the end of life, before him will appear
Amitabha and all the assembly of holy ones.

When the end comes, his heart is without inversion; in Amitabha's Land of Ultimate Bliss he will attain rebirth. Shariputra, because I see this benefit, I speak these words: If living beings hear this spoken they should make the vow, 'I wish to be born in that land.'

"Shariputra, as I now praise the inconceivable benefit from the merit and virtue of Amitabha, thus in the east are also Akshobhya Buddha, Sumeru Appearance Buddha, Great Sumeru Buddha, Sumeru Light Buddha, Wonderful Sound Buddha, all Buddhas such as these, numberless as Ganges sands. In his own country each brings forth the appearance of a vast and long tongue, everywhere covering the three thousand great thousand worlds, and speaks the sincere and actual words, 'All you living beings should believe, praise, and hold in reverence the inconceivable merit and virtue of this Sutra of the Mindful One of Whom all Buddhas are protective.'

“Shariputra, in the Southern world are Sun Moon Lamp Buddha, Well-known Light Buddha, Great Blazing Shoulders Buddha, Sumeru Lamp Buddha, Measureless Vigor Buddha, all Buddhas such as these, numberless as Ganges sands. In his own country each brings forth the appearance of a vast and long tongue, everywhere covering the three thousand great thousand worlds, and speaks the sincere and actual words, ‘All you living beings should believe, praise, and hold in reverence the inconceivable merit and virtue of this Sutra of the Mindful One of Whom all Buddhas are Protective.’

“Shariputra, in the Western world are Measureless Life Buddha, Measureless Appearance Buddha, Measureless Curtain Buddha, Great Light Buddha, Great Brightness Buddha, Jewelled Appearance Buddha, Pure Light Buddha, all Buddhas such as these, numberless as Ganges sands. In his own country each brings forth the appearance of a vast and long tongue, everywhere covering the three thousand great thousand

worlds, and speaks the sincere and actual words, 'All you living beings should believe, praise, and hold in reverence the inconceivable merit and virtue of this Sutra of the Mindful One of Whom all Buddhas are Protective.'

"Shariputra, in the Northern world are Blazing Shoulders Buddha, Most Victorious Sound Buddha, Hard To Injure Buddha, Sun Birth Buddha, Net Brightness Buddha, all Buddhas such as these, numberless as Ganges sands. In his own country each brings forth the appearance of a vast and long tongue, everywhere covering the three thousand great thousand worlds, and speaks the sincere and actual words, 'All you living beings should believe, praise, and hold in reverence the inconceivable merit and virtue of this Sutra of the Mindful One of Whom all Buddhas are Protective.'

"Shariputra, in the world below are Lion Buddha, Well-known Buddha, Famous Light Buddha, Dharma Buddha, Dharma Curtain Buddha, Dharma Maintaining Buddha, all Buddhas such as these, numberless as Ganges sands. In his own country each brings forth the appearance of a vast and long tongue, everywhere covering the three thousand great thousand worlds, and speaks the sincere and actual words, 'All you living beings

should believe, praise, and hold in reverence the inconceivable merit and virtue of this Sutra of the Mindful One of Whom all Buddhas are Protective.'

“Shariputra, in the world above are Pure Sound Buddha, King of Stars Buddha, Superior Fragrance Buddha, Fragrant Light Buddha, Great Blazing Shoulders Buddha, Vari-colored Jewels and Flower Adornment Body Buddha, Sala Tree King Buddha, Jewelled Flower Virtue Buddha, Vision of All Meaning Buddha, Such As Mount Sumeru Buddha, all Buddhas such as these, numberless as Ganges sands.

In his own country each brings forth the appearance of a vast and long tongue, everywhere covering the three thousand great thousand worlds and speaks the sincere and actual words, ‘All you living beings should believe, praise, and hold in reverence the inconceivable merit and virtue of this Sutra of the Mindful One of Whom all Buddhas are Protective.’

“Shariputra, what do you think? Why is it called ‘Sutra of the Mindful One of Whom all Buddhas are Protective?’ Shariputra, if a good man or good woman hears this sutra and holds to it, and hears the names of all these Buddhas, this good man or woman will be the mindful one of whom all Buddhas are protective, and will irreversibly attain anuttarasamyaksambodhi. Therefore, Shariputra, all of you should believe and accept my words and those which all Buddhas speak.

“Shariputra, if there are people who have already made the vow, who now make the vow, or who are about to make the vow, ‘I desire to be born in Amitabha’s Country,’ these people, whether born in the past, now being born, or to be born in the future, all will irreversibly attain anuttarasamyaksambodhi. Therefore, Shariputra, all good men and good women, if they are among those who have faith, should make the vow, ‘I will be born in that country.’

“Shariputra, just as I now praise the inconceivable merit and virtue of all Buddhas, all those Buddhas equally praise my inconceivable merit and virtue saying these words, ‘Shakyamuni Buddha can complete extremely rare and difficult deeds. In the Saha land, in the evil time of the five turbidities, in the midst of the kalpa turbidity, the view turbidity, the affliction turbidity, the living beings turbidity, and the life turbidity, he can attain anuttarasamyaksambodhi and for the sake of living beings, speak this Dharma which in the whole world is hard to believe.’

“Shariputra, you should know that I, in the evil time of the five turbidities, practice these difficult deeds, attain anuttarasamyaksambodhi, and for all the world speak this Dharma, difficult to believe, extremely difficult!”

After the Buddha spoke this sutra, Shariputra and all the bhikshus, all the gods, men, and asuras, and others from all the worlds, hearing what the Buddha had said, joyously welcomed, faithfully accepted, bowed and withdrew.

Translated by Buddhist Text Translation Society, CTTB USA in 1997
与美国万佛城翻译

观世音菩萨普门品

The Universal Door Of The Bodhisattva Who Listens To The Sounds Of All The World

miào fǎ lián huá jīng guān shì yīn pú sà pǔ mén pǐn

妙法莲华经观世音菩萨普门品

ěr shí wú jìn yì pú sà 、 jí cóng zuò qǐ , piān tǎn yòu jiān ,

尔时无尽意菩萨、即从座起，偏袒右肩，

hé zhǎng xiàng fó 、 ér zuò shì yán :

合掌向佛、而作是言：

“shì zūn , guān shì yīn pú sà 、 yǐ hé yīn yuán 、 míng guān shì yīn ? ”

“世尊，观世音菩萨、以何因缘、名观世音？”

fó gào wú jìn yì pú sà : “ shàn nán zǐ , ruò yǒu wú liàng bǎi qiān wàn yì zhòng shēng 、

佛告无尽意菩萨：“善男子，若有无量百千万亿众生、

shòu zhū kǔ nǎo , wén shì guān shì yīn pú sà , yì xīn chēng
míng ,

受诸苦恼，闻是观世音菩萨，一心称名，

guān shì yīn pú sà jí shí guān qí yīn shēng , jiē dé jiě tuō 。

观世音菩萨即时观其音声，皆得解脱。

ruò yǒu chí shì guān shì yīn pú sà míng zhě , shè rù dà huǒ ,
huǒ bù néng shāo ,

若有持是观世音菩萨名者，设入大火，火不能烧，

yóu shì pú sà wēi shén lì gù 。 ruò wéi dà shuǐ suǒ piāo , chēng
qí míng hào ,

由是菩萨威神力故。若为大水所漂，称其名号，

jí dé qiǎn chù 。 ruò yǒu bǎi qiān wàn yì zhòng shēng , wèi qiú
jīn 、 yín 、

即得浅处。若有百千万亿众生，为求金、银、

liú lí 、 chē qú 、 mǎ nǎo 、 shān hú 、 hǔ pò 、 zhēn zhū 、
děng bǎo , rù yú dà hǎi ,

琉璃、砗磲、玛瑙、珊瑚、琥珀、真珠、等宝，入于大海，

jiǎ shǐ hēi fēng chuī qí chuán fǎng 、 piāo duò luó chà guǐ guó ,

假使黑风吹其船舫、飘堕罗刹鬼国，

qí zhōng ruò yǒu nǎi zhì yì rén 、

其中若有乃至一人、

chēng guān shì yīn pú sà míng zhě , shì zhū rén děng , jiē dé
jiě tuō luó chà zhī nàn 。

称观世音菩萨名者，是诸人等，皆得解脱罗刹之难。

yǐ shì yīn yuán , míng guān shì yīn 。 ”

以是因缘，名观世音。”

“ ruò fù yǒu rén 、 lín dāng bèi hài , chēng guān shì yīn pú sà
míng zhě ,

“若复有人、临当被害，称观世音菩萨名者，

bǐ suǒ zhí dāo zhàng 、 xún duàn duàn huài , ér dé jiě tuō 。 ruò
sān qiān dà qiān guó tǔ ,

