



THE GREAT COMPASSION MANTRA

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大悲咒

Da Bei Jou

● 孙果森 整理 ●

● 大悲咒 ● THE GREAT COMPASSION MANTRA ●





● 大悲咒 ●

大悲咒，即是大悲心陀罗尼，又称为“广大圆满无碍大悲心陀罗尼”。大悲心为观世音菩萨之本心，而观世音菩萨之本心与我们的本心并无不同，是完全同一的。

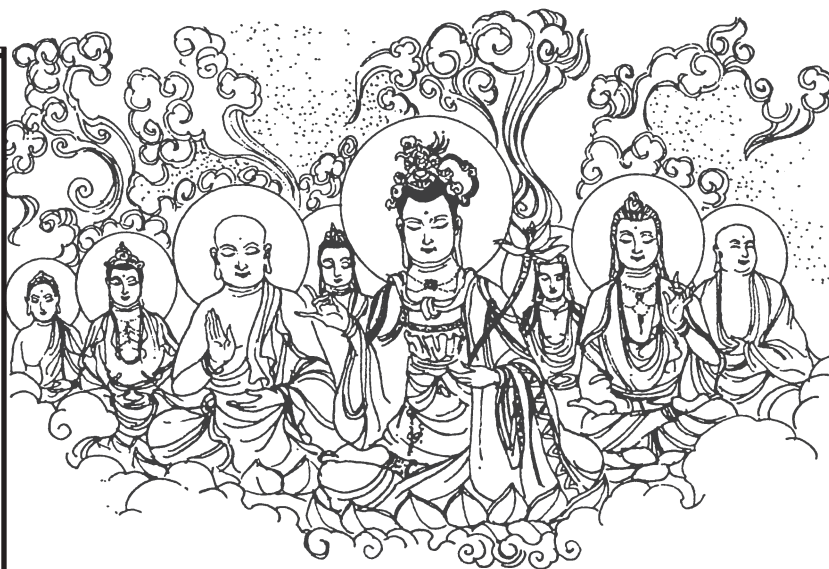
观世音菩萨在过去无量亿前，由**千光王静住如来**，将此心咒传授给他的。

大悲咒真正的核心，就是要具足十种深心，这样，**大悲咒**的力量则增强百千万倍，即：大悲心、平等心、无着心、无为心、无见取心、无杂染心、空观心、卑下心、恭敬心、无上菩提心。

因此，在诵持**大悲咒**前，对**大悲咒**要有无上的恭敬心，对观世音菩萨要有无上的恭敬心，对诸佛要有无上的恭敬心！我们可以恭敬称念：

“**南**无千光王静住如来，
南无阿弥陀佛，
南无大悲观世音菩萨。”（三遍）
（然后开始诵念大悲咒）





●大悲咒●

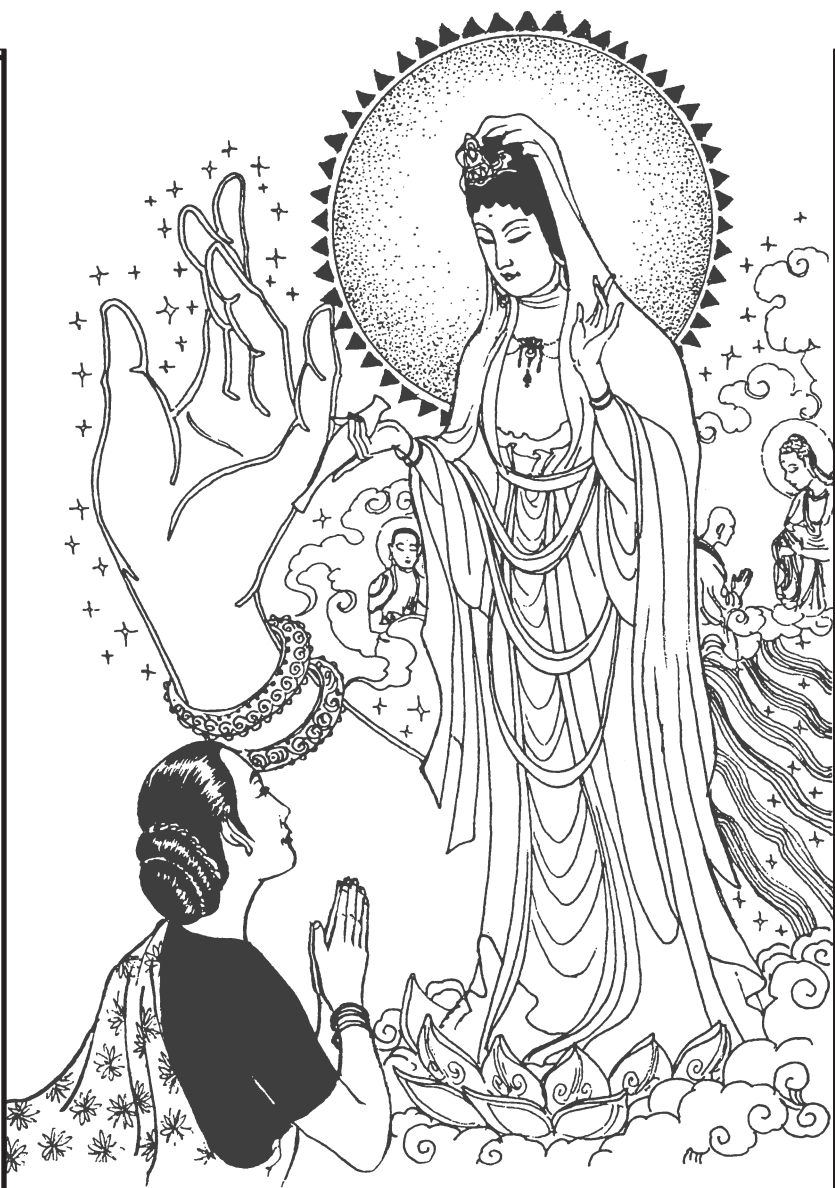
THE GREAT COMPASSION MANTRA

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|-------------------------------|----------|
| 1. NA MO HE LA DA NUO | 南無喝囉怛耶哆 |
| DUO LA YE YE | 囉夜耶 |
| 2. NA MO E LI YE | 南無阿唎耶 |
| 3. PO LU JIE DI SHUO BO LA YE | 婆盧羯帝爍鉢囉耶 |
| 4. PU TI SA DUO PO YE | 菩提薩埵婆耶 |
| 5. MO HE SA DUO PO YE | 摩訶薩埵婆耶 |
| 6. MO HE JIA LU NI JIA YE | 摩訶迦盧尼迦耶 |
| 7. AN | 唵 |
| 8. SA PAN LA FA YI | 薩幡囉罰曳 |



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| 9. SHU DA NUO DA XIE | 數怛那怛寫 |
| 10. NA MO XI JI LI DUO YI
MENG E LI YE | 南無悉吉嚩埵伊
蒙阿唎耶 |
| 11. PO LU JI DI SHI FO LA
LENG TUO PO | 婆盧吉帝室佛囉
楞馱婆 |
| 12. NA MO NUO LA JIN CHI | 南無那囉謹墀 |
| 13. XI LI MO HE PAN DUO SHA MI | 醯唎摩訶曇哆沙咩 |
| 14. SA PO E TUO DOU SHU PENG | 薩婆阿他豆輸朋 |
| 15. E SHI YUN | 阿逝孕 |
| 16. SA PO SA DUO NA MO PO SA DUO
NA MO PO QIE | 薩婆薩哆那摩婆薩多
那摩婆伽 |
| 17. MO FA TE DOU | 摩罰特豆 |
| 18. DA ZHI TUO | 怛姪他 |
| 19. AN E PO LU XI | 唵 阿婆盧醯 |
| 20. LU JIA DI | 盧迦帝 |
| 21. JIA LUO DI | 迦羅帝 |
| 22. YI XI LI | 夷醯唎 |
| 23. MO HE PU TI SA DUO | 摩訶菩提薩埵 |
| 24. SA PO SA PO | 薩婆薩婆 |
| 25. MO LA MO LA | 摩囉摩囉 |
| 26. MO XI MO XI LI TUO YUN | 摩醯摩醯唎馱孕 |
| 27. JU LU JU LU JIE MENG | 俱盧俱盧羯蒙 |
| 28. DU LU DU LU FA SHE YE DI | 度盧度盧罰闍耶帝 |
| 29. MO HE FA SHE YE DI | 摩訶罰闍耶帝 |





