

**Ti-Ratana Buddhist Society**

# **mahayana chanting** **北传佛教念诵合集**



**as recited at**

**Ti-Ratana Taman Anggerik Community Centre**

**[www.ti-ratana.org](http://www.ti-ratana.org)**

# Mahayana Chanting

## 北传佛教念诵合集



PERSATUAN BUDDHA TI-RATANA  
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# Contents

Page	Title
1	Contents
2	Buddharupa Image 佛像
3	Praise to the Buddha   称赞佛陀
4	Homage to Guan Yin Bodhisattva 礼敬观音菩萨
5	Incense Praise 香赞
6	Three Refuges 三皈依   Five Precepts 五戒
7	Verse for Opening a Sutra or Dharma Talk 开经偈
8 - 45	Shurangama Mantra 楞严咒
46 - 51	Great Compassion Mantra 大悲咒
52 - 55	The Heart of Prajna Paramita Sutra 般若波罗蜜多心经
56 - 92	The Universal Door Of The Bodhisattva Who Listens To The Sounds Of All The World 观世音菩萨普门品
93	普贤十大行愿 The Universally Worthy Vow of the Ten Great Actions
94	The Four Vast Vows 四弘誓愿   Aspiration 许愿
95	Forgiveness of Shortcomings 忏悔偈
96	Transference of Merits 回向偈
97 - 98	Song of the Triple Gem (Buddhist Anthem) 三宝歌
99	Guan Yin Image 观音像



**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

## **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<br>duo nan    | 南無盧雞阿羅漢<br>跢喃 |
| 16) na mo su lu duo bo<br>nuo nan       | 南無蘇盧多波<br>那喃  |
| 17) na mo suo jie li tuo<br>qie mi nan  | 南無娑羯唎陀<br>伽彌喃 |
| 18) na mo lu ji san miao<br>qie duo nan | 南無盧雞三藐<br>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	儜揭唎
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	虎訔都嚧雍
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	虎訔都嚧雍
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	虎訔都嚧雍
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	虎訔都嚧雍
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	曼荼囉
228) wu xin	烏訶
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	鳩槃茶揭囉訶
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 <sup>◎</sup>	帝鈿薩鞞鈿 <sup>◎</sup>
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	怛埵伽嚧茶西
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



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 <sup>◎</sup>	肆引伽弊 <sup>◎</sup>
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	吠帝鈇
530) suo pi shan	娑鞞鈇
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 <sup>◎</sup>	喃 <sup>◎</sup>
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	虎訖都嚧甕泮
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 Shalndra, 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 Garuda, 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! Hiim 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 scom, 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 Vajrashankfita, 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。  
摩诃罚闍耶帝。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。  
阿啰嚩·佛啰舍利。罚沙罚嚩。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·幡伽啰耶。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; Namoh great compassionate Avalokitesvara, May I soon obtain the Wisdom Eye; Namoh great compassionate Avalokitesvara, May I quickly ferry all living beings (to the shore of liberation);

Namoh great compassionate Avalokitesvara, May I soon obtain virtuous skillful means (to enlighten various living beings); Namoh great compassionate Avalokitesvara, May I quickly board the Prajna (wisdom) Boat; Namoh great compassionate Avalokitesvara, May I soon transcend the ocean of suffering; Namoh great compassionate Avalokitesvara, May I quickly achieve precepts, Samadhi and the Way; Namoh great compassionate Avalokitesvara, May I soon ascend the mountain of Nirvana; Namoh great compassionate Avalokitesvara, May I quickly dwell in the house of non-action; Namoh 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, Namó. To the Great Lord, Namó. To the Great Lord in Yoga, Namó. To my Lord, Namó. To the Varaha\*, Namó.

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

Translated by Buddha Weekly in 2011

## **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:

揭谛揭谛 波罗揭谛 波罗僧揭谛 菩提萨婆诃。

jiē dì jiē dì, bō luó jiē dì, bō luó sēng jiē dì, pú tí sà pó hē。

摩河般若波罗蜜多 (x3) | mó hé 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 pañca-skandhas tams ca svabhavasūnyān paśyati sma.

Iha, śariputra rūpam sūnyata sūnyatāiva rūpam, rūpaṇa na prthak sūnyata sūnyatāya na prthag rūpam. Yaśch rūpam sa sūnyata ya sūnyata tad rūpam. Evam eva vedanāsamjñāsaṃskāravijñānam. Iha, śariputra sarvadharmāḥ sūnyatālakṣaṇā anutpannā aniruddhā amalā avimālā anuṇa aparipūrṇāḥ.

Tasmāc, śariputra sūnyatāyaṃ na rūpam, na vedanā, na saṃjñā, na saṃskārah, na vijñānam, na cākṣuḥśrotrāgīhāvākāyaṃsaṃ, na rūpasabdagandhā rasasprastāvya dharmāḥ, na cākṣurdhātuh, yavaṇa na mānōvijñānadhātuh, nāvidyā, nāvidyākṣayo yavaṇa na jaramāraṇam, na jaramāraṇākṣayo, na duḥkhasamudāyānirōdhamārga, na jñānam, na prāptir nāprāptih.

Tasmāc, śariputra aprāptitvad bodhisattvasya prajnaparamitaṃ asritya viharaty acittavarāṇaḥ cittavarāṇānāstītvad ātrasto, viparyasatīkranto nisthanirvanaprāptāḥ tryadhvavyavasthītaḥ sarvabuddhāḥ prajnaparamitaṃ asrityanuttaram samyak sambodhim abhisambuddhāḥ.

Tasmā jñatavyam prajnaparamita - mahāmantra mahāvīdyāmantra nūttaramantra samasamāmantrah. Sarvaduḥkhaḥprasamaṇaḥ satyaṃ amithyatvat. Prajnaparamitāyaṃ ukto mantrah tadyatha:

Gate gate paragate paraṃgate bodhi svaha - iti prajnaparamitāhrdayam samāptam.

## English Translation 英文翻译

When Avalokiteshvara Bodhisattva was practicing the profound prajna paramita, 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 prajna paramita, 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

## 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 gòng 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，受是瓔珞。” 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，历劫不思议，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 jiǎ suǒ , shǒu zú bèi niǚ 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 Rakshashas.

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 Rakshashas.

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 Shakra, he appears as Shakra 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!

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

## 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 宇宙黢暗 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**

**Sabbapāpassa akaranaṃ  
Kusalassa upasampadā  
Sacittapariyodapanaṃ  
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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