彼所执刀杖、寻段段坏，而得解脱。若三千大千国土
，

mǎn zhōng yè chā 、 luó chà , yù lái nǎo rén , wén qí chēng
guān shì yīn pú sà míng zhě ,

满中夜叉、罗刹，欲来恼人，闻其称观世音菩萨名者
，

shì zhū è guǐ 、 shàng bù néng yǐ è yǎn shì zhī , kuàng fù jiā hài
。

是诸恶鬼、尚不能以恶眼视之，况复加害。

shè fù yǒu rén , ruò yǒu zuì 、 ruò wú zuì , niǔ xiè 、 jiā suǒ
、

设复有人，若有罪、若无罪，枷锁、

jiǎn xì qí shēn , chēng guān shì yīn pú sà míng zhě , jiē xī duàn
huài , jí dé jiě tuō 。

检系其身，称观世音菩萨名者，皆悉断坏，即得解脱。

ruò sān qiān dà qiān guó tǔ 、 mǎn zhōng yuàn zéi , yǒu yì
shāng zhǔ , jiāng zhū shāng rén ,

若三千大千国土、满中怨贼，有一商主，将诸商人，

jī chí zhòng bǎo 、 jīng guò xiǎn lù , qí zhōng yì rén 、 zuò shì
chàng yán :

赍持重宝、经过险路，其中一人、作是唱言：

‘ zhū shàn nán zǐ 、 wù dé kǒng bù ,

‘诸善男子、勿得恐怖，

rǔ děng yīng dāng yì xīn chēng guān shì yīn pú sà míng hào ,

汝等应当一心称观世音菩萨名号，

shì pú sà néng yǐ wú wèi shī yú zhòng shēng ,

是菩萨能以无畏施于众 生，

rǔ děng ruò chēng míng zhě , yú cǐ yuàn zéi 、 dāng dé jiě tuō
。 ’

汝等若称名者，于此怨贼、当得解脱。 ’

zhòng shāng rén wén , jù fā shēng yán : ‘

众商人闻，俱发声言： ‘

nánmóguān shì yīn pú sà 。 ’ chēng qí míng gù , jí dé jiě tuō 。
”

南无观世音菩萨。’称其名故，即得解脱。”

“ wú jìn yì , guān shì yīn pú sà mó hē sà wēi shén zhī lì 、 wēi
wēi rú shì 。

“无尽意，观世音菩萨摩诃萨威神之力、巍巍如是。

ruò yǒu zhòng shēng 、 duō yú yín yù ,

若有众生、多于淫欲，

cháng niàn gōng jìng guān shì yīn pú sà , biàn dé lí yù 。

常念恭敬观世音菩萨，便得离欲。

ruò duō chēn huì , cháng niàn gōng jìng guān shì yīn pú sà ,
biàn dé lí chēn 。

若多嗔恚，常念恭敬观世音菩萨，便得离嗔。

ruò duō yú chī , cháng niàn gōng jìng guān shì yīn pú sà , biàn
dé lí chī 。

若多愚痴，常念恭敬观世音菩萨，便得离痴。

wú jìn yì , guān shì yīn pú sà 、 yǒu rú shì děng dà wēi shén lì
 , duō suǒ ráo yì ,

无 尽 意 ， 观 世 音 菩 萨 、 有 如 是 等 大 威 神 力 ， 多 所 饶 益
 ,

shì gù zhòng shēng 、 cháng yīng xīn niàn 。

是 故 众 生 、 常 应 心 念 。

ruò yǒu nǚ rén 、 shè yù qiú nán , lǐ bài gōng yǎng guān shì yīn
 pú sà ,

若 有 女 人 、 设 欲 求 男 ， 礼 拜 供 养 观 世 音 菩 萨 ，

biàn shēng fú dé zhì huì zhī nán ,

便 生 福 德 智 慧 之 男 ，

shè yù qiú nǚ , biàn shēng duān zhèng yǒu xiāng zhī nǚ , sù
 zhí dé běn ,

设 欲 求 女 ， 便 生 端 正 有 相 之 女 ， 宿 植 德 本 ，

zhòng rén ài jìng 。 wú jìn yì , guān shì yīn pú sà yǒu rú shì lì ,
 ruò yǒu zhòng shēng 、

众人爱敬。无尽意，观世音菩萨有如是力，若有众生

、

gōng jìng lǐ bài guān shì yīn pú sà , fú bù táng juān ,

恭敬礼拜观世音菩萨，福不唐捐，

shì gù zhòng shēng jiē yīng shòu chí guān shì yīn pú sà míng hào

。”

是故众生皆应受持观世音 菩 萨 名 号 。”

“ wú jìn yì , ruò yǒu rén 、 shòu chí liù shí èr yì héng hé shā pú
sà míng zì ,

“ 无尽意，若有人、受持六十二亿恒河沙菩萨名字，

fù jìn xíng gōng yǎng yǐn shí 、 yī fu 、 wò jù 、 yī yào , yú rǔ yì
yún hé ,

复尽形供养饮食、衣服、卧具、医药，于汝意云何，

shì shàn nán zǐ 、 shàn nǚ rén 、 gōng dé duō fǒu ? ”

是善男子、善女人、功德多否？”

wú jìn yì yán : “ shèn duō , shì zūn 。 ” fó yán : “ ruò fù yǒu
rén 、

无尽意言：“甚多，世尊。”佛言：“若复有人、
shòu chí guān shì yīn pú sà míng hào , nǎi zhì yì shí lǐ bài 、
gōng yǎng ,

受持观世音菩萨名号，乃至一时礼拜、供养，
shì èr rén fú , zhèng děng wú yì , yú bǎi qiān wàn yì jié 、 bù
kě qióng jìn ,

是二人福，正等无异，于百千万亿劫、不可穷尽，
wú jìn yì , shòu chí guān shì yīn pú sà míng hào , dé rú shì wú
liàng wú biān fú dé zhī lì 。”

无尽意，受持观世音菩萨名号，得如是无量无边福德
之利。”

wú jìn yì pú sà bái fó yán : “ shì zūn , guān shì yīn pú sà 、
yún hé yóu cǐ suǒ pó shì jiè ,

无尽意菩萨白佛言：“世尊，观世音菩萨、云何游此
娑婆世界，

yún hé ér wéi zhòng shēng shuō fǎ , fāng biàn zhī lì , qí shì
yún hé ? ”

云何而为众生说法，方便之力，其事云何？”

fó gào wú jìn yì pú sà : “ shàn nán zǐ , ruò yǒu guó tǔ zhòng
shēng 、

佛告无尽意菩萨：“善男子，若有国土众生、

yīng yǐ fó shēn dé dù zhě , guān shì yīn pú sà jí xiàn fó shēn ér
wéi shuō fǎ 。

应以佛身得度者，观世音菩萨即现佛身而为说法。

yīng yǐ pì zhī fó shēn dé dù zhě , jí xiàn pì zhī fó shēn ér wéi
shuō fǎ 。

应以辟支佛身得度者，即现辟支佛身而为说法。

yīng yǐ shēng wén shēn dé dù zhě , jí xiàn shēng wén shēn ér
wéi shuō fǎ 。

应以声闻身得度者，即现声闻身而为说法。

yīng yǐ fàn wáng shēn dé dù zhě , jí xiàn fàn wáng shēn ér wéi
shuō fǎ 。

应以梵王身得度者，即现梵王身而为说法。

yīng yǐ dì shì shēn dé dù zhě , jí xiàn dì shì shēn ér wéi shuō fǎ

。

应以帝释身得度者，即现帝释身而为说法。

yīng yǐ zì zài tiān shēn dé dù zhě , jí xiàn zì zài tiān shēn ér wéi
shuō fǎ 。

应以自在天身得度者，即现自在天身而为说法。

yīng yǐ dà zì zài tiān shēn dé dù zhě , jí xiàn dà zì zài tiān shēn
ér wéi shuō fǎ 。

应以大自在天身得度者，即现大自在天身而为说法。

yīng yǐ tiān dà jiāng jūn shēn dé dù zhě , jí xiàn tiān dà jiāng jūn
shēn ér wéi shuō fǎ 。