30. TUO LA TUO LA

31. DI LI NI

32. SHI FO LA YE

33. ZHE LA ZHE LA

34. MO MO FA MO LA

35. MU DI LI

36. YI XI YI XI

37. SHI NUO SHI NUO

38. E LA SHEN FO LA SHE LI

39. FA SHE FA SHEN

陀囉陀囉

地唎尼

室佛囉耶

遮囉遮囉

麼麼罰摩囉

穆帝隸

伊醯伊醯

室那室那

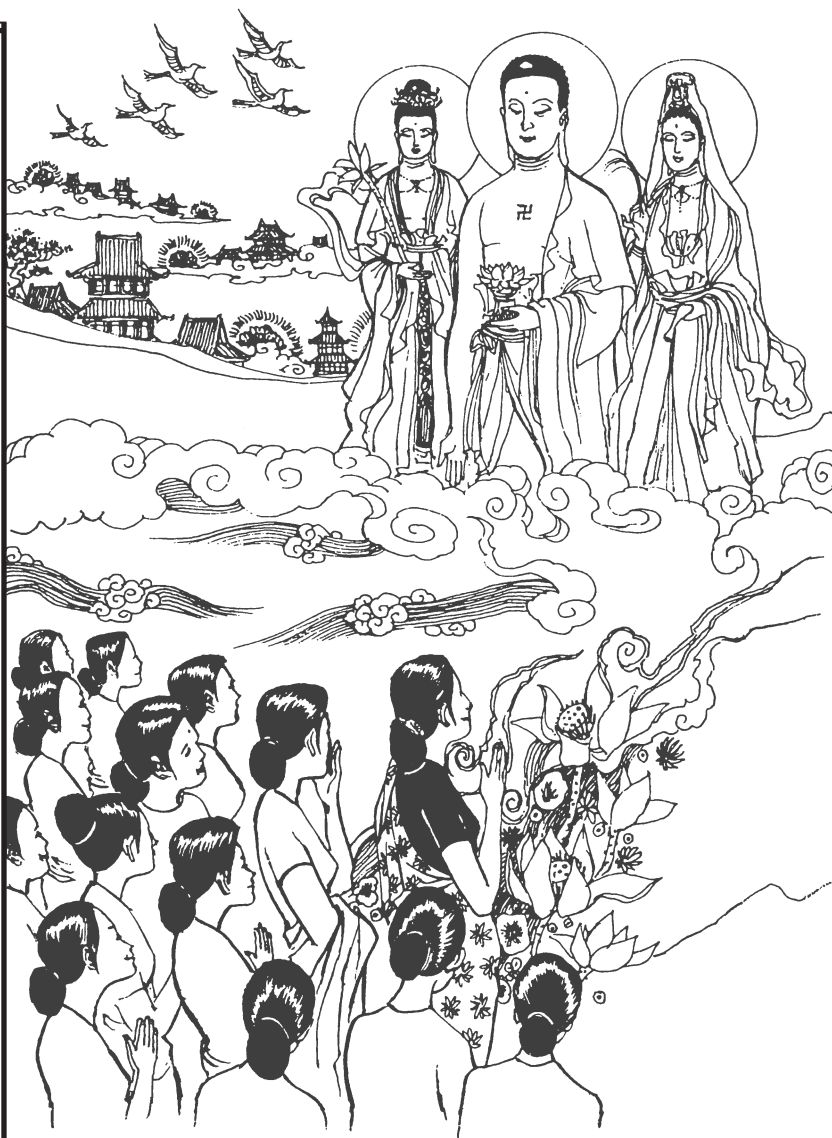
阿囉嚩佛囉舍利

罰娑罰嚩



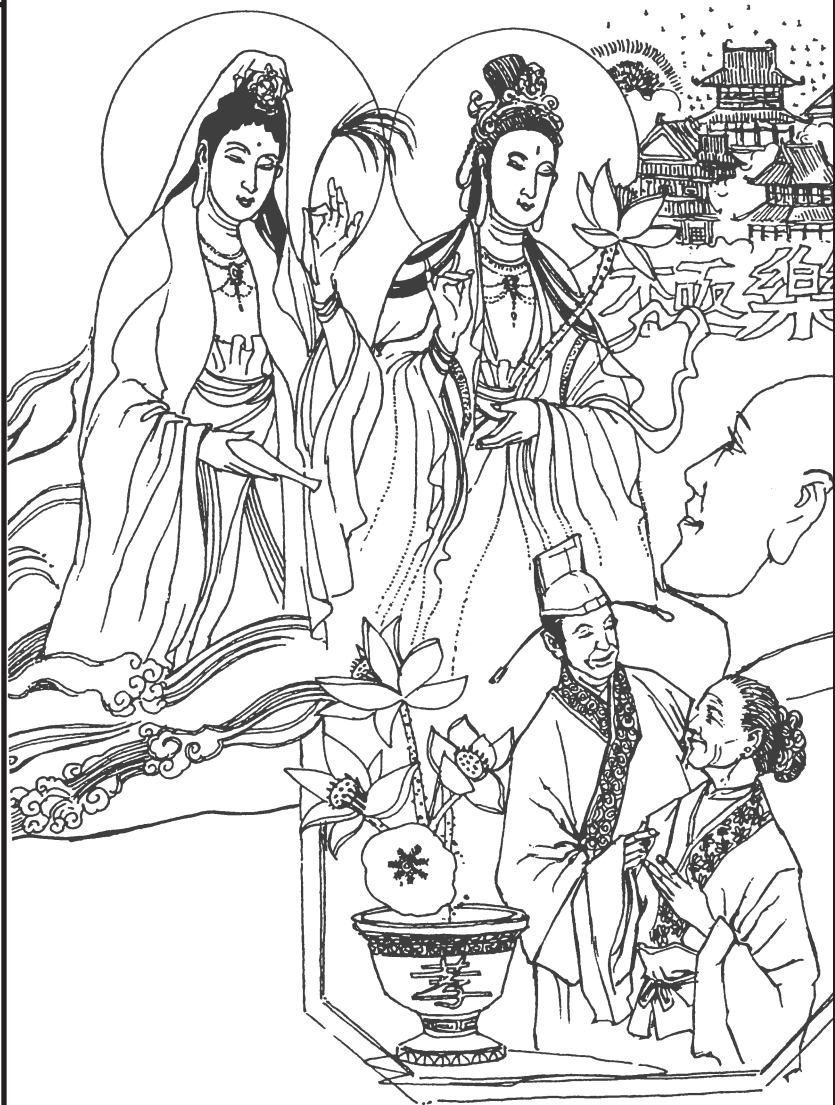
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| 40. FO LA SHE YE | 佛囉舍耶 |
| 41. HU LU HU LU MO LA | 呼盧呼盧摩囉 |
| 42. HU LU HU LU XI LI | 呼盧呼盧醯利 |
| 43. SUO LA SUO LA | 娑囉娑囉 |
| 44. XI LI XI LI | 悉唎悉唎 |
| 45. SU LU SU LU | 蘇嚧蘇嚧 |
| 46. PU TI YE PU TI YE | 菩提夜菩提夜 |
| 47. PU TUO YE PU TUO YE | 菩駄夜菩駄夜 |
| 48. MI DI LI YE | 彌帝利夜 |
| 49. NUO LA JIN CHI | 那囉謹墀 |
| 50. DI LI SE NI NUO | 地利瑟尼那 |
| 51. PO YE MO NUO | 婆夜摩那 |
| 52. SUO PO HE | 娑婆訶 |
| 53. XI TUO YE | 悉陀夜 |
| 54. SUO PO HE | 娑婆訶 |
| 55. MO HE XI TUO YE | 摩訶悉陀夜 |
| 56. SUO PO HE | 娑婆訶 |
| 57. XI TUO YU YI | 悉陀喻藝 |
| 58. SHI PAN LA YE | 室幡囉耶 |
| 59. SUO PO HE | 娑婆訶 |
| 60. NOU LA JIN CHI | 那囉謹墀 |
| 61. SUO PO HE | 娑婆訶 |
| 62. MO LA NUO LA | 摩囉那囉 |



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| 63. SUO PO HE | 娑婆訶 |
| 64. XI LA SENG E MO QU YE | 悉囉僧阿穆佉耶 |
| 65. SUO PO HE | 娑婆訶 |
| 66. SUO PO MO HE E XI TUO YE | 娑婆摩訶阿悉陀夜 |
| 67. SUO PO HE | 娑婆訶 |
| 68. ZHE JI LA E XI TUO YE | 者吉囉阿悉陀夜 |
| 69. SUO PO HE | 娑婆訶 |
| 70. BO TUO MO JIE XI TUO YE | 波陀摩羯悉陀夜 |
| 71. SUO PO HE | 娑婆訶 |
| 72. NUO LA JIN CHI PAN QIE LA YE | 那囉謹墀磬伽囉耶 |
| 73. SUO PO HE | 娑婆訶 |
| 74. MO PO LI SHENG JIE LA YE | 摩婆利勝羯囉夜 |
| 75. SUO PO HE | 娑婆訶 |
| 76. NA MO HE LA DA NUO DUO | 南無喝囉怛那哆 |
| LA YE YE | 囉夜耶 |
| 77. NA MO E LI YE | 南無阿利耶 |
| 78. PO LU JI DI | 婆嚧吉帝 |
| 79. SHUO PAN LA YE | 爍磬囉夜 |
| 80. SUO PO HE | 娑婆訶 |
| 81. AN XI DIAN DU | 唵 悉殿都 |
| 82. MAN DUO LA | 漫多囉 |
| 83. BA TUO YE | 跋陀耶 |
| 84. SUO PO HE | 娑婆訶 |





大悲咒 八十四相

**84 Manifestations Of
THE GREAT COMPASSION
MANTRA AND VERSES**



1 南無喝囉怛那哆囉夜耶

譯 為禮佛,法,僧,三寶。此是觀世音菩薩,手持念珠相。行者禮誦,應誠求菩薩感應。

1 NA MO HE LA DA NUO DUO LA YE YE

With a kind, compassionate regard, a regard full of joy and giving,
He rescues all beings, transforming great-thousand world systems.
Gathering in those with and without prior affinities,
He helps them to end suffering, find joy, and return to the source.



2 南無阿唎耶

譯 為皈命禮聖者。此是如意輪觀世音菩薩,手捧法輪相。行者持修,要依教奉行。

2 NA MO E LI YE

Our body, mouth and mind form a wheel that is this mighty dharani.
As the many-petaled lotus blossom just begins to open,
White, green, red, and purple light shines on us all.
Disciples of the Buddha have affinities to join the sages' celebrations.



3 婆盧羯帝爍鉢囉耶

譯 為禮觀自在，禮觀世音，此是持鉢觀世音菩薩相，行者觀想，能令衆生獲長壽。

3 PO LU JIE DI SHUO BO LA YE

Holding a bowl, Contemplating Sounds saves us mortals;
Prescribing medicine to cure our ills, he nurtures the three thousand worlds.
Bowing in homage, we earnestly entreat him to answer our calls.
In various ways he fulfills all our heart's desires.



4 菩提薩埵婆耶

譯 為禮敬自覺,覺他,之菩薩。此是觀世音菩薩,
現此不空絹索菩薩相。普度衆生。

4 PU TI SA DUO PO YE

Enlightening sentient beings plants causes for sagehood.
When we reach the unconditioned Way, we tally with the true mind.
As we benefit others and ourselves, our merit becomes perfected.
Thus, together we enter the *prajna* doors to liberation.



5 摩訶薩埵婆耶

譯 為禮敬大菩薩。此是觀世音薩,自誦咒之本身相。
行者遵法修持,獲善解脫。

5 MO HE SA DUO PO YE

The wonderful functions of the lariat reach beyond words and thought.
Holding this, Bodhisattvas rescue those lost in confusion.
Chanting this mantra while contemplating brings samadhi.
To reach Buddhahood in this life is not impossible.



6 摩訶迦盧尼迦耶

譯 為禮具持大悲心者。此是觀世音菩薩，現馬鳴菩薩相。自覺自度，覺人度人。

6 MO HE JIA LU NI JIA YE

The Great Knight Horse Whinny transforms the Saha world.
Relieving suffering, bestowing bliss, he cures our illnesses.
The dead come back to life when he gives them his sweet dew.
The Vajra Hand is too hot for vampires and demons to handle.



7 唵

譯 為禮一切真言之母。此是諸鬼神王，合掌誦咒相。諸佛如來，皆觀想唵字成正覺。

7 AN

Swallow the void and the Dharma Realm in a single gulp.
Our own tranquil nature is not inside or outside.
So it is! So it is! The causes are just like this:
Beginningless, endless, neither ancient nor modern.



8 薩幡囉罰曳

譯為「世尊」或「聖眾」，即是「佛」此是觀世音菩薩，現四大天王相。以六度，化諸魔眾。

8 SA PAN LA FA YI

The Four Kings who protect our world patrol night and day.
Rewarding good and punishing evil, they tame all demons.
Bodhisattvas appear by transformation to quell hordes of monsters.
Dragons coil and tigers crouch before the Dharma Lord.



9 數怛那怛寫

譯為「正教」或「咒召」即是「法」。此是觀世音菩薩，現四大天王部落相，使改惡遷善。

9 SHU DA NUO DA XIE

The heavenly generals and troops exhibit matchless courage
That regularly turns the celestial demons into trembling cowards.
By changing faults and becoming good, the poor can get rich.
Attaining rebirth in Ultimate Bliss, we separate from suffering.



10 南無悉吉唎埵伊蒙阿唎耶

譯 為皈命禮聖者。此是觀世音菩薩，現龍樹菩薩相。獲持行人，降伏一切魔怨。

10 NA MO XI JI LI DUO YI MENG E LI YE

Responses to requests are often amazing and hard to describe.
Due to the strength of samadhi, no prayer is left unanswered.
The Venerable Dragon Tree calms the demons' wrath.
Those who practice are free of disasters and attain Bodhi.



11 婆盧吉帝室佛囉楞馱婆

譯 為菩薩安住處。此是觀世音菩薩，現圓滿報身盧舍那佛相。廣度無量衆生。

11 PO LU JI DI SHI FO LA LENG TUO PO

Nishyanda Buddha, the fine and perfect reward body,
Protects and supports those who practice with the greatest mastery and ease.
Hearing their sounds, he saves beings of worlds in the ten directions,
So they leave mundane defilements—such is the might of the Dharma!



12 南無耶囉謹墀

譯 為皈命賢愛者。此是觀音菩薩，現清淨法身毗盧遮那佛相。保衆生安樂。

12 NA MO NUO LA JIN CHI

Clear, pure Dharma-body Vairocana Buddha
Rescues vast numbers of beings here in the Saha world.
Developing Vajra-like rock-solid tough physiques,
We can climb up onto the other shore and reach *paramita*.



13 醯唎摩訶幡哆沙咩

譯 為禮無染著及空觀心。此是觀世音菩薩，現羊頭神王相。獲持行人。遠離毒獸。

13 XI LI MO HE PAN DUO SHA MI

Kindness makes others happy, compassion alleviates suffering.
By teaching multitudes of beings, we become Buddhas and Patriarchs.
This sheep-headed spirit king protects those who practice,
Keeping at bay tigers, wolves, and other beasts.



14 薩婆阿他豆輸朋

譯為「平等」或「無見取」心。此是甘露王菩薩，一手持楊柳枝，一手持寶瓶甘露度衆生。

14 SA PO E TUO DOU SHU PENG

The sweet dew anointing our crowns makes us feel cool and refreshed,
Saving countless beings who attain health and safety.

Those born in four ways in the six paths attain benefit and bliss.

Kindness, compassion, joy, and giving aid the Dharma King.



15 阿逝孕

譯 為無比「法」或「教」。此是觀世音菩薩，
現飛騰夜叉天王相。巡曆四方。勸善儆惡。

15 E SHI YUN

This yaksha deva king is wrapped in a tiger hide.
In rewarding good and punishing evil, he is dangerous and swift.
While patrolling in all four directions, he notes our merits and errors.
Maintaining justice, he makes sure that we each get treated equally.



16 薩婆薩哆那摩婆薩多那摩婆伽

譯 為大身心菩薩，法王子。此是觀世音菩薩，
現婆伽婆帝神王相，度有緣衆生。

16 SA PO SA DUO NA MO PO SA DUO NA MO PO QIE

Contemplator of Sounds appears in the guise of a spirit king.
In his thousand hands, these Dharma jewels are an endless wonder.
A snake coiled round his crown and his black face tame monsters.
The Proper Dharma abides due to vows that are vast and deep.



17 摩罰特豆

譯 為天親世友。此是觀世音菩薩現此軍吒唎菩薩相。面有三眼感化惡人向善。

17 MO FA TE DOU

This line makes good people happy and evil people afraid.
Those worried and in suffering become far removed from sickness.
The Buddha Eye regards the entire Dharma Realm.
The golden wheel rolls over and destroys each and every demon.



18 怛姪他

譯 為劍語。依見證者言,即不誑語。此是觀世音菩薩,現阿羅漢身相,說法度生。

18 DA ZHI TUO

A vast and long tongue fills the three thousand lands,
While Contemplating Sounds appears to teach women and men.
All Arhats are worthy of offerings and killers of thieves,
And by benefiting self and others, enlightenment and practice are perfected.



19 唵 阿婆盧醯

譯 為金剛界陀羅尼。此是觀世音菩薩,合掌當胸
顯示無量慈悲之相。與樂拔苦。

19 AN E PO LU XI

Ghosts and spirits respectfully listen to these pure sounds.
Three eyes can see right into beings' hearts.
Our vows will be fulfilled and all we seek will surely be attained.
The myriad practices all lead us to enter the doors to prajna.



20 盧迦帝

譯 為世自在,或世尊。此是觀世音菩薩,現大梵天王相。於十方世界,度脫衆生。

20 LU JIA DI

The lord of the Brahma Heaven commands spirit troops.
Bodhisattvas of ten directions each display a body
To rescue and liberate beings so they leave the sea of suffering.
Swiftly ascending the other shore, we find the city of tranquillity.



21 迦羅帝

譯 為救苦難，及興道業者。此是觀世音菩薩，現
帝神相。於十方世界，愍救衆生。

21 JIA LUO DI

This black spirit ruler assumes an awesome air.
North, south, east, and west—he can roam wherever he pleases.
Shocking the deaf, arousing the blind, this compassionate Lord
Never rests day or night in his rescue of beings.



22 夷醯唎

譯 為順教。此是觀世音菩薩，現三十三天魔醯首
羅天神相。率領天兵，度衆生。

22 YI XI LI

Massive spirit troops in the Thirty-three Heavens
Revere and obey the commands of these secret efficacious phrases.
Rewarding good and punishing evil, they protect the proper teaching.
Throughout the world, peace and equanimity reign supreme.



23 摩訶菩提薩埵

譯 為大道心勇猛者。此是觀世音菩薩，以清淨無
我慈悲願心，感應真實修持者。

23 MO HE PU TI SA DUO

With a firm, true mind we will gain a response to our seeking.
No request, no matter how great, will go unanswered.
Kindness and compassion brought to paramita rescues creatures.
When demons are subdued the Proper Dharma flourishes unhindered.