应以天大将军身得度者，即现天大将军身而为说法。

yīng yǐ pí shā mén shēn dé dù zhě , jí xiàn pí shā mén shēn ér
wéi shuō fǎ 。

应以毗沙门身得度者，即现毗沙门身而为说法。

yīng yǐ xiǎo wáng shēn dé dù zhě , jí xiàn xiǎo wáng shēn ér wéi
shuō fǎ 。

应以小王身得度者，即现小王身 而为说法。

yīng yǐ zhǎng zhě shēn dé dù zhě , jí xiàn zhǎng zhě shēn ér
wéi shuō fǎ 。

应以长者身得度者，即现长者身 而为说法。

yīng yǐ jū shì shēn dé dù zhě , jí xiàn jū shì shēn ér wéi shuō fǎ
。

应以居士身得度者，即现居士身而为说法。

yīng yǐ zǎi guān shēn dé dù zhě , jí xiàn zǎi guān shēn ér wéi
shuō fǎ 。

应以宰官身得度者，即现宰官身而为说法。

yīng yǐ pó luó mén shēn dé dù zhě , jí xiàn pó luó mén shēn ér
wéi shuō fǎ 。

应以婆罗门身得度者，即现婆罗门身而为说法。

yīng yǐ bǐ qiū 、 bǐ qiū ní 、 yōu pó sāi 、 yōu pó yí shēn dé dù
zhě ,

应以比丘、比丘尼、优婆塞、优婆夷身得度者，

jí xiàn bǐ qiū 、 bǐ qiū ní 、 yōu pó sāi 、 yōu pó yí shēn ér wéi
shuō fǎ 。

即现比丘、比丘尼、优婆塞、优婆夷身而为说法。

yīng yǐ zhǎng zhě 、 jū shì 、 zǎi guān 、 pó luó mén fù nǚ shēn
dé dù zhě ,

应以长者、居士、宰官、婆罗门妇女身得度者，

jí xiàn fù nǚ shēn ér wéi shuō fǎ 。

即现妇女身而为说法。

yīng yǐ tóng nán 、 tóng nǚ shēn dé dù zhě , jí xiàn tóng nán 、
tóng nǚ shēn ér wéi shuō fǎ 。

应以童男、童女身得度者，即现童男、童女身而为
说法。

yīng yǐ tiān lóng 、 yè chā 、 qián tà pó 、 ā xiū luó 、

应以天龙、夜叉、乾闥婆、阿修罗、

jiā lóu luó 、 jǐn nà luó 、 mó hóu luó qié 、 rén fēi rén děng shēn
dé dù zhě ,

迦楼罗、紧那罗、摩睺罗伽、人非人等身得度者，

jí jiē xiàn zhī ér wéi shuō fǎ 。

即皆现之而为说法。

yīng yǐ zhí jīn gāng shén shēn dé dù zhě , jí xiàn zhí jīn gāng
shén shēn ér wéi shuō fǎ 。”

应以执金刚神身得度者，即现执金刚神身而为说法
。

“ wú jìn yì , shì guān shì yīn pú sà chéng jiù rú shì gōng dé , yǐ
zhǒng zhǒng xíng 、

“ 无尽意，是观世音菩萨成就如是功德，以种种形、

yóu zhū guó tǔ , dù tuō zhòng shēng ,

游诸国土，度脱众生，

shì gù rǔ děng yīng dāng yì xīn gòng yǎng guān shì yīn pú sà 。

是故汝等应当一心供养观世音菩萨。

shì guān shì yīn pú sà mó hē sà , yú bù wèi jí nán zhī zhōng 、
néng shī wú wèi ,

是观世音菩萨摩诃萨，于怖畏急难之中、能施无畏，

shì gù cǐ suō pó shì jiè 、 jiē hào zhī wéi shī wú wèi zhě 。”

是故此娑婆世界、皆号之为施无畏者。”

wú jìn yì pú sà bái fó yán ： “ shì zūn , wǒ jīn dāng gòng yǎng
guān shì yīn pú sà 。”

无尽意菩萨白佛言：“世尊，我今当供养观世音菩萨
。”

jí jiě jǐng zhòng zhū bǎo yīng luò 、 jià zhí bǎi qiān liǎng jīn , ér
yǐ yǔ zhī , zuò shì yán ： 。

即解颈众珠宝 瓔珞、价值百千两金，而以与之，作
是言：

“ rén zhě , shòu cǐ fǎ shī zhēn bǎo yīng luò 。” shí guān shì yīn
pú sà bù kěn shòu zhī 。

“ 仁者，受此法施珍宝瓔珞。”时观世音菩萨不肯受之
。

wú jìn yì fù bái guān shì yīn pú sà yán ： “ rén zhě , mǐn wǒ
děng gù , shòu cǐ yīng luò 。”

无尽意复白观世音菩萨言：“仁者，愍我等故，受此
瓔珞。”

ěr shí fó gào guān shì yīn pú sà : “ dāng mǐn cǐ wú jìn yì pú sà
、 jí sì zhòng tiān lóng 、

尔时佛告观世音菩萨：“当愍此无尽意菩萨、及四众
天龙、

yè chā 、 qián tà pó 、 ā xiū luó 、 jiā lóu luó 、 jǐn nà luó 、 mó
hóu luó

夜叉、乾闥婆、阿修罗、迦楼罗、紧那罗、摩睺罗

伽、人非人等故， shòu shì yīng luò 。” jí shí guān shì
yīn pú sà mǐn zhū sì zhòng 、

伽、人非人等故， 受是瓔珞。”即时观世音菩萨愍诸
四众、

jí yú tiān lóng 、 rén fēi rén děng , shòu qí yīng luò ,

及于天龙、人非人等， 受其瓔珞，

fēn zuò èr fēn , yì fēn fèng shì jiā móu ní fó , yì fēn fèng duō
bǎo fó tǎ 。

分作二分， 一分奉释迦牟尼佛， 一分奉多宝佛塔。

“wú jìn yì , guān shì yīn pú sà yǒu rú shì zì zài shén lì , yóu yú
suō pó shì jiè 。”

“无尽意，观世音菩萨有如是自在神力，游于娑婆世界。”

ěr shí wú jìn yì pú sà yǐ jì wèn yuē :

尔时无尽意菩萨以偈问曰：

shì zūn miào xiāng jù , wǒ jīn zhòng wèn bǐ , fó zǐ hé yīn yuán
, míng wéi guān shì yīn 。

世尊妙相具，我今重问彼，佛子何因缘，名为观世音
。

jù zú miào xiāng zūn , jì dá wú jìn yì 。 rǔ tīng guān yīn xíng ,
shàn yīng zhū fāng suǒ ,

具足妙相尊，偈答无尽意。汝听观音行，善应诸方所
，

hóng shì shēn rú hǎi , lì jié bù sī yì , shì duō qiān yì fó , fā dà
qīng jìng yuàn 。

宏誓深如海，历劫不思議，侍多千亿佛，发大清净愿
。

wǒ wéi rǔ luè shuō , wén míng jí jiàn shēn , xīn niàn bù kōng
guò , néng miè zhū yǒu kǔ 。

我为汝略说，闻名及见身，心念不空过，能灭诸有苦
。

jiǎ shǐ xìng hài yì , tuī luò dà huǒ kēng , niàn bǐ guān yīn lì ,
huǒ kēng biàn chéng chí 。

假使兴害意，推落大火坑，念彼观音力，火坑变成池
。

huò piāo liú jù hǎi , lóng yú zhū guǐ nán , niàn bǐ guān yīn lì ,
bō làng bù néng méi 。

或漂流巨海，龙鱼诸鬼难，念彼观音力，波浪不能没
。

huò zài xū mí fēng 、 wéi rén suǒ tuī duò , niàn bǐ guān yīn lì ,
rú rì xū kōng zhù 。

或在须弥峰、为人所推堕，念彼观音力，如日虚空住
。

huò bèi è rén zhú , duò luò jīn gāng shān , niàn bǐ guān yīn lì
, bù néng sǔn yì máo 。

或被恶人逐，堕落金刚山，念彼观音力，不能损一毛
。

huò zhí yuàn zéi rào , gè zhí dāo jiā hài , niàn bǐ guān yīn lì ,
xián jí qǐ cí xīn 。

或值怨贼绕，各执刀加害，念彼观音力，咸即起慈心
。

huò zāo wáng nán kǔ , lín xíng yù shòu zhōng , niàn bǐ guān
yīn lì , dāo xún duàn duàn huài 。

或遭王难苦，临刑欲寿终，念彼观音力，刀寻段段坏
。

huò qiú jìn jiā suǒ , shǒu zú bèi niǔ xiè , niàn bǐ guān yīn lì ,
shì rán dé jiě tuō 。

或囚禁枷锁，手足被杻械，念彼观音力，释然得解脱
。

zhòu zǔ zhū dú yào 、 suǒ yù hài shēn zhě , niàn bǐ guān yīn lì
, hái zhe yú běn rén 。

咒诅诸毒药、所欲害身者，念彼观音力，还着于本人
。

huò yù è luó chà 、 dú lóng zhū guǐ děng , niàn bǐ guān yīn lì ,
shí xī bù gǎn hài 。

或遇恶罗刹、毒龙诸鬼等，念彼观音力，时悉不敢害
。

ruò è shòu wéi rào , lì yá zhǎo kě bù , niàn bǐ guān yīn lì , jí
zǒu wú biān fāng 。