24 薩婆薩婆

譯 為一切利樂。此是觀世音菩薩，現香積菩薩相。押五方鬼兵侍從，濟度衆生。

24 SA PO SA PO

Accumulated Fragrance Bodhisattva is an awesome and mighty spirit.
Ghosts of blue, yellow, red, white, and black hue
Toil and slave, obeying the teaching and changing themselves.
When responses mesh with the Way, all kinds of beings are saved.



25 摩囉摩囉

譯 為法語。此是白衣觀世音菩薩，右手持如意，
左手扶兒童。顯衆生得獲長壽身。

25 MO LA MO LA

Urge each other on and share your vigorous resolve.
Join together in practice to perpetuate the mind seal.
Then when fruition of complete Bodhi enlightenment is yours,
You can rejoice among the Dharma Flower Assembly.



26 摩醯摩醯唎馱孕

譯 為大自在,蓮華心。此是觀世音菩薩,現阿彌陀佛相。盡此一報身,同生極樂國。

26 MO XI MO XI LI TUO YUN

Responding to those who are ready, he appears in boundless bodies.
With awesome spirit, he reveals things great and small, provisional and real.
This vajra indestructible body is forever free and at ease.
As his heavenly eye contemplates, his heavenly ear listens.



27 俱盧俱盧羯蒙

譯 為莊嚴功德。此是觀世音菩薩，現空身菩薩相。押領萬億天兵，化度無量衆生。

27 JU LU JU LU JIE MENG

My body and mind are empty, the world is empty too.
A mighty celestial general leads his celestial troops.
Patrolling in many lands, they investigate good and evil as they roam,
Rewarding merit, punishing transgressions precisely with no mistake.



28 度盧度盧罰闍耶帝

譯 為明決淨定。此是觀世音菩薩，現嚴峻菩薩相。押孔雀王蠻兵，降伏諸魔怨。

28 DU LU DU LU FA SHE YE DI

This fierce, heroic peacock shocks the mountain sprites.
Bodhisattvas issue commands as they patrol the entire universe.
Protecting the good, dispelling evil, and clearing up confusions,
This ruthless army exhibits its matchless courage in battle.



29 摩訶罰闍耶帝

譯 為廣大法道。此是觀世音菩薩,現大力天將相。
手持寶杵,護持衆生,精進修行。

29 MO HE FA SHE YE DI

Wherever there is great pain or great joy, there will be great compassion.
Cultivate wholesome Dharma with a strength that knows no fear.
The jeweled pestle quells demons and protects practitioners
While also warding off the three disasters and eight difficulties.



30 陀囉陀囉

譯 為能總印持。此是觀世音菩薩,現丈夫身,苦修行相。使衆生,破除我執與法執。

30 TUO LA TUO LA

Appearing as a most unusual rare and mighty hero,
His adorned classic features are free of any flaws.
Using virtue to move people, his mind remains humble and sincere.
He is stern in appearance, yet gentle in nature.



31 地唎尼

譯 為推開罪惡。此是觀世音菩薩，現獅子王身相。驗人誦讀，使衆生消除災禍。

31 DI LI NI

Troops led by a lion king verify our chants and incantations,
That number from thousands to tens of thousands to infinite times.
Amassing goodness through beneficial deeds, our merit is made full
And we achieve Bodhisattvahood, reaching levels of supreme fruition.



32 室佛囉耶

譯 為佛光朗照。此是觀世音菩薩，現霹靂菩薩相。手執金杵，降伏諸魔及眷屬。

32 SHI FO LA YE

Quelling all demons so the Proper Dharma can flourish forever,
A jagged bolt of lightning terrifies ghosts and spirits.
The universe clears and is pure as vampires' auras subside.
With the wisdom sun shining on high we rejoice in peace.



33 遮囉遮囉

譯 為法雷遍空。此是觀世音菩薩，現摧碎菩薩相。手執金輪，化度魔怨皆順教。

33 ZHE LA ZHE LA

Such fierce glaring scowls cause the deviant demons to cringe!
Such boundless awesome virtue protects every Buddha!
Beings one and all attain both peace and happiness.
When Bodhisattvas' deeds are done they laugh, "Ho! Ho!"



34 麼麼罰摩囉

譯 為離垢。此是觀世音菩薩，現大降魔金剛相。
手把金輪，護持衆生，得大吉祥。

34 MO MO FA MO LA

Repressing cults and demons with displays of awesome spirit,
His great compassion saves the world; he is a King of Dharma.
With magnanimous equality he rescues us, expansively perfecting paramitas.
Beings with and without affinities attain gate.



35 穆帝隸

譯 為解脫。此是諸佛菩薩，合掌澄心，聽誦真言之相。行者當遵此修持，證得佛果。

35 MU DI LI

When not a single thought arises, the esoteric is penetrated.
With the aid of samadhi, the brilliant light of wisdom is revealed.
Buddhas all laud and praise good men and good women who
Close their eyes, clear their minds, and chant these true words.



36 伊醯伊醯

譯 為衆生無邊誓願度。此是觀世音菩薩，現魔醯首羅天王相。順利感召人天。

36 YI XI YI XI

The mighty god Maheshvara is bold, yet often cruel.
Rewarding good and punishing evil, his merit is outstanding.
He enables the masses sunk in confusion to climb upon the far shore.
There is no beginning or end to the creatures he benefits and transforms.



37 室那室那

譯 為大智宏誓。此是觀世音菩薩，現迦那魔將
天王相。化利諸天，不降人災害。

37 SHI NUO SHI NUO

Appearing to be good, appearing to be evil, he gathers in all beings.
Now complying, now defying, he subdues our natures.
Returning to the source involves curing our own faults.
That way, our maha prajna wisdom gets brighter by day and by night.



38 阿囉嗒佛囉舍利

譯 為轉輪法王佛珠。此是觀世音菩薩，執持牌
弩弓箭相。敬誦其真言，得法自在。

38 E LA SHEN FO LA SHE LI

The Forty-two Hands are wonderful beyond scope or measure.
Penetrating heaven and earth, they aid and assist the confused.
Swift is their spiritual prowess with shields, bows, and arrows.
Bullies are tamed and the gentle get a chance to thrive.



39 罰娑罰嗔

譯 為隨喜隨緣。此是觀世音菩薩，現金盃地將相。手執鈴鐘，順時順教，度人度世。

39 FA SHE FA SHEN

How majestic and courageous, yet kind and compassionate is this great general
Who subdues and tames us beings so we can leave the paths of confusion.
We should change what's bad, follow what's good, and perfect our practice
By developing blessings and wisdom and awakening to True Suchness.



40 佛囉舍耶

譯 為象教。此是阿彌陀佛相。若衆生心,憶佛念佛,現前當來,必定見佛,去佛不遠。

40 FO LA SHE YE

Contemplating Sounds' teacher is the Host, Amitabha Buddha,
Whose forty-eight vows transform the Saha world.
Ultimate Bliss is reached through nine kinds of rebirth on three levels.
The Mahayana is expressed in the flowing water and blowing wind.

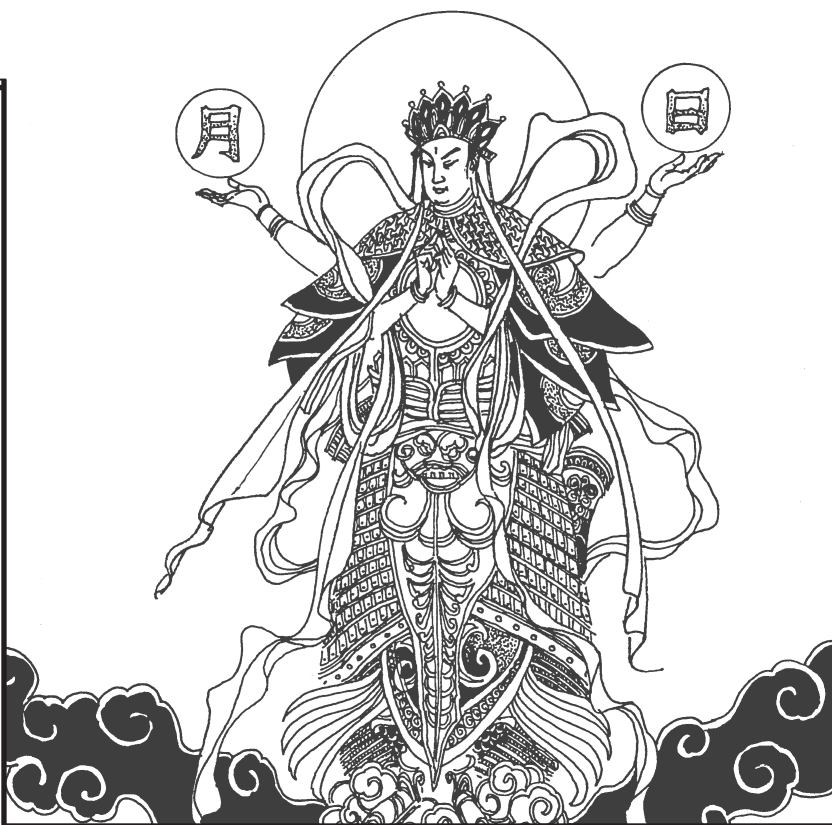


41 呼盧呼盧摩囉

譯 為作法如意。此是觀世音菩薩，現此八部神王相。雙手合十，念慈悲降伏鬼衆。

41 HU LU HU LU MO LA

Contemplating Sounds appears as a king of ghosts and spirits
Who forces the demons to submit and follow the rules and regulations.
Each and every being relies on the teaching and instructions.
The strong are pacified, and the weak are able to flourish.



42 呼盧呼盧醯利

譯 為作法無念。此是觀世音菩薩，現此四臂尊天相。手捧日月放光明，化度人天。

42 HU LU HU LU XI LI

This four-armed deity reveals an awesome spirit.
When the deviant demons observe that impressive magnificent air,
They take refuge with the Triple Jewel and start contemplating self-mastery.
Amassing merit and practicing good, they foster their virtue.



43 娑囉娑囉

譯 為娑婆世界圖為浙江普陀山梵音洞行者禮拜時
常見菩薩顯應不可思議。

43 SUO LA SUO LA

Wholesome and clever expedients save those in the Saha world.
A display of five turbidities transforms hordes of demons.
Constant selfless practice will bring *paramita*.
Renouncing attachment to dharmas as well is the Mahayana.



44 悉唎悉唎

譯 為殊勝吉祥。此是觀世音菩薩，現慈悲面相。
手執「楊枝」「淨瓶」施甘露救度衆生。

44 XI LI XI LI

The wisdom that contemplates and the states that are contemplated
Are perfectly fused and at ease in the Nature of True Suchness.
Boundless resolve and vows benefit all living beings.
How inconceivable to be able to always reside in deep samadhi!



45 蘇嚧蘇嚧

譯 為諸佛樹葉落聲相。或譯作甘露水。衆生得到
「灌頂」、「滋身」、「潤心」、「飽滿」四種法益。

45 SU LU SU LU

When the many creatures speak the Dharma, who listens?
Worldly beings are formed by the solidifying of false thoughts.
The original source of the Buddhas is beyond the spoken and written word.
“Thus I have heard” is the function of great compassion.



46 菩提夜菩提夜

譯 為覺道，覺心或所覺者。此是觀世音菩薩，身隨幼童，現慈悲面相，化利諸衆生。

46 PU TI YE PU TI YE

Using kindness, compassion, joy, and giving, the four infinite minds,
She reveals wholesome aspects to transform the untaught masses.
Gathering in beings, she helps them ascend to the other shore.
Returning her light she shines it within and goes back home.



47 菩駄夜菩駄夜

譯 為知者覺者，或能覺者。此是觀世音菩薩，
現阿難尊者相。手執度鉢，濟衆生。

47 PU TUO YE PU TUO YE

Contemplating Sounds may show up in an ugly evil shape
To restrain these stubborn and violent ones until they change their minds.
When prajna wisdom is revealed, everyone certifies to nonproduction
And enters again the Saha world to rescue sentient ones.



48 彌帝利夜

譯 為大慈義。此是觀世音菩薩，現彌勒菩薩相。指示衆生，修大悲行，獲真覺樂。

48 MI DI LI YE

Kindly displaying a compassionate air, he transforms evil people
Who feel so secure that even in dreams their spirit is clear.
The reward of blessings they attain is infinite and boundless as well.
Bodhi prajna arises from our own profound practice.



49 那囉謹墀

譯 為大悲義。此是觀世音菩薩，現地藏菩薩相。
開悟衆生，醒迷途執，脫惡趣苦。

49 NUO LA JIN CHI

Contemplating Sounds shows up as Venerable Dragon Tree,
Who, gathering those who are ready, helps them leave the fiery pit.
Finding our way to the source is realizing proper enlightenment.
The Sutra of the Dharma Realm is unveiled from within a mote of dust.



50 地利瑟尼那

譯 為金剛堅利。此是觀世音菩薩，現寶幢菩薩相。手結印，另執金叉，利度衆生。

50 DI LI SE NI NUO

Wearing a necklace of human skulls, he chants this mantra.
Wielding an iron spear, he makes his rounds day and night.
He awakens beings to do every kind of good deed
And not to fall into the boundless sea of suffering.



51 婆夜摩那

譯 為名聞十方。此是觀世音菩薩，現金光幢菩薩相。手捧鉞折羅杵，利度衆生。

51 PO YE MO NUO

The vajra pestle challenges the massive hordes of demons.
Using lotus blossom recitation beads, be mindful of Amitabha Buddha.
The thundering sound startles awake the dull and confused.
Coming out of the dream, we find even one word to be too much.



52 娑婆訶

譯 為息災。此是觀世音菩薩，現三頭善聖相。
跏趺艾龍，以圓寂勝義，利度衆生。

52 SUO PO HE

Wondrous auspiciousness dispels disasters and increases blessings.
The Buddha, Dharma, and Sangha Jewels emit brilliant light.
Singlemindedly reflect and practice bowing that transcends appearances.
Great Bodhi is what teaches and transforms beings everywhere.



53 悉陀夜

譯 為一切義成。此是觀世音菩薩，現舍利弗尊者相。結蓮手印，通達一切法門。

53 XI TUO YE

How exquisite are his hallmarks and supremely subtle physical aspects!
How thoroughly he fathomed and entered every Dharma door!
He saves those with affinities, assuring them rebirth in Ultimate Bliss.
The Land of Stillness and Light is the truth within the true.



54 娑婆訶

譯 為此是觀世音菩薩，現恒河沙菩薩相。聳立鰲頭，無邊法海。以吉祥心情，度衆生。

54 SUO PO HE

Bodhisattvas many as grains of sand in the Ganges River,
Poised atop a sea tortoise, chuckle, "Ho! Ho!"
The abundant ocean of Dharma rescues absolutely everyone.
All beings and I leave self and others behind.



55 摩訶悉陀夜

譯 為大成就。此是觀世音菩薩，現放光菩薩相。手持寶幡，放大光明，利度衆生。

55 MO HE XI TUO YE

When the massive bright light he emits shines on the whole world,
Those born from wombs, eggs, transformations, or moisture
no longer hang upside down.

Beings in nine realms achieve Proper Enlightenment.
How lofty Eternity, Bliss, True Self, and Purity are!



56 娑婆訶

譯 為此是觀世音菩薩，現此目犍連尊者相。手持
錫杖，與寶鉢。以息災心情，救度衆生。

56 SUO PO HE

He is foremost in spiritual powers, as well as transformations and changes.
Truly rare is his golden staff which saves those in the world.
Beings in the hells all receive this rare kindness, and
Are freed of obstacles and difficulties, resolving their minds on Bodhi.



57 悉陀喻藝

譯 為無為虛空。此是極樂世界,諸天菩薩,盡悉以集,深受法益。化利十方諸人天。

57 XI TUO YU YI

According with their kinds, he appears as various gods to rescue them.
By joining in their work, doing good deeds, he attracts those with conditions.
Ignoring himself for the sake of others, he is truly selfless.
He vows that all beings will become worthy sages.



58 室幡囉耶

譯 為自在圓滿。此是阿彌陀佛，觀世音菩薩安息香。又為觀世音菩薩，現天女相。

58 SHI PAN LA YE

This time around the Bodhisattva appears as a goddess,
Bestowing the teaching for those who are ready and guiding the confused.
With gradual, gentle, and wholesome enticements, she instructs tirelessly.
Her kindness and compassion are fair and equal in gathering in beings.



59 娑婆訶

譯 為此是觀世音菩薩，現阿闍那尊者現笑容相。高擎盂鉢，以增益心情，利度衆生。

59 SUO PO HE

Dispelling disasters and difficulties, purging demons of sickness—
The wonderful functions of the Jeweled Bowl are quite inexpressible.
Fulfilling every wish we have, he bestows fearlessness.
Gate, gate, swo pe he.



60 那囉謹墀

譯 為賢愛成就。此是觀世音菩薩，現山海惠菩薩相。手持金劍，化導小乘聖者。

60 NOU LA JIN CHI

With manifestations as many as a sea of dust motes,
he appears in infinite bodies.

He diligently plows the field of the six perfections and the myriad practices.
Turning from the Small and embracing the Great is the Bodhi fruit.
Saving ourselves and teaching others is the *prajna* mind.



61 娑婆訶

譯 為此是觀世音菩薩，現旃陀羅尊者相。橫擔若笠，
以無住勝義心情，化導諸衆生。

61 SUO PO HE

Planting causes and reaping effects, one nurtures good roots.
Ending birth and casting off death must be done by ourselves.
Work with courageous vigor to perfect the *paramitas*.
The practice of the Maha Enlightened Way is remarkably deep.



62 摩囉那囉

譯 為如意堅固。此是觀世音菩薩，現寶印王菩薩相。手執金斧，驗衆生的心行。

62 MO LA NUO LA

The Jeweled Seal Hand and Eye of this great Bodhisattva
And the golden ax shatter the root of ignorance.
All afflictions of sentient beings are completely cut off.
A delicate lotus wells forth from the ground.



63 娑婆訶

譯 為此是觀世音菩薩，現拘絺羅尊者相。芒鞋踏浪，發海潮音，以警覺心情，度衆生。

63 SUO PO HE

He roams at ease, and his spiritual powers transform the universe.
Clad in straw sandals, he strides atop the waves. How boundless his Dharma!
His sound, like the ocean's roar, awakens us from dreams and confusion.
Cowards muster their will; the greedy become incorruptible.



64 悉囉僧阿穆佉耶

譯 為愛眾和合。此是觀世音菩薩，現藥王菩薩相。手持藥草，行療眾生除病苦。

64 XI LA SENG E MO QU YE

Transforming and appearing as the Great Bodhisattva Medicine King,
He expels disease and eradicates plagues, saving millions.
Enabling beings to escape pestilence and leave suffering,
His sweet dew is sprinkled on the sprouts of those with feeling and awareness.



65 娑婆訶

譯 為此是觀世音菩薩，現圓滿菩薩相。身著
朱衣，母陀羅手。以圓滿心情，安樂衆生。

65 SUO PO HE

Through contemplative practice cultivation arises: homage to the Buddhas.
Blessings and wisdom make our Way-place adorned and magnificent.
If we can certify to deep profound prajna, then certainly
We can cross beyond all suffering, awakening to the eternal truth.



66 娑婆摩訶阿悉陀夜

譯 為大乘法成就。此是觀世音菩薩，現藥上菩薩相。手執寶瓶，行療衆生疾苦。

66 SUO PO MO HE E XI TUO YE

Always complying with beings, he teaches those in the Saha land,
And the evil world of five turbidities, transforming demons.
Panning for gold in the sand, he searches ardently for sages,
Never wearying of trying to catch the moon in the water.



67 娑婆訶

譯 為此是觀世音菩薩，現舍利弗尊者相。手
捧真經，以究竟勝義，化導衆生皈淨土。

67 SUO PO HE

With the wordless true Sutra hanging ever by his side,
His wisdom matches the ocean; his samadhi, a lofty mountain.
When precepts and virtue are perfected, clear light shines everywhere.
Gathering beings in when they're ready, he saves those with affinities.



68 者吉囉阿悉陀夜

譯 為金剛輪。此是觀世音菩薩，現虎喊神將相。手執鉞斧，以堅定心情，伏魔怨。

68 ZHE JI LA E XI TUO YE

His physical body in samadhi, he appears throughout the universe.
Seeing his form, hearing his name, frees us from the hells.
Fathoming life's one great matter, we have made it across.
Thus all of us are personally gathered in by the Enlightened King.



69 娑婆訶

譯 為此是觀世音菩薩，現此諸天魔王相。手挺蛇
鎗，以散去心情，化導衆生，解除怨憎。

69 SUO PO HE

Cultivators of the Way, do not cheat yourselves.
It won't work to plug your ears while stealing a bell.
Barren blossoms cannot bear real fruit.
What a shame to let precious time pass by in vain!



70 波陀摩羯悉陀夜

譯 為紅蓮善勝，成就。此是觀世音菩薩，現靈香天菩薩相。捧如意爐，護持衆生。

70 BO TUO MO JIE XI TUO YE

Having nothing to do, Bodhisattvas go looking for some work.
As they sit on exquisite lotuses, their brilliant light radiates.
Bestowing predictions of full enlightenment on all beings,
They perfect Nirvana that is certified to be without residue.



71 娑婆訶

譯 為此是觀世音菩薩，現散花天菩薩相。千葉寶蓮，以成就心情，饒益衆生得安樂。

71 SUO PO HE

Heavenly goddesses scatter flowers as offerings to practioners.
Our precepts and Vinaya held strictly, our spiritual powers superb--
If we can then turn our light around and contemplate with ease,
Before long we will tally with the Great Awakening of Honored Ones.



72 那囉謹墀皤伽囉耶

譯 為賢守聖尊。此是觀世音菩薩,現富樓那尊者相。手捧鉢盂,拯救衆生離災難。

72 NUO LA JIN CHI PAN QIE LA YE

His body unhindered, the great appears within the small.
His scope pervades north, south, east, and west.
The three-thousand system of worlds is but a single thought.
In no way can you, I, and others be separate from the mind.



73 娑婆訶

譯 為此是觀世音菩薩，現哆囉尼子菩薩相。手捧鮮果，施度衆生，真實修持，知法性空。

73 SUO PO HE

When bowing and making offerings be earnest and sincere.
Incense, flowers, lamps, and fruit should be fresh daily.
Cultivation using the true mind is apart from any marks.
Making the three aspects of giving empty, we leave confusion.



74 摩婆利勝羯囉夜

譯 為大勇本性。此是觀世音菩薩，現三摩禪那菩薩相。跏趺輪，掌寶燈，偏照法界。

74 MO PO LI SHENG JIE LA YE

A thousand hands, a thousand eyes as well as great compassion
Change the whole world and brings us back across.
Kings among the heavenly demons accept this teaching.
Turn from evil, become good, and so quickly return.



75 娑婆訶

譯 為此是觀世音菩薩，現大迦葉尊者相。左手
攜念珠，右手持禪杖，指引衆生修持。

75 SUO PO HE

Bowing without having bowed; practice with no concept of practice.
Realizing even emptiness is empty, what is there to seek?
Seeing through it all and putting it down is true freedom.
Roaming throughout the Dharma Realm we can do as we please.



76 南無喝囉怛那哆囉夜耶

譯 為此是觀世音菩薩，應化虛空藏菩薩相。捻花坐石，使令衆生堅定信念，勇猛精進。

76 NA MO HE LA DA NUO DUO LA YE YE

With True Emptiness as his substance and illusory form as his function,
He contemplates those in the world and saves them from sickness.
The responses that happen are timely and hard to imagine.
We blind and dull ones should certainly take refuge.



77 南無阿利耶

譯 為此是觀世音菩薩，應化普賢菩薩相。跏趺禪
坐百寶香象，使令衆生，圓滿伊功行。

77 NA MO E LI YE

Transforming and appearing as Universal Worthy who pervades all worlds—
He is seated in full lotus and ready with boundless Dharmas.
His hundred-jeweled, wheeled palm smashes the hells.
Amitabha Buddha is the Venerable Host of the Western Paradise.



78 婆嚧吉帝

譯 為此是觀世音菩薩，應化文殊師利菩薩相。
踞獅子坐，一掌指空，使令衆生都開悟。

78 PO LU JI DI

The eldest disciple of the Dharma King is the Venerable Manjushri.
Kindhearted, he transforms and teaches inhabitants of the Saha world.
With identical vows, they certify to infinite wisdom.
The Land of Stillness and Light is the village of ten thousand Buddhas.



79 爍幡囉夜

譯 為此是觀世音菩薩，解眼根受色，千葉金蓮相。
使衆生斷「眼根」、「色塵」虛妄，見自性空。

79 SHUO PAN LA YE

Laozi said, "Five colors blind the eyes."
Contemplating Sounds freed his eyes and awakened to the Truth.
Upon a golden lotus he radiates rays of light.
Our original face does not come from our worldly family or ancestors.



80 娑婆訶

譯 為此是觀世音菩薩解耳分別聲，垂金色臂相。
使衆生斷「耳根聲塵」虛妄，聞自性空。

80 SUO PO HE

Silk and earth, bamboo and hide, wood, stone and metal
Make eight notes that combine into endless scores of music.
Freeing his ear organ, he heard his own nature.
Even heavenly melodies wafting through space will not move his mind.



81 唵 悉殿都

譯 為此是觀世音菩薩，解鼻嗅諸香，開五輪指相。
使衆生斷「鼻根」、「香塵」虛妄，覺自性空。

81 AN XI DIAN DU

Receiving, upholding, reading, and reciting these miraculous phrases,
Bestow blessings, be mindful and protective of everyone who practices.
Appearing in each world of the three thousand system,
Contemplating Sounds' nose freed itself of defiling smells.



82 漫多囉

譯 為此是觀世音菩薩，解舌嗜於味，兜羅縣手相。使衆生斷「舌根」、「味塵」虛妄，覺自性空。

82 MAN DUO LA

Hold mantras and recite Sutras with a single mind.
When responses mesh with the Way, dirt can turn to gold.
Bodhisattvas' compassion: like the moon shimmering in water;
Living beings' awakening: freedom from the tongue and flavors.



83 跋陀耶

譯 為此是觀世音菩薩，手捧香鉢，解貪受諸觸相。使衆生斷「身根」、「觸塵」虛妄，覺自性空。

83 BA TUO YE

This is a place beyond any place in space and the Dharma Realm
That contains seas of lands in number like motes of dust.
Those with and without affinities will all be taught and saved.
Those who believe, accept, honor, and practice are saints and sages.