若恶兽围绕，利牙爪可怖，念彼观音力，疾走无边方
。

yuán shé jí fù xiē , qì dú yān huǒ rán , niàn bǐ guān yīn lì ,
xún shēng zì huí qù 。

蜃蛇及蝮蝎，气毒烟火燃，念彼观音力，寻声自回去
。

yún léi gǔ chè diàn , jiàng báo shù dà yǔ , niàn bǐ guān yīn lì
, yìng shí dé xiāo sàn 。

云雷鼓掣电，降雹澍大雨，念彼观音力，应时得消散
。

zhòng shēng bèi kùn è , wú liàng kǔ bī shēn , guān yīn miào
zhì lì , néng jiù shì jiān kǔ 。

众生被困厄，无量苦逼身，观音妙智力，能救世间苦
。

jù zú shén tōng lì , guǎng xiū zhì fāng biàn , shí fāng zhū guó
tǔ , wú chà bú xiàn shēn 。

具足神通力，广修智方便，十方诸国土，无刹不现身
。

zhǒng zhǒng zhū è qù , dì yù guǐ chù shēng , shēng lǎo bìng
sǐ kǔ , yǐ jiàn xī lìng miè 。

种种诸恶趣，地狱鬼畜生，生老病死苦，以渐悉令灭
。

zhēn guān qīng jìng guān , guǎng dà zhì huì guān ,

真观清净观，广大智慧观，

bēi guān jí cí guān , cháng yuàn cháng zhān yǎng 。

悲观及慈观，常愿常瞻仰。

wú gòu qīng jìng guāng 、 huì rì pò zhū àn , néng fú zāi fēng
huǒ , pǔ míng zhào shì jiān 。

无垢清净光、慧日破诸闇，能伏灾风火，普明照世间
。

bēi tǐ jiè léi zhèn , cí yì miào dà yún , shù gān lù fǎ yǔ , miè
chú fán nǎo yàn 。

悲体戒雷震，慈意妙大云，澍甘露法雨，灭除烦恼焰
。

zhèng sòng jīng guān chù , bù wèi jūn zhèn zhōng ,

诤讼经官处，怖畏军阵中，

niàn bǐ guān yīn lì , zhòng yuàn xī tuì sàn 。

念彼观音力，众怨悉退散。

miào yīn guān shì yīn 、 fàn yīn hǎi cháo yīn , shèng bǐ shì jiān
yīn , shì gù xū cháng niàn 。

妙音观世音、梵音海潮音，胜彼世间音，是故须常念
。

niàn niàn wù shēng yí 。 guān shì yīn jìng shèng , yú kǔ nǎo sǐ è
、 néng wéi zuò yī hù 。

念念勿生疑。观世音净圣，于苦恼死厄、能为作依怙
。

jù yì qiè gōng dé , cí yǎn shì zhòng shēng , fú jù hǎi wú liàng
 , shì gù yīng dǐng lǐ 。

具一切功德，慈眼视众生，福聚海无量，是故应顶礼
。

ěr shí chí dì pú sà jí cóng zuò qǐ , qián bái fó yán : “ shì zūn ,
 ruò yǒu zhòng shēng 、

尔时持地菩萨即从座起，前白佛言：“世尊，若有众生
、

wén shì guān shì yīn pú sà pǐn 、 zì zài zhī yè , pǔ mén shì xiàn
 shén tōng lì zhě ,

闻是观世音菩萨品、自在之业，普门示现神通力者，

dāng zhī shì rén gōng dé bù shǎo 。” fó shuō shì pǔ mén pǐn shí ,

当知是人功德不少。”佛说是普门品时，

zhòng zhōng bá wàn sì qiān zhòng shēng ,

众中八万四千众生，

jiē fā wú děng děng ā nuò duō luó sān miǎo sān pú tí xīn 。

皆发无等等阿耨多罗三藐三菩提心。

English Translation

At that time, Bodhisattva Infinite Resolve rose from his seat, bared his right shoulder, joined his palms, and facing the Buddha, said, "O World Honored One, how did Guan Shi Yin Bodhisattva get the name Guan Shi Yin?"

The Buddha answered Bodhisattva Infinite Resolve, "Good Man, if all the countless hundreds of thousands of millions of living beings tormented by misery and pain hear of Guan Shi Yin Bodhisattva, and with all their hearts invoke his name, Guan Shi Yin Bodhisattva will immediately respond to their prayers and set them free.

If those who hold the name of Guan Shi Yin Bodhisattva should fall into a great fire, the fire will not burn them, because of Guan Shi Yin Bodhisattva's awesome spiritual power. If they are being tossed about in deep and treacherous waters and call his name, they will quickly reach the shallows.

Hundreds of thousand of myriads of millions of men in search of gold, silver, lapis lazuli, moonstones, and carnelian, coral, amber, pearls, and other precious treasures, may run afoul of violent squalls that blow their ships to the lands of Rakshasas.

But if one man among them calls the name of Guan Shi Yin Bodhisattva, then the entire group will all be saved from the throes of the Rakshasas. For this reason he is called "The Enlightened One Who Listens to the Sounds of All the World."

If someone facing deadly harm recites Guan Shi Yin Bodhisattva's name, the weapons of the assailants will break apart and he will get away.

Even if the entire three-fold, great, thousand-world system were teeming with Yakshas and Rakshashas bent on vexing men, when the evil demons hear the name of Guan Shi Yin Bodhisattva called out by these men, they will not be able to see them with their wicked eyes, much less do them in!

If there is a person, whether innocent or guilty, who is locked in stocks or shackled by ropes and chains, his fetters will snap and fall away, letting him go free as soon as he invokes Guan Shi Yin Bodhisattva's name.

Suppose vicious thieves in legions that could fill a three-fold, great, thousand-world system infest a perilous road along which a merchant chief guides a traders' caravan laden with precious jewels. If one man among them proclaims: "Good Men, do not be afraid! With all your hearts invoke the name of Guan Shi Yin Bodhisattva, the Enlightened One Who Gives Courage to All Beings! If we beseech this Bodhisattva, we will surely escape these thieves".

Upon hearing this exhortation, if all the traders in unison cry out, 'Namo Guan Shi Yin Bodhisattva!' By virtue of calling out Guan Shi Yin's name, they will immediately go free.

Infinite Resolve! How imposing is the awesome spiritual power of the Great Bodhisattva Who Listens to the Sounds of All the World!

If any living being with weighty desires can constantly revere and keep in mind Guan Shi Yin Bodhisattva, his passions will subside. If someone with much anger can constantly revere and keep in mind Guan Shi Yin

Bodhisattva, then his anger will subside. If someone dull and foolish can constantly revere and keep in mind Guan Shi Yin Bodhisattva, he will leave stupidity behind.

Infinite Resolve! The Bodhisattva Who Listens to the Sounds of All the World, with his magnificent spiritual power, confers such abundant benefits as these. And so, living beings should always keep him in their hearts and hold his name in mind.

If women seeking sons bow to and make offerings to the Bodhisattva Guan Shi Yin, they will give birth to sons happy, virtuous, and wise. If instead, they wish for daughters, they will bear gifted daughters with deep-rooted, wholesome characters, beloved and respected by all.

Infinite Resolve! Such is the power of the Bodhisattva Who Listens to the Sounds of All the World. Any living being who worships and makes offerings to Guan Shi Yin Bodhisattva will never take a loss

Therefore, every single living being should hold Guan Shi Yin Bodhisattva's name in mind. Infinite Resolve! Suppose someone held the names of Bodhisattvas to the number of grains of sand in sixty-two million Ganges Rivers, and for this person's entire life, made offerings to them all of food and drink, clothes, bedding, and medicine. What is your opinion? Would the merit and virtue accrued by that good man or woman be abundant?"

Infinite Resolve replied, "Extremely abundant, World Honored One, very great indeed!"

The Buddha said, "Yet if someone else held the name of Guan Shi Yin Bodhisattva, bowed and made an offering but one time, the blessings of

these two people would be identical, the same in every way, and would endure for quadrillions of aeons.

Infinite Resolve! Holding the name of Guan Shi Yin Bodhisattva brings blessings and benefits as limitless and boundless as these."

Again, the Bodhisattva Infinite Resolve asked the Buddha, "World Honored One, how does Guan Shi Yin Bodhisattva wander in this Saha World? How does he speak Dharma for living beings, and what manner of resourcefulness does he command?"

The Buddha answered Bodhisattva Infinite Resolve, "If there is a living being in some country who can be liberated by a Buddha, Guan Shi Yin Bodhisattva appears as a Buddha and teaches him the Dharma. If someone can be liberated by a Pratyeka Buddha, he appears as a Pratyeka Buddha and teaches him the Dharma. If someone can be liberated by a Sound-hearer, he appears as a Sound-hearer and teaches him the Dharma. If someone can be liberated by a Brahma-heaven King, he appears as a Brahma-heaven King and teaches him the Dharma.