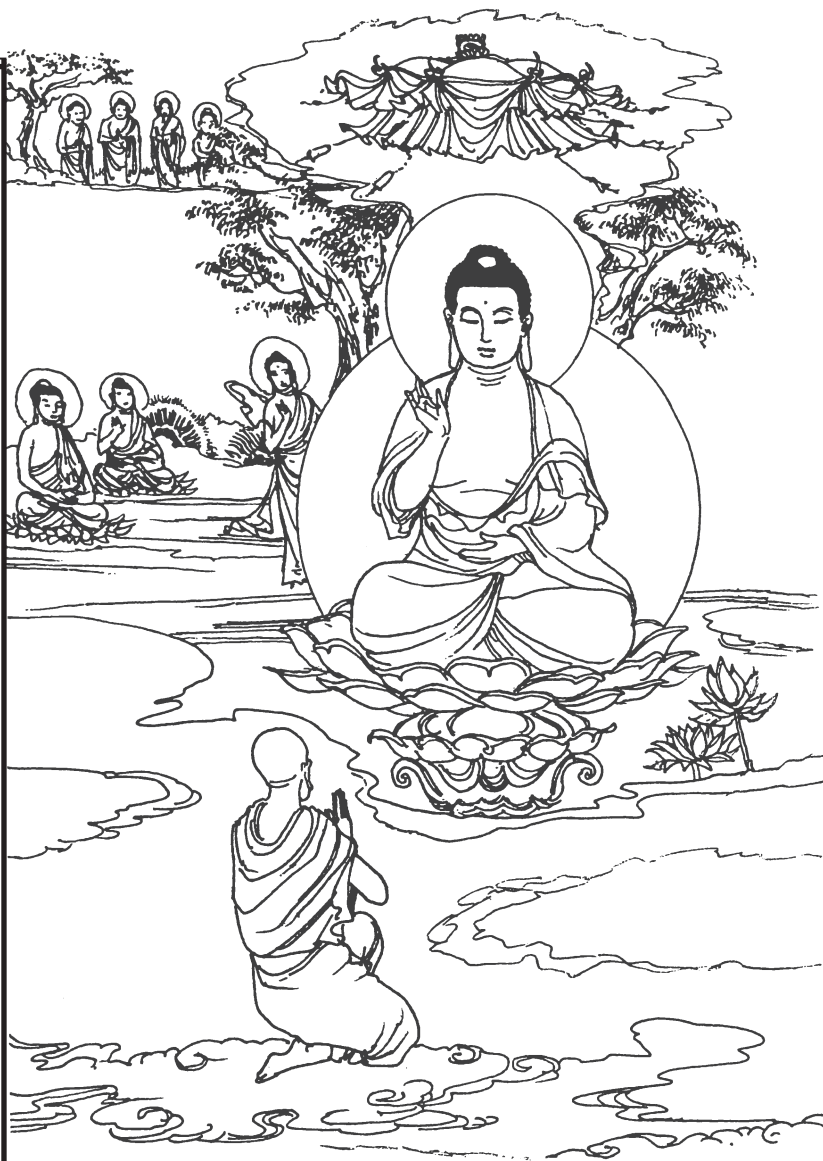


84 娑婆訶

譯 為此是觀世音菩薩，手持長幡，解分別諸法相。
使衆生斷「意根」、「法塵」虛妄，知自性空。

84 SUO PO HE

This, then, is called the Great Compassion Dharani,
And, with the Forty-two Hands, is extremely rare in the world.
Only those with massive good roots encounter these.
What a shame it will be if we fail to cultivate this Dharma!





楞嚴經

●西來之因緣●

CAUSES AND CONDITIONS
THAT THE
SHURANGAMA SUTRA
CAME FROM THE WEST

●楞嚴經西來之因緣●

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● 楞嚴經西來之因緣 ●

Causes And Conditions That The Shurangama Sutra Came From The West

中国隋朝的智者大师（天台宗的创始人），在研究诵读《妙法莲华经》后，创立了三观，后来遇见一位梵僧对他说：「这和印度的《楞严经》意旨极相符合。」

After the Great T'ien Tai Master Chih Che (China) read the Dharma Flower Sutra, he established the teaching of Three Contemplation.

Later, when an Indian Dharma Master came to China and got to know about this, he was amazed and exclaimed, "This coincides with the meaning of the Shurangama Sutra in India!"

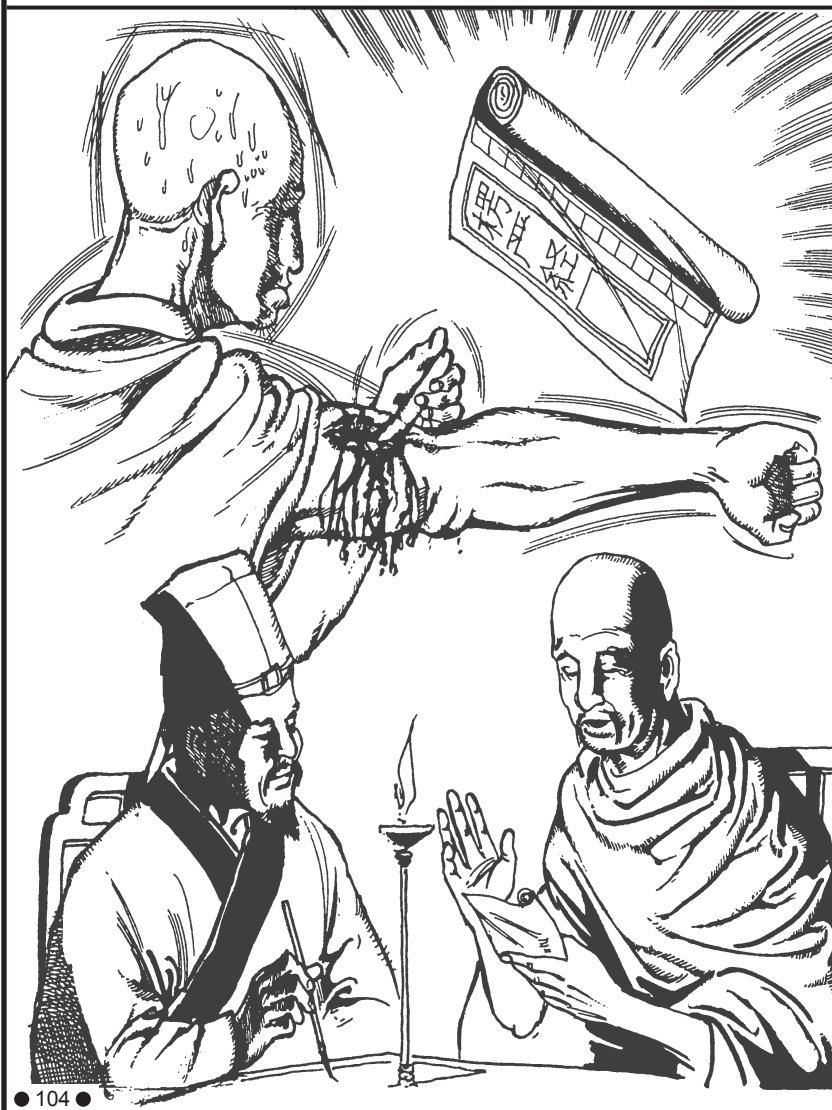
智者大师听后，就天天向着西方礼拜，希望有朝一日能见到《楞严经》，不料这么一拜便拜了十八年，直到圆寂之日，始终无缘亲睹这部佛门中的无上宝典——《楞严经》。

When Master Chih Che heard of the existence of the Shurangama Sutra, which he had never seen, he was moved to bow to the west in hope that he would, one day, be able to see this Sutra. He bowed to the west every day for eighteen years, but in the end he never had the opportunity to see the Sutra.

原来这部《楞严经》当时在印度是属于国宝，乃龙树菩萨到龙宫去取出来的一部经典，故视作稀世奇珍，禁传国外。

● 楞嚴經西來之因緣 ●

CAUSES AND CONDITIONS THAT THE
SHURANGAMA SUTRA CAME FROM THE WEST



●楞嚴經西來之因緣●
**CAUSES AND CONDITIONS THAT THE
SHURANGAMA SUTRA CAME FROM THE WEST**

Eventually, the King of India pronounced the Shurangama Sutra a national treasure because it was one of the Sutras which Nagarjuna Bodhisattva brought back from the dragon palace. After the proclamation, the Sutra was not allowed to be taken out of the country.

本 经的译者般刺密谛法师后来曾企图把它流传到外国去，尤其是具有高深文化的中国。

At that time Dharma Master Paramiti was intent upon getting the Sutra out of India into other countries, especially China.

但 初次被边关官员查获，带不出来：随后他想出另一个办法，乃用最幼细的丝绸，把经写好，用蜡封妥……。

He set out for China carrying a copy of the Sutra, only to be stopped at the border by customs officials who would not permit him to carry the Sutra across the border. Finally, he thought of a way. He wrote out the Sutra in minute characters on extremely fine silk and then rolled the silk up and sealed it with wax.

……**割** 臂潜藏皮下，及创口平复，再携出国。

Then Master Paramiti cut open his arm and placed the small scroll inside his flesh. When the wound healed, he again set out for China and passed the border guards without incidents since the Sutra was well concealed.

后 来他抵达中国广东省，适与被贬的丞相房融相遇，於是为房相请到寺中，翻译这部《楞严经》。》

●楞嚴經西來之因緣●

CAUSES AND CONDITIONS THAT THE
SHURANGAMA SUTRA CAME FROM THE WEST



Eventually, he arrived in Canton Province, where he happened to meet the Prime Minister Fang Yung, who invited him to reside at a temple in Canton while Fang Yung translated the Sutra.

等经译好后，房融把它献於武则天，因为在当时有《大云经》伪造的风波，所以武则天将此经存在宫中，没有流通。

After that, Fang Yung offered this Sutra to the Empress Wu Zetian. Just at that time, China was experiencing a scandal regarding the Great Cloud Sutra, a fraudulent text. Empress Wu Zetian concealed the translation in the palace and did not allow it to be circulated.

后来神秀禅师为国师时，在宫中受供养。有一天发现此经，神秀大师认为此经对于禅宗有价值，乃将其流通于世。所以这时中国才流通《楞严经》。

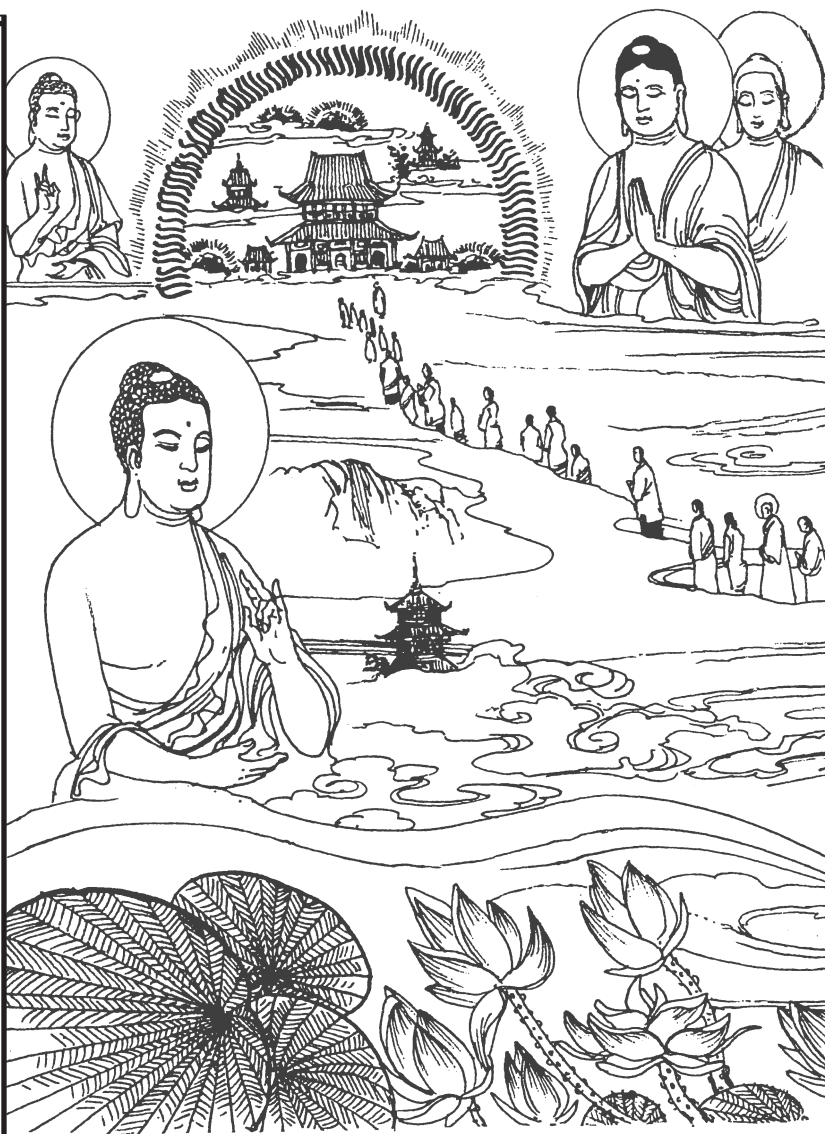
Later, when Dhyana Master Shenxiu was appointed as National Master, he sat in the palace to receive offerings. One day he discovered the Sutra, realized its value for meditators in the Chan School, and put it into circulation. Only then did the Shurangama Sutra finally become known in China.

如今，我们得以研读此经，实多亏这位般刺密谛法师的一番苦心，各位想想：这部经是多么的重要呢！

How fortunate for us that the Dharma Master was so determined to take the Sutra to China. You can see how important this Sutra is.

我们现在却不拜而遇，并且能一同读诵参研，如此因缘，又是多么的殊胜呢！

How superior must the causes and conditions be which allow us, who have never bowed to the Sutra, to be able to encounter it now, to read, recite and investigate it!





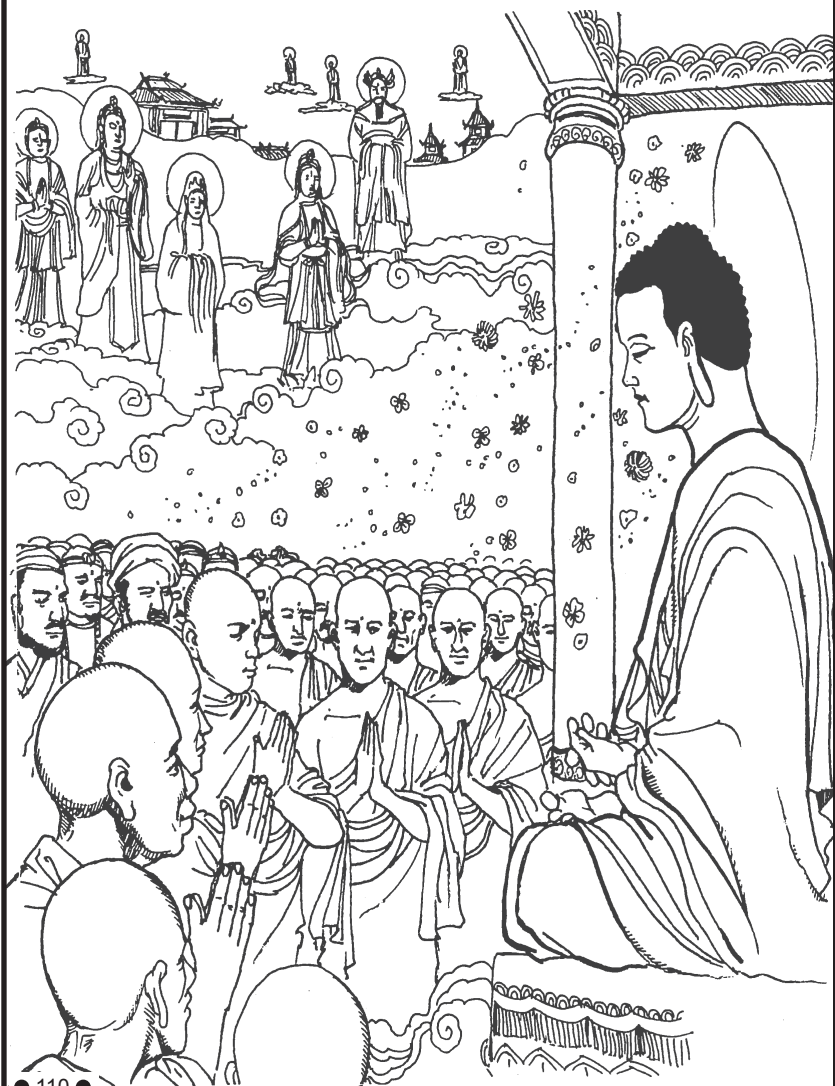
正法的代表：楞嚴經

A Sure Sign Of The Proper Dharma:
THE SHURANGAMA SUTRA

在佛教里，所有的经典都很重要，唯独《楞严经》更为重要，凡是有《楞严经》所在的地方，就是「正法」住世。《楞严经》没有了，就是末法现前。所有的佛教徒，必须拿出力量，拿出血汗来拥护《楞严经》。

Within Buddhism, there are many very important sutras. However, the most important sutra is the Shurangama Sutra. If there are places which have the Shurangama Sutra, then the Proper Dharma dwells in the world. If there is no Shurangama Sutra, then the Dharma Ending Age appears. Therefore, we Buddhist disciples, each and every one, must unite our strength, our blood, and our sweat to protect the Shurangama Sutra.

● 楞嚴咒之殊勝功德 ●
THE SUPREME VIRTUES AND MERITS OF
SHURANGAMA MANTRA



● 楞嚴咒之殊勝功德 ●

The Supreme Virtues And Merits Of SHURANGAMA MANTRA

有一天，佛和他的常随弟子一千二百五十位大比丘，住在舍卫国祇陀太子林中的祇桓精舍。

At one time the Buddha dwelt in Shravasti in the sublime abode of the Jeta Grove.

There was a gathering of great bhikshus, twelve hundred fifty in all.

还有无数的辟支佛，无数阿罗汉，以及初发心的学人，也一齐来到佛陀的住所。

因为那天是比丘结夏安居期满的日子，乃一年一度的盛会，比丘有过，可当众公开忏悔，也可任人公开检讨，所以又称为「僧自恣日」。

Moreover unlimited number of pratyekas who were beyond study and those with initial resolution came to where the Buddha was, to join the bhikshus' pravaraṇa at the close of the summer retreat.

随后佛必应请说法，并任由发问：因此十方诸大菩萨，也很珍视这个机缘，特别赶来参加法会，希望解决心中的疑难。

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Bodhisattvas from the ten directions who desired counsel in order to resolve the doubts in their minds were respectful and obedient to the Awesome but Compassionate One as they prepared to seek the secret meaning.

当时如来，亲自敷座，安祥趺坐，先为大机法众，密说深奥妙义，像迦陵鸟一样美妙的声音，十方都能听到。

Then the Tathagata arranged his seat, sat quietly and peacefully, and for the sake of everyone in the assembly proclaimed the profound and mysterious. The pure assembly at the banquet of Dharma obtained what they had never obtained before.

The Immortal's kalavinka-sound pervaded the ten directions.

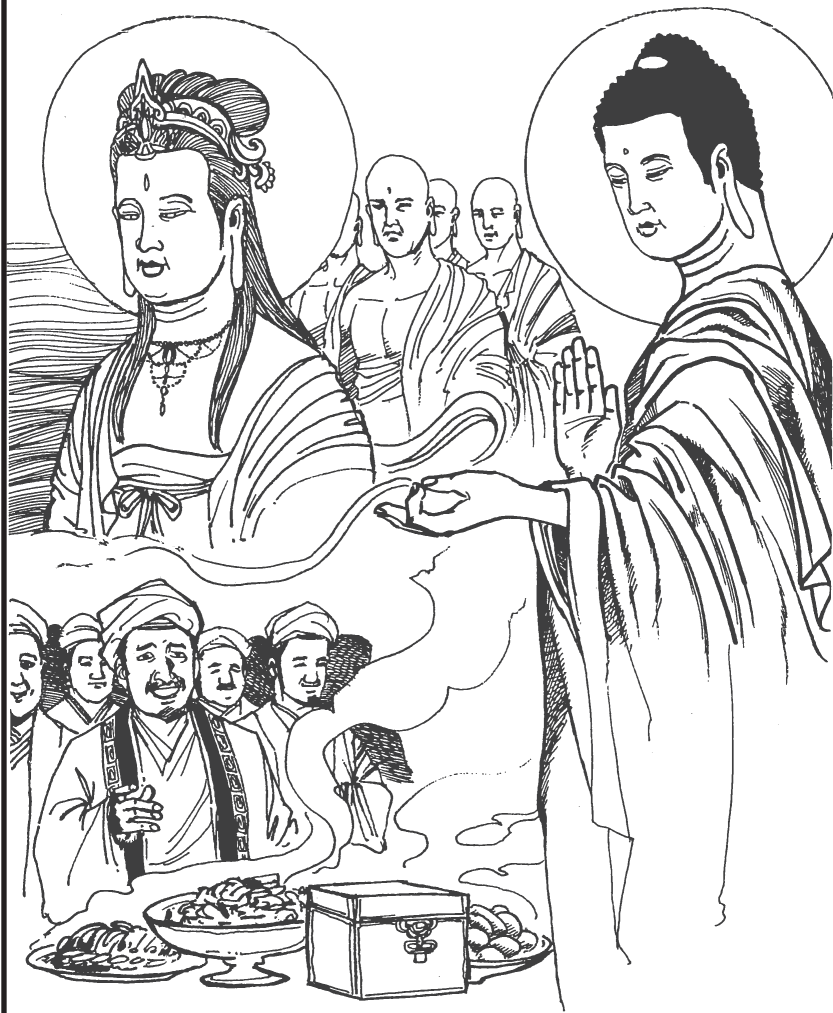
所以无量无数的菩萨，皆闻声来到了道场，他们以大智文殊师利菩萨为首。

And Bodhisattvas as numerous as the sands of the Ganges gathered at the Bodhimanda with Manjushri as their leader.

那天也正是波斯匿王的父王逝世纪念日，波斯匿王为超荐他的父王，特别在宫廷中，恭敬设筵，并亲至祇桓精舍，恭迎如来及诸大菩萨，莅临王宫应供。

Then King Prasenajit, for the sake of his father, the late king, arranged on the day of mourning a vegetarian feast and invited the Buddha to the side rooms of the palace. He welcomed the Tathagata in person with a vast array of superb delicacies of unsurpassed wonderful flavors and invited the great Bodhisattvas himself.

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城中一些福德俱隆的长者，清净自守的居士，也都预备了美味的食物，恭候佛陀和他的弟子降临。

In the city there were also elders and laypeople who were also prepared to feed the Sangha at the same time, and they stood waiting for the Buddha to come and receive offerings.

当时佛命文殊菩萨率领诸大菩萨及阿罗汉分别至各处应供，以满足众人的愿望，使他们皆有种福的机会。

The Buddha commanded Manjushri to assign the Bodhisattvas and Arhats to receive offerings from the various vegetarian hosts.

只有阿难一个人，在「自恣日」以前，先受善信的迎请，到别处去了，因路途较远，一时赶不回来，所以没有参加集体应供的行列。

Only Ananda, who, having accepted a special invitation earlier, had travelled far and had not yet returned; was late for the appointing of the Sangha.

依照佛陀的规定，僧徒远出，必须要有一位资深的比丘，和一位亲教师同行，以防止过犯；或失威仪。这次，阿难远行，却是独自一人回祇桓。

No senior-seated one or acharya was with him, so he returned alone on the road.

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那天，没有人再送斋供到精舍。阿难不得已，只好独自持钵，入城次第乞食。

On that day he had received no offerings, and so at the appropriate time Ananda took up his begging bowl and, as he travelled through the city, begged in successive order.

不久，阿难已到了城外，於是刻意端正仪容，遵照乞食的律仪，徐步进城，给人一种安详肃穆的印象，希望藉清净的仪态，能使见者受到默化。

Having crossed the city moat, he walked slowly through the outer gates, his manner stern and proper as he honored with propriety the method of obtaining food.

阿难不择门户，沿门托钵，不料经过一娼妓之家，家有一女名钵吉蹄，十分娇艳，美若天仙。

At that time, because Ananda was begging in sequential order, he passed by a house of prostitution where a family with a lovely daughter named Pochiti lived. She was as beautiful as a fairy.

钵吉蹄的母亲名摩登伽，会梵天咒术，法力非比寻常。摩登伽的女儿一见阿难，不禁倾心爱恋。

Pochiti's mother Matangi, knows how extraordinary the power of the artifice of the Brahma Heaven is. Pochiti fell madly in love with Ananda at first sight.

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鉢吉蹄立即要求母亲，一定要使阿难成为她的终身伴侣。

Pochiti immediately pleaded with her mother to get Ananda to be her life long companion.

摩登伽爱女情深，不得已，只好使用「娑毗迦罗」先梵天咒术，以求迷惑阿难，满足女儿的心愿。

Because of Matangi's love for her daughter, she had no choice but to use the Kapila religion, formerly of the Brahma Heaven's artifice, to cast a spell on Ananda to achieve her daughter's wishes.

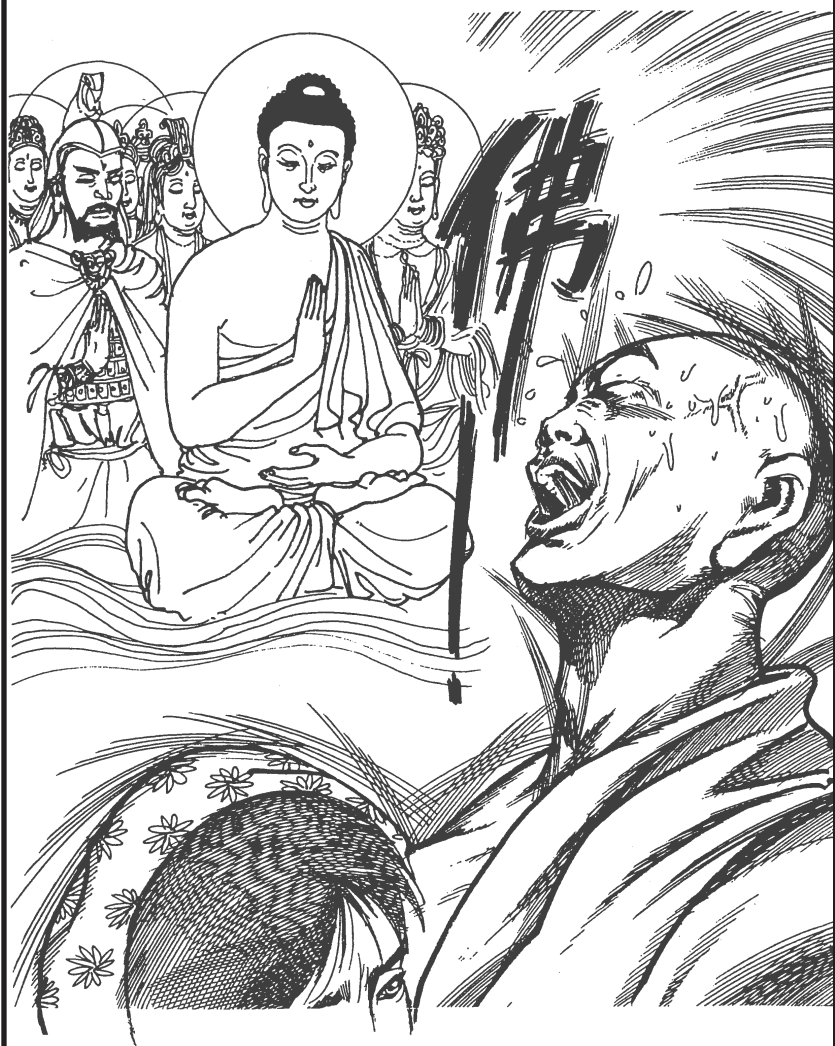
阿难果然为咒术所迷惑，神智恍惚，身不由己，像做梦似的……。

Ananda fell under her spell, almost stupor and lost all sense of reasoning. He was not himself and behaved like he was dreaming
.....

阿难跟在鉢吉蹄身后，进入了她的香闺，同入罗帐。在鉢吉蹄百般媚惑，肌肤相亲之下，阿难已如醉如痴，完全不能自主……。

Ananda followed Pochiti and she drew him onto an impure mat. With her licentious body she stroked and caressed him and Ananda appeared to be in a drunken state, completely out of control.