If someone can be liberated by Sakka, he appears as Sakka and teaches him the Dharma. If someone can be liberated by the God of Comfort, he appears as the God of Comfort and teaches him the Dharma. If someone can be liberated by the God of Great Comfort, he appears as the God of Great Comfort and teaches him the Dharma. If someone can be liberated by a mighty General of the Gods, he appears as a mighty General of the Gods and teaches him the Dharma. If someone can be liberated by the God Vaisravana, he appears as Vaisravana and teaches him the Dharma.

If someone can be liberated by a minor king, he appears as a minor king and teaches him the Dharma. If someone can be liberated by an elder, he

appears as an elder and teaches him the Dharma. If someone can be liberated by a lay-person, he appears as a lay-person and teaches him the Dharma. If someone can be liberated by a minister of state, he appears as a minister of state and teaches him the Dharma.

If someone can be liberated by a Brahman, he appears as a Brahman and teaches him the Dharma. If someone can be liberated by a monk or nun, a layman or a laywoman, he appears as a monk or nun, a layman or laywoman and teaches him the Dharma. If someone can be liberated by the wife of an elder, layman, minister of state, or Brahman, he appears as a wife and teaches him the Dharma.

If someone can be liberated by a lad or maiden, he appears as a lad or maiden and teaches him the Dharma. If someone can be liberated by a god, dragon, yaksha, or gandharva, an asura, garuda, kinnara, or mahoraga, a human, nonhuman, and so forth, he appears accordingly and teaches him the Dharma. And if someone can be liberated by a Vajra-wielding Spirit, he appears as a Vajra-wielding Spirit and teaches him the Dharma.

Infinite Resolve! Such are the meritorious deeds done by Guan Shi Yin, the Bodhisattva who roams throughout the world and appears in various forms to rescue living beings. Therefore you should all wholeheartedly make offerings to the Bodhisattva Who Listens to the Sounds of All the World.

In times of terror, crisis, and trouble, the Great Bodhisattva Guan Shi Yin can bestow courage and dispel all fears. Therefore, all throughout the Saha world we call him Giver of Courage.

The Bodhisattva Infinite Resolve said to the Buddha, "World Honored One, I will now make an offering to the Bodhisattva Guan Shi Yin."

And so saying, he removed his rosary of pearls, worth hundreds of thousands of taels of gold and presented it to the Bodhisattva with these words: " O Humane One, please accept my offering of Dharma, this rosary of precious pearls."

But Guan Shi Yin Bodhisattva would not accept the pearls. Infinite Resolve once more entreated Guan Shi Yin,

"O Humane One, out of pity for us, please receive the rosary."

Then the Buddha said to Guan Shi Yin, "Out of compassion for Infinite Resolve and the Four Assemblies, for the gods, dragons, yakshas, gandharvas, asuras, garudas, kinnaras, mahoragas, humans, and nonhuman beings, and the rest, accept this rosary."

Then Guan Shi Yin Bodhisattva, out of pity for the Four Assemblies, for the gods, dragons, humans, non humans, and the rest, accepted the rosary and divided it into two parts. One strand he offered to Shakyamuni Buddha, the other to the stupa of the Buddha Many Jewels.

Infinite Resolve! With such sovereign spiritual powers does the Bodhisattva Guan Shi Yin traverse the Saha World. Then the Bodhisattva Infinite Resolve put his questions into verses and asked them once again:

"World Honored One,
Complete with Wondrous Hallmarks,
Several questions I would ask again.
How did this disciple of the Buddha,
Earn the name Guan Shi Yin?

Then the World Honored One, his every feature full, answered in melodious
verse to Infinite Resolve:

Come listen and I'll tell you Guan Yin's story:

"How deftly he responds to every side; spanning ages past the ken of
numbers, with oceanic vows both deep and wide.

Serving ancient Buddhas, several billions, His pure and lofty vows in brief
I'll tell. Whoever sees his face or learns about him, who can hold this
Bodhisattva's name, will leave behind the sorrows of existence, and so this
cultivation's not in vain!

Should you be pushed into a raging fire, by enemies so harmful, mean, and
cruel, evoke the strength of Guan Yin Bodhisattva, the blaze will turn into a
limpid pool.

If cast adrift upon the mighty ocean, where dragons, ghosts, and sharks in
turn surround, evoke the strength of Guan Yin Bodhisattva, you'll float atop
the waves and will not drown.

Suppose an evil person pushed you headlong, from atop the peak called Wondrous Tall, evoke the strength of Guan Yin Bodhisattva, and like the sun in space you will not fall.

Perhaps you tumble down from Vajra Mountain, fleeing wicked ruffians who pursue, evoke the strength of Guan Yin Bodhisattva, and not the slightest harm will come to you.

Surrounded by a mob of heartless bandits, their weapons drawn, with murder on their minds, evoke the strength of Guan Yin Bodhisattva, their evil hearts will soften and turn kind.

If you are on the verge of execution, sentenced by the State, condemned to die, evoke the strength of Guan Yin Bodhisattva, the sword will break to pieces just in time.

If bound and chained, restrained by ropes and shackles, with hands and feet confined in stocks and gyves, evoke the strength of Guan Yin Bodhisattva, the fetters by themselves will fall aside.

Hexes, poison, magic spells, and voodoo, cast by those who plot to do you in, return to curse the sorcerer who sent them, when you invoke the power of Guan Shi Yin.

If you meet with evil Rakshashas, lethal dragons, ghosts, and vicious beasts, evoke the strength of Guan Yin Bodhisattva, none will dare to harm you in the least.

Circled round and trapped by savage creatures, with razor fangs and claws
that terrify, evoke the strength of Guan Yin Bodhisattva, and they will
quickly flee to every side.

Facing vipers, scorpions, and pythons, belching poisons, fumes, and
scorching flames, evoke the strength of Guan Yin Bodhisattva, they'll shrink
and turn away before his name.

When thunder-clouds explode and lightning crackles, dumping sleet, and
hail, and heavy rains, evoke the strength of Guan Yin Bodhisattva, the
skies will clear, the storms will drift away.

Living beings harassed and vexed, and troubled, by countless sorrows,
burdened without cease, this Bodhisattva's wondrous wisdom-power, can
help the suffering world obtain relief.

Perfect and complete in psychic power, widely versed in wisdom's subtle
skills, in lands throughout the ten directions, the Bodhisattva manifests at
will.

The agony amid the Evil Pathways, the torments of the ghosts, the beasts,
the hells, the pains of birth, the aged, sick, and dying, the Bodhisattva
gradually dispels.

O, Thou of true regard, of pure regard, regard far-reaching, wise, and truly
great, Thy loving-kindness, sympathy, and deep regard, I vow to ever laud
and venerate.

Your wisdom-sun can break apart the darkness, immaculate, your virgin
light unfurls, to quell disasters, winds, and storms, and fires, a universal
light for all the world.

Wellspring of compassion, precepts' thunder, your wondrous cloud of
kindness covers all. extinguishing the fires of life's afflictions, as the rain of
sweet-dew Dharma falls.

In trials, suits, and civil confrontations, when fear runs high, when warring
armies near, evoke the strength of Guan Yin Bodhisattva, vengeance and
bad feelings disappear.

Fine and wondrous sound: Guan Shi Yin! Brahma-sound, steady as the
tides. A name transcending every worldly sound, Guan Yin! Stay forever in
my mind.

Let not a single doubt arise to haunt us, for Guan Yin Bodhisattva, Holy
Sage, amid life's troubles, and the pains of dying, will ever be our refuge,
and our aid.

O Holy One! Replete with every virtue, your kindly gaze beholds all living
beings. A boundless sea you are, of every blessing, and let us bow to offer
our esteem!"

Then Bodhisattva, Guardian of the Earth arose from his seat, went before the Buddha and proclaimed, "O! World Honored One, living beings must have abundant merit and virtue to hear this chapter on Guan Shi Yin Bodhisattva's sovereign deeds, and how he universally responds with his spiritual power."

And while the Buddha spoke this Universal Door Chapter, eighty-four thousand living beings from among the assembly set their minds on achieving Anuttara-samyak-sambodhi!