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眼看将犯根本大戒，毁弃戒体，心中非常恐惧，阿难惟有默祈佛陀救护……。

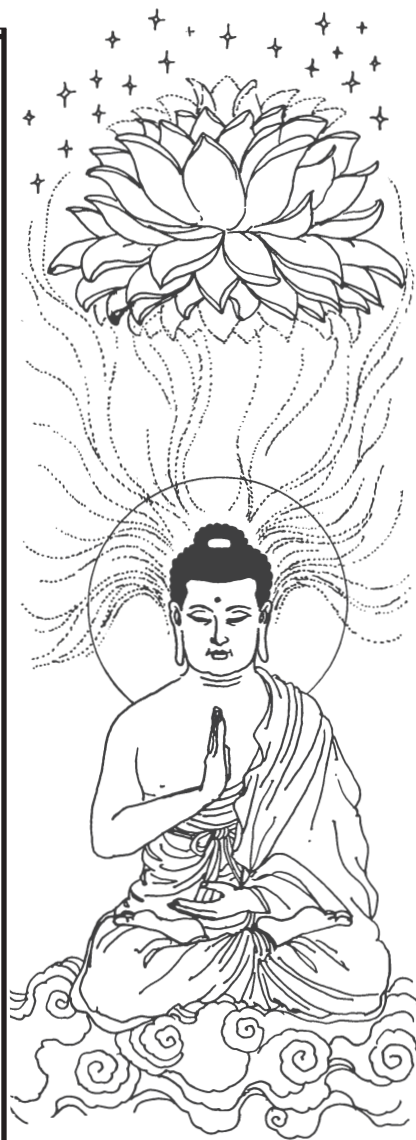
世尊有他心通，阿难动念求救，佛陀早已心知，故受供之后，佛陀立即回祇桓精舍。

Until he was on the verge of destroying the precept substance.

The Tathagata, knowing Ananda was being taken advantage of by the indecent artifice, finished the meal and immediately returned.

波斯匿王和他的大臣，以及在陪的长者居士，见佛饭后匆匆回舍，知有特殊因缘，都跟随佛陀至祇陀林，希望恭听心要大法。

The king, great officials, elders, and laypeople followed the Buddha, desiring to hear the essentials of Dharma.



佛回到精舍之后，立即从头上的肉髻中，放射出百宝无畏光芒，光中涌现千叶宝莲……

At that time, a hundred brilliant rays sprang from the mound of the flesh on the crown of the World Honored One's head. A thousand-petalled precious lotus arose from amidst those rays.



‘有一位化
现的如来，坐
宝莲花中，顶
上放射十道百
宝光明。一一
光明中，普徧
示现十恒河沙
数的金刚神。’

‘Upon the precious
flower sat the Thus Come
One's transformation.
From the crown of its
head, in turn, he emitted
ten beams, each com-
posed of a hundred rays
of precious light. Each
glowing ray revealed
throughout all of empty
space, dharma-protecting
Secret Vajra Spirit, as
many as the sands of ten
Ganges rivers,

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祂们皆是内秘菩萨德，外现金刚形，有的擎山、有的持杵，偏满虚空界。

each holding aloft a mountain and wielding a pestle.

大众仰首共观，又爱又怕，同声求佛哀怜庇佑，一心恭听佛陀，不见顶相放光如来，宣说神咒：……

The great assembly, gazing upward, felt fearful admiration and sought the Buddha's kind protection. Single-mindedly they listened as the Thus Come One in the light at the invisible appearance on the crown of the Buddha's head proclaimed the spiritual Mantra: ……

佛随即命大智文殊菩萨，以佛说神咒，亲往救护阿难。

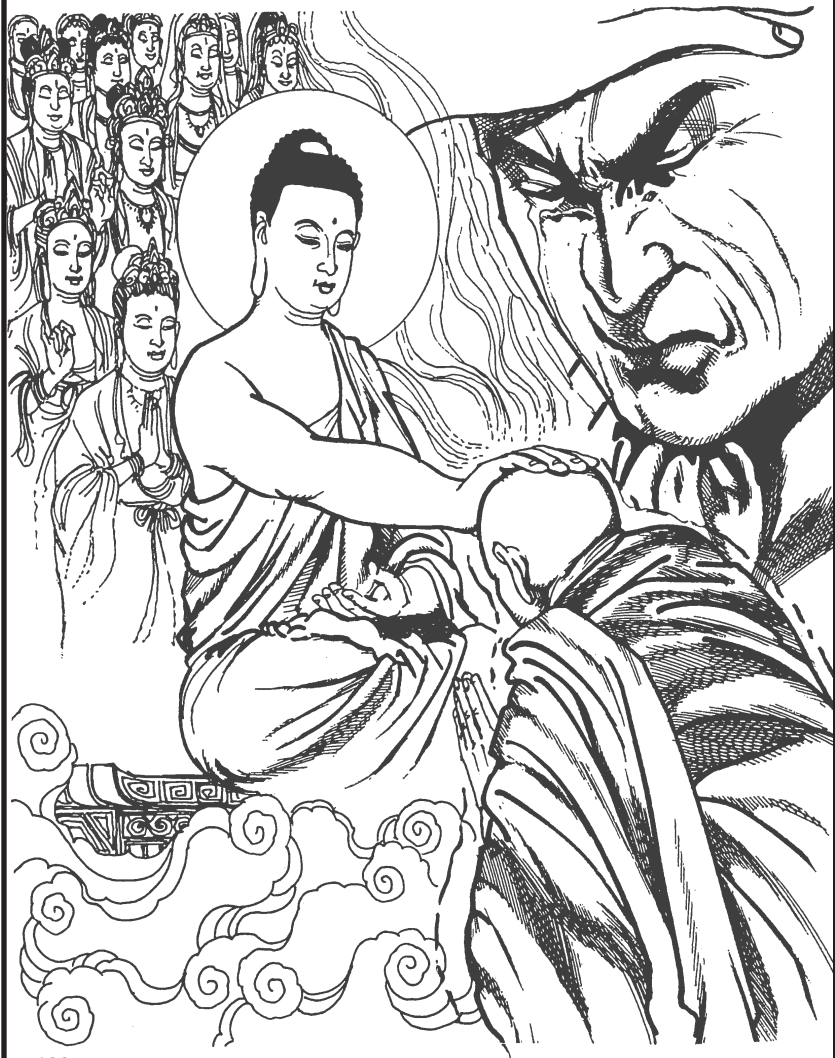
He commanded Manjushri to take the Mantra and to go and provide protection.

邪不胜正，在佛说神咒之下，邪咒幻术消失，文殊菩萨亲自携阿难及摩登伽女钵吉蹄，回到佛陀座下。

And, when the evil mantra was extinguished, to lend support, and to encourage Ananda and Matangi's daughter to return to where the Buddha was.

阿难见了佛陀，如恶梦初醒；不禁悔恨交集，顶礼痛哭……。

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……悔恨从无始以来，一向祇求多闻，不肯真实修持，以致道心脆弱！

Ananda saw the Buddha, bowed, and wept sorrowfully, regretting that from time without beginning he had been preoccupied with erudition, and had not yet perfected his strength in the Way.

道力不全，抵不住邪咒幻术的迷惑，几至丧失戒体，铸成大错！

当时在座的十方菩萨、十方的大阿罗汉、辟支佛等，听到阿难的启请，都非常的高兴。

At that time Bodhisattvas as numerous as the sands of the Ganges, great Arhats, Pratyekas, and others from the ten directions, were also present. Pleased at the opportunity to listen,

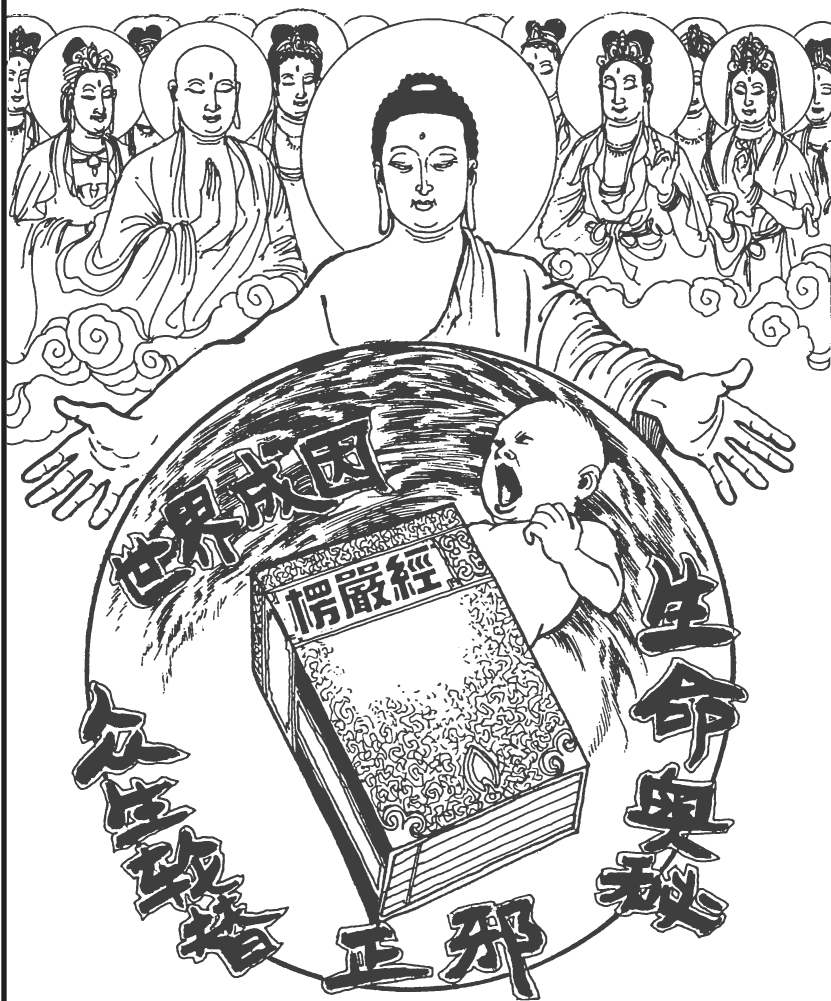
大家都静静地绕在佛陀四周，恭候亲聆圣教。

they withdrew silently to their seats to receive the sagely instruction.

世尊在大众中，伸出他金色的手臂，轻抚阿难的头，显出无限的慈祥……。

In the midst of the great assembly, the World Honored One then extended his golden arm and rubbed Ananda's crown,

●楞嚴咒之殊勝功德●
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佛陀告诉阿难及大众说：「有一种三摩提，名「大佛顶首楞严」，这是三昧之王，若能证到楞严大定，即可任意入一切三昧，就像如意宝王那样，能随意出生一切珍宝。

and said to Ananda and the great assembly, "There is a samadhi called the King of the Foremost Shurangama at the Great Buddha's Summit Replete with the Myriad Practices;

这「大佛顶首楞严王」具足六度万行，是十方如来超越生死苦海，通达涅槃的至上法门，庄严的正道。现在，你们专心细听。」

it is a path wonderfully adorned and the single door through which the Tathagatas of the ten directions gained transcendence. You should now listen attentively."

阿难闻佛慈音，再度顶礼，伏受教诲。

Ananda bowed down to receive the compassionate instruction humbly.

后来佛陀为他们解说修三摩地（正定）之法、解脱的程序、菩萨之阶次，乃至详说宇宙和生命的奥秘、世界的成因、众生轮替的因缘，及辨识邪正等等。

Later, the Buddha explained to them the way to cultivate the wonderful samadhi, procedures of liberation, stages of Bodhisattvas and also a complete explanation of the secrets of the universe and life, formation of the world, causes of the retributions of beings, ability to distinguish the truth from the evil, etc.

本经内容包罗万有，实为罕见，可说是全部佛法之精华。

The contents of the Sutra are complete. Indeed, the Sutra is very rare and can be said to be the essence of all the Buddhadharma.