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与美国万佛城翻译

八十八佛大忏悔文

The Eighty-Eight Buddhas Repentance Ceremony

大慈大悲悯本众生，大喜大舍济含识，相好光明以自严，
众等至心皈命礼。

南无皈依十方尽虚空界一切诸佛，
南无皈依十方尽虚空界一切尊法，
南无皈依十方尽虚空界一切一切贤圣僧。

南无如来，应供，正遍知，明行足，善逝世间解，无上士，
调御（yù）丈夫，天人师，佛，世尊

南无普光佛

南无普明佛
南无普净佛
南无普罗佛

南无摩尼大厦佛

南无摩尼大厦佛

南无海德光明佛

南无金刚牢强普普散金光

佛南无大强精进勇猛佛

南无大悲光佛

南无慈力王佛
南无慈藏佛

南无栴檀窟庄严胜佛

南无贤善首佛

南无善意佛

南无广庄严王佛
南无金华光佛

南无宝盖照空自在力王佛

南无虚空宝华光佛

南无琉璃庄严王佛

南无普现色身光佛南无不动智光佛

南无降伏众魔王佛

南无才光明佛
南无智慧胜佛

南无善寂寂月音妙尊智王佛

南无世净净光佛

南无龙种上尊王佛

南无日月光佛

南无日月珠光佛南无慧楼（chuáng）胜王佛

南无观世灯佛

南无慧威灯王佛
南无法胜王佛

南无须弥光佛

南无须曼那华光佛

南无优胜者坛钵罗华殊胜王佛

南无大慧力王佛南无阿閼（chù）贯通（pi）欢喜光佛

南无无量音声王佛

南无才光佛南无金海光

佛南无山海慧自在通王佛

南无大通光佛

南无一切法常满王佛

南无释迦牟尼佛

南无金刚不坏佛

南无宝光佛

南无龙尊王佛
南无精进军佛

南无精进喜佛

南无宝火佛

南无宝月光佛

南无宝月光佛
南无宝月佛

南无勇施佛

南无清净佛
南无清净佛

南无坚德佛

南无栴 (zhān) 檀 (tán) 功德佛

南无无量拘 (jū) 光

佛南无光德佛
南无无忧德佛

南无那罗延佛

南无功德华佛
南无莲花光游戏神通佛南无财功德佛
南无德念佛

南无善称步功德佛

南无善步步功德佛
南无斗战胜佛

南无宝游华南无宝 (zā) 庄严功德佛
南无宝华游南铁宝莲华善住娑 (suō) 罗树王佛

南无法界藏 (zàng) 身阿弥陀佛

如是等一切世界，诸佛世尊，常住在世。是诸世世尊，当慈念我。若我此生，若我前生，从无始生死自以来，犯众罪。五无间罪，，自作，若教他作，见作若。十不善道，若自十不善道，若自教十不善道，若自作十不善道，他作，见作随喜。恶趣，边地下贱，及蔑（星期三）戾（LI）车，如是等处。所作罪障，今皆忏悔。今诸佛世尊，当证知我，当忆念我。我复于诸佛世尊前，如是言。若我此生，若我余生。曾行布施或守净戒，乃至施与畜生一抔（抔）之食。或修净行所有善根。成就众生，所有善根修行。菩提，所有善根。及，智，，所有善根。一切合集，校计计量量皆悉回向阿耨（nòu）多罗三藐三菩提。回向。，皆忏悔，诸福尽随喜，及请佛功德，愿成无上智。去来现在佛，于众生最胜，无量功德海，我今皈命礼。

所有十方世界中三世一切人师子我以清净身语意一切遍礼
尽无余

普贤行愿威神力普现一切如来前一身复现刹（chà）尘身一
一遍礼刹尘佛

于一尘中尘数佛处处菩萨众会中无尽法界尘亦然深信诸佛
皆充满活力

各以一切音声海普出无尽妙言辞尽于未来一切劫一切赞
佛甚甚功德海

以诸最胜胜妙华鬘（man）伎（jì）乐涂（yóu）香及伞盖
如是最胜胜庄严具我以供养某种来

最胜衣服胜胜香末香烧香与灯烛——皆如妙高聚

我以广大胜者解心深信一切三世佛悉以普贤行愿力普遍供
养像来

我以前造造诸恶业皆由无始贪嗔痴从身语意之所生生一切
我今皆忏悔

十方一切一切众生二乘有学及无学一切如来与菩萨所有功
德皆随喜

十方所有世间灯最初成就菩提者我今一切皆劝请转于无上
妙法轮

诸佛若欲示涅槃（niè）盘我悉至诚而劝请唯愿久住刹尘劫利
乐一切诸诸众生

所有礼赞供养福请佛住世转法轮随喜忏悔诸善根回向众生
及佛道

愿将以此胜者功德回向无上真法界性相佛法及僧伽（qié）
二谛（dì）

如是无量功德海我今今皆悉尽回向所有众生身口意见惑惑
弹嘲讽（bàng）我法等

如是一切诸事业障悉皆消灭尽无余念念智智周与法界广度
众生皆不退

乃至虚空世界尽众生及业烦恼尽如是是四法广无边愿今回
向亦如是

南无大行普贤菩萨

English Translation

To the Greatly Kind Compassionate Ones who rescue living beings,

The Ones of Great Joyous Giving who rescue conscious beings,

The Ones Adorned with the Light of Hallmarks and Fine Characteristics,

The Assemblies return their lives in worship with utmost sincerity.

Namo, I take refuge with Vajra Master.

I take refuge with the Buddha. I take refuge with the Dharma. I take refuge with the Sangha.

I now resolve never to seek for myself the blessings of gods
or humans, or the attainments of Shravakas, Pratyekabuddhas,
or high Bodhisattvas. Instead I rely on the Supreme Vehicle,
the One Buddha Vehicle, and bring forth the Resolve for Bodhi,
vowing that all living beings of the Dharma Realm will attain
Annutarasamyaksambodhi at the same time as I.

Namo, I take refuge with all the Buddhas of the Ten Directions
to the Ends of Empty Space.

Namo, I take refuge with all the Venerable Dharmas of the Ten
Directions to the Ends of Empty Space.

Namo, I take refuge with Sangha of all Sages and Worthies of
the Ten Directions to the Ends of Empty Space.

Namo the Thus Come Ones, Worthy of Offerings, of Proper
and Universal Knowledge, Perfect in Understanding and Conduct,
Skillful in Leaving the World Through Liberation, Unsurpassed Knights.
Taming Heroes, Teachers of Gods and People, Buddhas, World Honored Ones.

Namo Universal Light Buddha

Namo Universal Understanding Buddha

Namo Universal Purity Buddha

Namo Tamalapattra and Chandana Fragrance Buddha

Namo Chandana Light Buddha

Namo Mani Banner Buddha

Namo Treasury of Happiness and Accumulation of Mani Jewels Buddha

Namo Supreme Great Vigor that All Worlds Delight to See Buddha

Namo Mani Banner and Lamps' Light Buddha

Namo Wisdom Torches' Shining Buddha

Namo Sea-Vast Virtue's Radiance Buddha

Namo Vajra-Firm and Shedding Golden Light Everywhere Buddha

Namo Great Firm Vigor and Courage Buddha

Namo Greatly Compassionate Light Buddha

Namo King of Kindness and Strength Buddha

Namo Treasury of Kindness Buddha

Namo Adornments and Victory in Chandana Cave Buddha

Namo Worthy and Wholesome Leader Buddha

Namo Wholesome Mind Buddha

Namo King Vast Adornments Buddha

Namo Golden Flowers' Light Buddha

Namo King Self-Mastery Power Like A Jeweled Canopy Shining In Space Buddha.

Namo Light of Precious Flowers in Space Buddha

Namo King Adorned with Lapis Lazuli Buddha

Namo Form-Body's Light Appearing Everywhere Buddha

Namo Light of Unmoving Wisdom Buddha

Namo King Demon -Horde –Subduer Buddha

Namo Gifted and Brilliant Buddha

Namo Wisdom Victory Buddha

Namo Maitreya, Immortal Light Buddha

Namo King Well-Stilled Moon-Sound and Wonderful Venerable Wisdom Buddha

Namo Pure Light for the World Buddha

Namo Supreme and Venerable Dragon-King Buddha

Namo Light of Sun and Moon Buddha

Namo Pearl Light of Sun and Moon Buddha

Namo Victorious King Wisdom-Banner Buddha

Namo King Lion's Roar and Power of Self-Mastery Buddha

Namo Wonderful Voice and Victory Buddha

Namo Banner of Eternal Light Buddha

Namo Lamp that Contemplates the World Buddha

Namo King Awesome Lamp of Wisdom Buddha

Namo King Dharma-Victory Buddha

Namo Sumeru Light Buddha

Namo Sumana Flower Light Buddha

Namo King Rare as the Udumbara Flower Buddha

Namo King Great Wisdom-Power Buddha

Namo Akshobya, Light of Joy Buddha

Namo King Infinite Voices Buddha

Namo Gifted and Bright Buddha

Namo Golden Sea of Light Buddha

Namo King Wisdom Like Mountains and Seas and Self-Mastery's Penetrations Buddha

Namo Light of Great Penetrations Buddha

Namo King Forever Replete in All Dharmas Buddha

Namo Shakyamuni Buddha

Namo Vajra-Indestructible Buddha

Namo Precious Light Buddha

Namo Venerable Dragon-King Buddha

Namo Vigor's Army Buddha

Namo Vigor and Joy Buddha

Namo Precious Fire Buddha

Namo Precious Moonlight Buddha

Namo Manifesting Without Delusion Buddha

Namo Precious Moon Buddha

Namo Undefined Buddha

Namo Apart From Defilement Buddha

Namo Courageous Giving Buddha

Namo Purity Buddha

Namo Pure Giving Buddha

Namo Swo Lyu Na Buddha

Namo Water Deva Buddha

Namo Firm Virtue Buddha

Namo Chandana Merit and Virtue Buddha

Namo Infinite Handfuls of Light Buddha

Namo Bright Virtue Buddha

Namo Virtue Free of Worry Buddha

Namo Narayana Buddha

Namo Flower of Merit and Virtue Buddha

Namo Lotus-Flower Light, Roaming in Spiritual Power Buddha

Namo Wealthy in Merit and Virtue Buddha

Namo Virtue and Mindfulness Buddha

Namo Merit and Virtue and Good Renown Buddha

Namo King Blazing Red Imperial Banner Buddha

Namo Skillful Travel and Merit and Virtue Buddha

Namo Victorious in Battle Buddha

Namo Skillfully Traveling Buddha

Namo Encompassing Adornments and Merit and Virtue Buddha

Namo Precious Flower Traveling Buddha

Namo King Precious Lotus Skillfully Dwelling Beneath the Sala Tree Buddha

Namo Amitabha Buddha, Whose Body is the Treasury of the Dharma Realm.

And all other Buddhas like them, World Honored Ones of All

Worlds, Who Dwell in the World Forever. May all the World Honored

Ones kindly be mindful of me, as I repent of the offenses I have

committed in this life and in former lives. Throughout births and

deaths without beginning, Whether I have done them myself, told

others to do them, or condoned their being done: Such as taking

things from Stupas, from a Sanghan, or From the Sangha of the Four

Directions, Either taking them myself, telling others to take them, or
condoning their being taken; Or committing the Five Avici offenses,
either committing them myself, telling others to commit them, or
condoning their being committed; Or committing the Ten Evils, Either
Committing them myself, telling others to commit them, or condoning
their being committed; All such obstructing offenses, whether hidden
or not, Which merit my falling into the hells or among the hungry
ghosts or animals or any other evil destiny, Or into a lowly life, a life
in the border regions, or a life as a mleccha; I now repent and reform
all the obstructing offenses I've committed.

Now may all the Buddhas, World Honored Ones, certify me; may
they be mindful of me. Before all the Buddhas, World Honored Ones,
I further speak these words: Any good roots that I have gained in this
life, or in past lives, Through giving, through guarding pure precepts,
Simply through giving a morsel of food to an animal, or through

cultivating pure conduct; Any good roots from bringing living beings to accomplishment;

Any good roots from cultivating Bodhi;

And any good roots from attaining supreme wisdom:

All of them, accumulated and reckoned up throughout my lifespans,

I transfer to Annutarasamyaksambodhi.

My transference is like the transferences made by all the Buddhas of the Past, Present,
and Future.

I repent and reform every offense, compliantly rejoice in all blessings,

Seek the Buddha's merit and virtue, and vow to accomplish the unsurpassed wisdom.

To all Buddhas of Past and Present, supreme among living beings,

With seas of infinite merit and virtue, I now return my life in worship.

Throughout the worlds in the Ten Directions,

Before all Lions Among Men in the Past, in the Present, and also in the Future,

With body, mouth, and mind entirely pure,

I bow before them all, omitting none.

With the awesome spiritual power of Samantabhadra's Vows,

I appear at the same time before every Thus Come One,

And in transformed bodies as many as motes of dust in lands,

Bow to Buddhas as many as motes of dust in lands.

In every mote of dust are Buddhas as many as motes of dust,

Each dwelling amid a host of Bodhisattvas,

Throughout motes of dust in endless Dharma Realms it is the same:

I deeply believe they are all filled with Buddhas.

With seas of each and every sound, I everywhere let fall

Words and phrases, wonderful and endless.

Which exhaust all kalpas of the future, and

Praise the wide, deep sea of the Buddhas' merit and virtue.

Flower garlands supreme and wonderful,

Music, perfumes, parasols and canopies,

And other decorations rich and rare,

I offer up to every Thus Come One.

Fine clothing, superior incense Powdered and burning incense,

lamps and candles,

Each one heaped as high as wonderfully high mountain,

I offer completely to all Tathagatas.

With a vast, great, supremely liberated mind,

I believe in all the Buddhas of the Three Periods of Time:

With the strength of Samantabhadra's conduct and vows,

I make offerings to all Thus Come Ones Everywhere.

For all the evil deeds I have done in the past,

Based on beginningless greed, anger, and delusion

And created by body, speech and mind,

I now know shame and repent of them all.

Of all beings in the Ten Directions,
The Learners and Those Past Study in the Two Vehicles,
And all Thus Come Ones and Bodhisattvas,
I rejoice in all their merit and virtues.

Before the Lamps of the Worlds of the Ten Directions,
Those who first accomplished Bodhi,
I now request and beseech them all,
To turn the foremost wondrous Dharma Wheel.

If there are Buddhas who wish for Nirvana,
I request with deep sincerity,
That they dwell in the world for as many Kalpas as there are dust motes in Kshetras,
To bring benefit and bliss to every being.

All good roots from worshipping, praising, and making offerings to Buddhas,

From requesting that Buddhas dwell in the world to turn the Dharma Wheel,

From compliantly rejoicing, from repenting and reforming,

I transfer to living beings' attaining the Buddha's Way.

May this supreme merit and virtue

Be transferred throughout the unsurpassed true Dharma Realm.

To the Nature and appearance of the Buddha, Dharma, and Sangha,

These two truths are fused and understood by the impress of Samadhi's sea.

Of all such infinite seas of merit and virtue,

I now make complete transference.

May all the Karmic obstruction of living beings'

Body, mouth, and mind—view delusions,

False accusations, self, dharmas, and so forth—

Be entirely extinguished without remainder.

In every thought may my wisdom encompass the Dharma Realm,

And widely cross over living beings to irreversibility,

Till the exhaustion of the realm of Empty Space,

And the Exhaustion of Living Beings, of Karma and of Afflictions.

Just as these four Dharmas are vast and boundless,

I now vow that my transference will be so, too.

Namo Universal Worthy Bodhisattva of Great Conduct (3 times)

普贤十大行愿

The Universally Worthy Vow of the Ten Great Actions

一者礼敬诸佛 二者称赞如来

First, make obeisance to Buddhas. Second, praise the Tathāgatas.

三者广修供养 四者忏悔业障

Third, make extensive offerings. Fourth, repent of karma, the cause of hindrances.

五者随喜功德 六者请转法轮

Fifth, express sympathetic joy over others' merits. Sixth, request Buddhas to turn the Dharma wheel.

七者请佛住世 八者常随佛学

Seventh, beseech Buddhas to abide in the world. Eighth, always follow Buddhas to learn.

九者恒顺众生 十者普皆回向

Ninth, forever support all sentient beings. Tenth, universally transfer all merits to others.

The Four Vast Vows 四弘誓愿

众生无边誓愿度 烦恼无尽誓愿断

法门无量誓愿学 佛道无上誓愿成

Sentient beings are countless; I vow to deliver them all.

Afflictions are endless; I vow to eradicate them all.

Dharma Doors are measureless; I vow to learn them all.

Buddhahood is unsurpassed; I vow to attain it.

Aspiration 许愿

愿消三障诸烦恼，愿得智慧真明了；

普愿罪障悉消除，世世常行菩萨道。

I vow to eradicate the three obstructions and all afflictions, I vow to obtain wisdom and to obtain true understanding; I make a universal vow that the obstacles of all of my offenses will be eradicated, and that in life after life I shall practice the path of the Buddhas and Bodhisattvas.

Forgiveness of Shortcomings 忏悔偈

往昔所造诸恶业 皆由无始贪瞋痴

从身语意之所生 今对佛前求忏悔

The evil karmas I have done with my body, voice, and mind are caused by greed, anger, and delusion, which are without a beginning. Before Buddhas I now supplicate for my repentance.

往昔所造诸恶业 皆由无始贪瞋痴

从身语意之所生 一切罪障皆忏悔

The evil karmas I have done with my body, voice, and mind are caused by greed, anger, and delusion, which are without a beginning. I repent of all sins, the cause of hindrances.

往昔所造诸恶业 皆由无始贪瞋痴

从身语意之所生 一切罪根皆忏悔

The evil karmas I have done with my body, voice, and mind are caused by greed, anger, and delusion, which are without a beginning. I repent of all the roots of sin.

Transference of Merits 回向偈

愿以此功德。庄严佛净土。
上报四重恩。下济三途苦。
若有见闻者。悉发菩提心。
尽此一报身。同生极乐国。

May the merit of my practice, adorn Buddha's Pure Lands.
Requite the fourfold kindness from above, and relieve the suffering of the
three life paths below. Universally wishing all sentient beings, friends, foes
and karmic creditors, all to activate the Bodhi mind, and all to be reborn in
the Land of Ultimate Bliss.

Song of the Triple Gem 三宝歌

人天长夜 宇宙黪暗 谁启以光明
三界火宅 众苦煎迫 谁济以安宁
大悲大智大雄力 南无佛陀耶
照朗万有 衽席群生 功德莫能名
今乃知唯此是 真正归依处 尽形寿献身命 信受勤奉行

二谛总持 三学增上 恢恢法界身
净德既圆 染患斯寂 荡荡涅槃城
众缘性空唯识现 南无达摩耶
理无不彰 蔽无不解 焕乎其大明
今乃知唯此是 真正归依处 尽形寿献身命 信受勤奉行

依净律仪 成妙和合 灵山遗芳型
修行证果 弘法利世 焰续佛灯明
三乘圣贤何济济 南无僧伽耶
统理大众 一切无碍 住持正法城
今乃知唯此是 真正归依处 尽形寿献身命 信受勤奉行

English Version

Night is endless, the world is dark,
Who leads to the light?
Who will free all beings from the scorching flames?
With mercy, wisdom and Great Might,
Namo Buddhaya!

Lighting up my heart and warming my body, with merit, virtue, sight!
Following you - then I know, this is the real truth.
From now on, I believe in you, for all of my life!

Here we have “two truths” and “three studies”,
farming grand Dharma.
Boundless pious deeds help me enter the land of Nirvana.
All is impermanent except one -
Namo Dharmaya!

You can uncover all the truths, as sun’s shining bright.
Following you - then I know, this is the real truth.
From now on, I believe in you, for all of my life!

Worthy and disciplined, showing kindness,
from dawn until night.
Cultivation, of goodness, calmness, removing humans’ plight.
The Light of Buddha never dies,
Namo Sanghaya!

You can command the great assembly to never break the line.
Following you - then I know, this is the real truth.
From now on, I believe in you, for all of my life!



南无大悲观世音菩萨
Namo Great Compassionate Guan Yin Bodhisattva

Dedication of Place of Practice

We dedicate this place to the Three Jewels:
To the Buddha, the Ideal of Enlightenment to which we aspire;
To the Dharma, the Path of the Teaching which we follow;
To the Sangha, the spiritual fellowship with one another which we enjoy.
Here may no idle word be spoken;
Here may no unquiet thought disturb our minds.
To the observance of the Five Precepts We dedicate this place;
To the practice of meditation we dedicate this place;
To the development of wisdom we dedicate this place;
To the attainment of Enlightenment we dedicate this place.
Though in the world outside there is strife
Here may there be peace;
Though in the world outside there is hate
Here may there be love;
Though in the world outside there is grief
Here may there be joy.
Not by the chanting of the sacred Scriptures,
Not by the sprinkling of holy water,
But by own efforts towards Enlightenment
We dedicate this place.
Around this Temple, this sacred spot,
May the lotus petals of purity open;
Around this Temple, this sacred spot,
May the vajra-wall of determination extend;
Around this Temple, this sacred spot,
May the flames that transmute Samsara into Nirvana arise.
Here seated, here practising,
May our mind become Buddha,
May our thought become the Dhamma,
May our communication with one another be Sangha.
For the happiness of all beings,
For the benefit of all beings,
With body, speech, and mind,
We dedicate this place.

奉献

我们将这个地方献给三宝：
献给佛陀，我们所追求的完美的觉悟；
献给佛法，我们所遵循的道路；
献给僧伽，我们所享受的彼此精神的联系。

愿这里没有无聊的话语；
愿这里没有不平静的思想打扰我们的心灵。

为了奉行五戒，我们献上这个地方；
为了练习禅定，我们献上这个地方；
为了培育智慧，我们献上这个地方；
为了成就觉悟，我们献上这个地方。

虽然外面的世界有争斗，愿这里有安宁；
虽然外面的世界有憎恨，愿这里有爱；
虽然外面的世界有悲伤，愿这里有喜乐。

不是通过诵读神圣的经典，不是通过播洒圣洁的水，
而是通过我们自己证悟的努力，我们献上这个地方。

在这个曼荼罗四周，这个神圣的地方，愿纯洁的莲瓣盛开；
在这个曼荼罗四周，这个神圣的地方，愿决心的金刚墙延伸；
在这个曼荼罗四周，这个神圣的地方，愿跳出轮回到涅槃之火升起。

在这里坐着，在这里练习，
愿我们的心灵成为佛陀，
愿我们的思想成为佛法，
愿我们彼此的交流成为僧伽。

为了众生的幸福，为了众生的利益，
带着身、语、意，我们献上这个地方。

Meal Prayer

Lord Buddha, I honor all living beings, who gave their lives and time with effort to bring this meal I have before me. I thank them by your name. Living by Dhamma, this food I before me, I eat, not for greed, but to fulfil my hunger, to acquire the strength and energy for me to live, and eventually walk the path towards the final salvation of Nibanna.

We are grateful for this food given to us to keep our body healthy, from harm and hunger. With a deep sense of gratitude to our all donors and providers, we shall share our merits with them. May they have long, health and happy lives and continue to grow in the Dhamma.

***These are not Suttas, but compilations of aspirations made by laypeople you might find helpful.**

Aspiration of Faith

I believe in Lord Buddha, the King of Kings, Teacher of Heaven and Earth; and in the Dhamma, His word and teaching, his community the Sangha. Which he discovered under the Bodhi Tree. Born in the Gardens of Lumbini, he lived a life of luxury in the palace, then witnessed the four sights: an old man, sick man, dead man and a monk. He left his wife, the palace and his child to remove all desires. He practiced self torture and almost died. He then found the middle path, which teaches the practice of moderation, and then gained enlightenment, realizing the Four Noble Truths and the Noble Eightfold path. There is suffering, but there are causes, and there are ends to it, and hereforth are the ways: Right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. I believe in the Holy Triple Gem, the Perfectly Enlightened Buddhas the vast Assembly of Bodhisattvas and vow to seek renunciation and walk the path to attain the supreme bliss of Nibanna.

Walk in the Path of the Buddha

Our Lord Buddha, the Tathagata who's attained Nibanna's bliss, Consecrated be your name, Your Eternal Dhamma, Teacher of Gods and Men. And if by deeds, speech or thought heedlessly, I have done anything wrong, forgive me, O Teacher, most wise. To avoid evil, do good – purify the mind, that is your teaching and so lead us on that path.

And by this truth, may all beings be well and happy.

Sadhu Sadhu Sadhu

***These are not Suttas, but compilations of aspirations made by laypeople you might find helpful.**

ABOUT US

MISSION AND VISION

We are a group of Buddhist community centres where children, youths, adults and seniors get together for educational programs, youth activities, welfare activities and community services. We aim to provide service for a healthy society.

OUR FOUNDER AND ADVISOR

**Venerable Datuk K. Sri Dhammaratana Nayaka Maha Thero
Buddhist Chief Sangha Nayaka of Malaysia**



Venerable Datuk K. Sri Dhammaratana Nayaka Maha Thera, incumbent Buddhist Chief High Priest of Malaysia is known throughout Malaysia and internationally for his outstanding services to the Buddha Sasana. His efforts in the promotion of religious knowledge, a social interaction and cultural understanding amongst Malaysians are highly commendable. He has earned a great reputation as a successful missionary monk who was well trained under the guidance of Ven. Dr. K. Sri Dhammananda Nayaka Thera, The former Chief Incumbent Bhikku of the Buddhist Maha Vihara.



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Ti-Ratana Penchala
Community Centre

WELFARE SOCIETY



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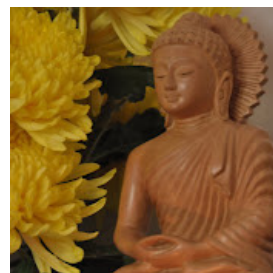
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PERSATUAN BUDDHA TI-RATANA
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**Sabbapāpassa akaranam
Kusalassa upasampadā
Sacittapariyodapanam
Etam Buddhāna sāsanaṃ**

**Do good, avoid evil; purify the mind.
That is the teaching of all Buddhas.**

**诸恶莫作， 众善奉行，
自净其意， 是诸佛教。**

- Dhammapada 14:183

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