楞嚴咒

● 孫果森 整理 ●

THE SHURANGAMA MANTRA

● Compiled By: SOON GUO SEN ●





楞嚴咒

THE SHURANGAMA MANTRA

(1)

1. NA MWO SA DAN TWO
2. SU CHYE DWO YE
3. E LA HE DI
4. SAN MYAU SAN PU TWO SYE
5. NA MWO SA DAN TWO
6. FWO TWO JYU JR SHAI NI SHAN
7. NA MWO SA PE
8. BWO TWO BWO DI
9. SA DWO PI BI

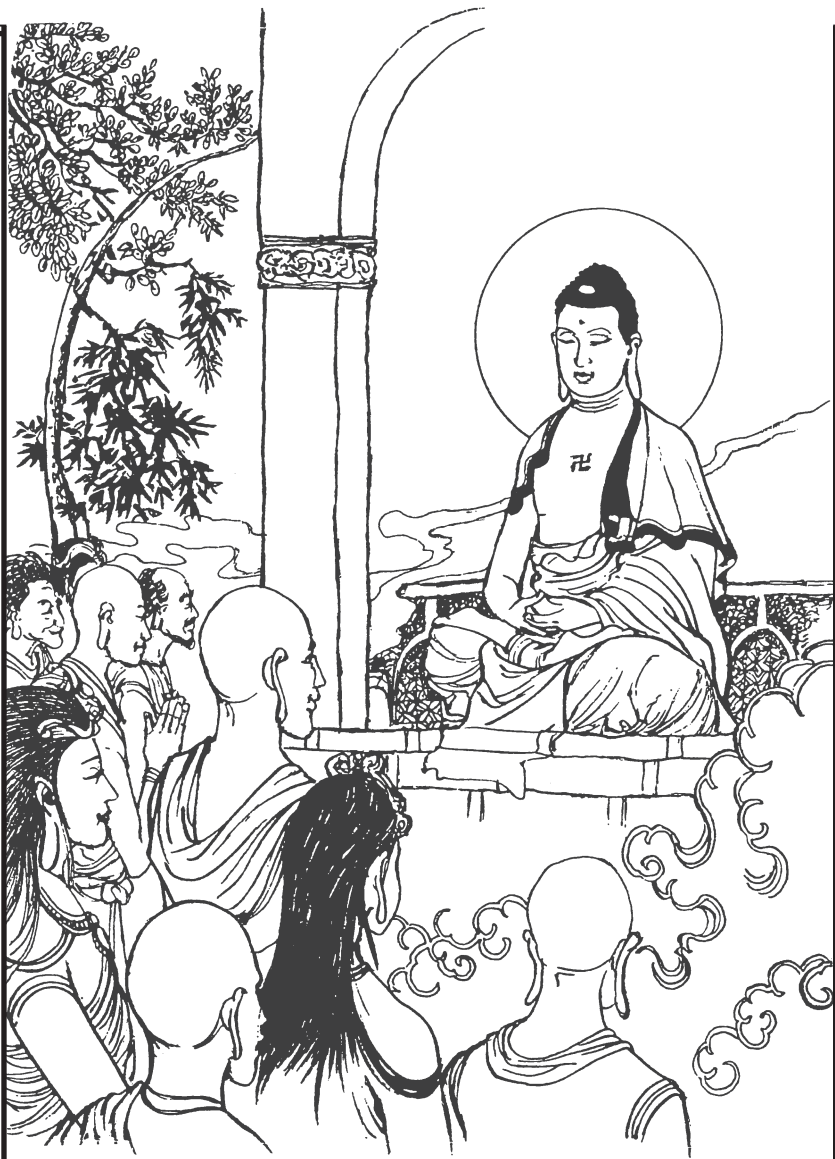
(第一會)

南無薩怛他
蘇伽多耶
阿羅訶帝
三藐三菩陀寫
南無薩怛他
佛陀俱胝瑟尼釤
南無薩婆
勃陀勃地
薩路鞞弊



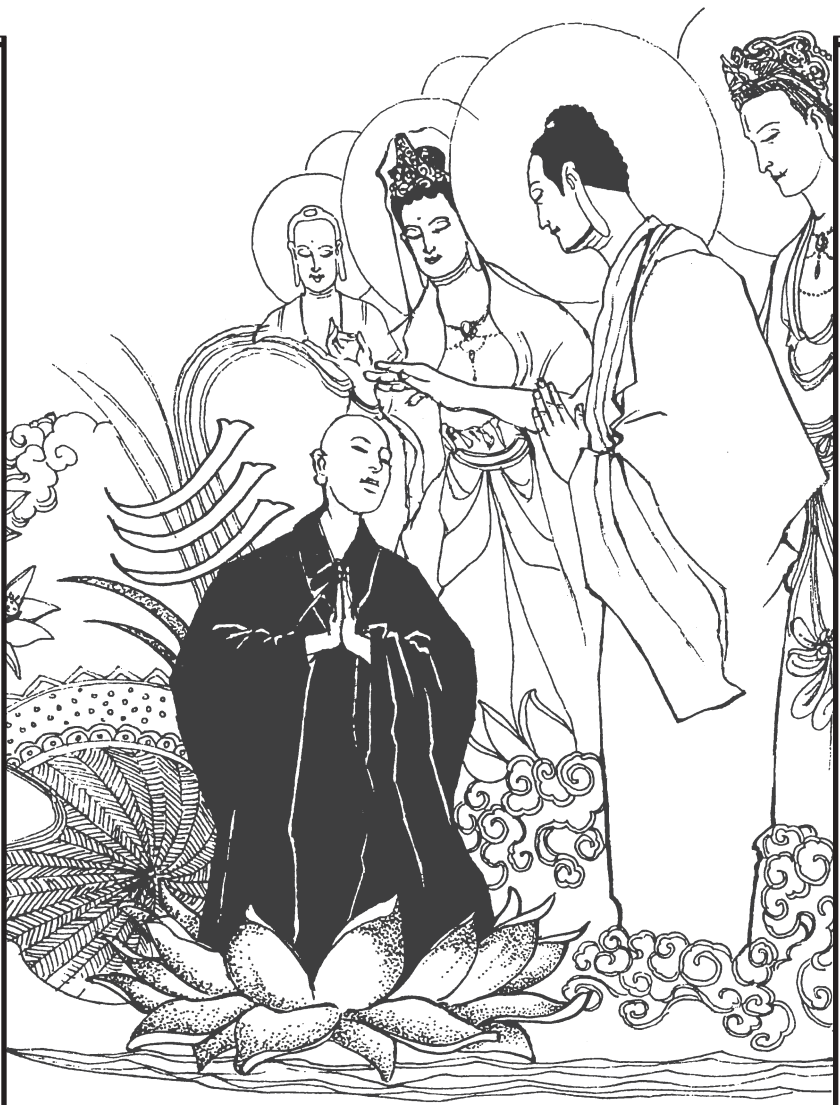
● THE SHURANGAMA MANTRA ● 楞嚴咒 ●

- | | |
|--|-----------|
| 10. NA MWO SA DWO NAN | 南無薩多南 |
| 11. SAN MYAU SAN PU TWO JYU JR NAN | 三藐三菩陀俱知南 |
| 12. SWO SHE LA PE JYA | 娑舍囉婆迦 |
| 13. SENG CHYE NAN | 僧伽喃 |
| 14. NA MWO LU JI E LWO HAN DWO NAN | 南無盧雞阿羅漢路喃 |
| 15. NA MWO SU LU DWO BWO NWO NAN | 南無蘇盧多波那喃 |
| 16. NA MWO SWO JYE LI TWO CHYE MI NAN | 南無娑羯唎陀伽彌喃 |
| 17. NA MWO LU JI SAN MYAU CHYE DWO NAN | 南無盧雞三藐伽路喃 |
| 18. SAN MYAU CHYE BE LA DI | 三藐伽波囉底 |
| BWO DWO NWO NAN | 波多那喃 |
| 19. NA MWO TI PE LI SHAI NAN | 南無提婆離瑟赦 |
| 20. NA MWO SYI TWO YE | 南無悉陀耶 |
| 21. PI DI YE | 毗地耶 |
| 22. TWO LA LI SHAI NAN | 陀囉離瑟赦 |
| 23. SHE PWO NU | 舍波奴 |
| 24. JYA LA HE | 揭囉訶 |
| 25. SWO HE SWO LA MWO TWO NAN | 娑訶娑囉摩他喃 |
| 26. NAN MWO BA LA HE MWO NI | 南無跋囉訶摩尼 |
| 27. NA MWO YIN TWO LA YE | 南無因陀囉耶 |
| 28. NA MWO PE CHYE PE DI | 南無婆伽婆帝 |
| 29. LU TWO LA YE | 盧陀囉耶 |
| 30. WU MWO BWO DI | 烏摩般帝 |
| 31. SWO SYI YE YE | 娑醯夜耶 |



● THE SHURANGAMA MANTRA ● 楞嚴咒 ●

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| 32. NA MWO PE CHYE PE DI | 南無婆伽婆帝 |
| 33. NWO LA YE | 那囉野 |
| 34. NA YE | 拏耶 |
| 35. PAN JE MWO HE SAN MWO TWO LA | 槃遮摩訶三慕陀囉 |
| 36. NA MWO SYI JYE LI DWO YE | 南無悉羯唎多耶 |
| 37. NA MWO PE CHYE PE DI | 南無婆伽婆帝 |
| 38. MWO HE JYA LA YE | 摩訶迦羅耶 |
| 39. DI LI BWO LA NA | 地唎般剌那 |
| 40. CHYE LA PI TWO LA | 伽囉毗陀囉 |
| 41. BWO NA JYA LA YE | 波拏迦囉耶 |
| 42. E DI MU DI | 阿地目帝 |
| 43. SHR MWO SHE MWO NI | 尸摩舍那泥 |
| 44. PE SYI NI | 婆悉泥 |
| 45. MWO DAN LI CHYE NA | 摩怛唎伽拏 |
| 46. NA MWO SYI JYE LI DWO YE | 南無悉羯唎多耶 |
| 47. NA MWO PE CHYE PE DI | 南無婆伽婆帝 |
| 48. DWO TWO CHYE DWO JYU LA YE | 多他伽路俱囉耶 |
| 49. NA MWO BE TOU MWO JYU LA YE | 南無般頭摩俱囉耶 |
| 50. NA MWO BA SHE LA JYU LA YE | 南無跋闍囉俱囉耶 |
| 51. NA MWO MWO NI JYU LA YE | 南無摩尼俱囉耶 |
| 52. NA MWO CHYE SHE JYU LA YE | 南無伽闍俱囉耶 |
| 53. NA MWO PE CHYE PE DI | 南無婆伽婆帝 |
| 54. DI LI CHA | 帝唎茶 |



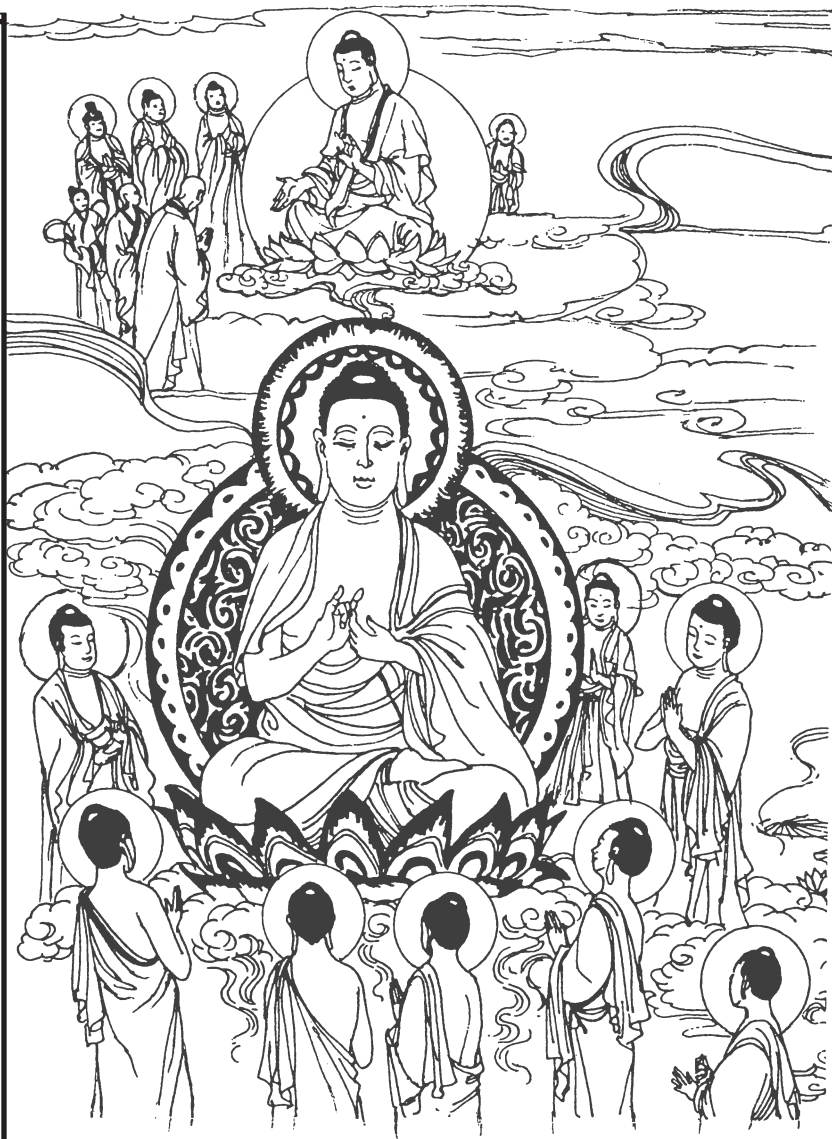
● THE SHURANGAMA MANTRA ● 楞嚴咒 ●

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| 55. SHU LA SYI NA | 輸囉西那 |
| 56. BWO LA HE LA NA LA SHE YE | 波囉訶囉拏囉闍耶 |
| 57. DWO TWO CHYE DWO YE | 路他伽多耶 |
| 58. NA MWO PE CHYE PE DI | 南無婆伽婆帝 |
| 59. NA MWO E MI DWO PE YE | 南無阿彌多婆耶 |
| 60. DWO TWO CHYE DWO YE | 路他伽多耶 |
| 61. E LA HE DI | 阿囉訶帝 |
| 62. SAN MYAU SAN PU TWO YE | 三藐三菩陀耶 |
| 63. NA MWO PE CHYE PE DI | 南無婆伽婆帝 |
| 64. E CHU PI YE | 阿芻鞞耶 |
| 65. DWO TWO CHYE DWO YE | 路他伽多耶 |
| 66. E LA HE DI | 阿囉訶帝 |
| 67. SAN MYAU SAN PU TWO YE | 三藐三菩陀耶 |
| 68. NA MWO PE CHYE PE DI | 南無婆伽婆帝 |
| 69. BI SHA SHE YE | 鞞沙闍耶 |
| 70. JYU LU FEI JU LI YE | 俱盧吠柱唎耶 |
| 71. BWO LA PE LA SHE YE | 般囉婆囉闍耶 |
| 72. DWO TWO CHYE DWO YE | 路他伽多耶 |
| 73. NA MWO PE CHYE PE DI | 南無婆伽婆帝 |
| 74. SAN BU SHR BI DWO | 三補師毖多 |
| 75. SA LYAN NAI LA LA SHE YE | 薩憐捺囉刺闍耶 |
| 76. DWO TWO CHYE DWO YE | 路他伽多耶 |
| 77. E LA HE DI | 阿囉訶帝 |



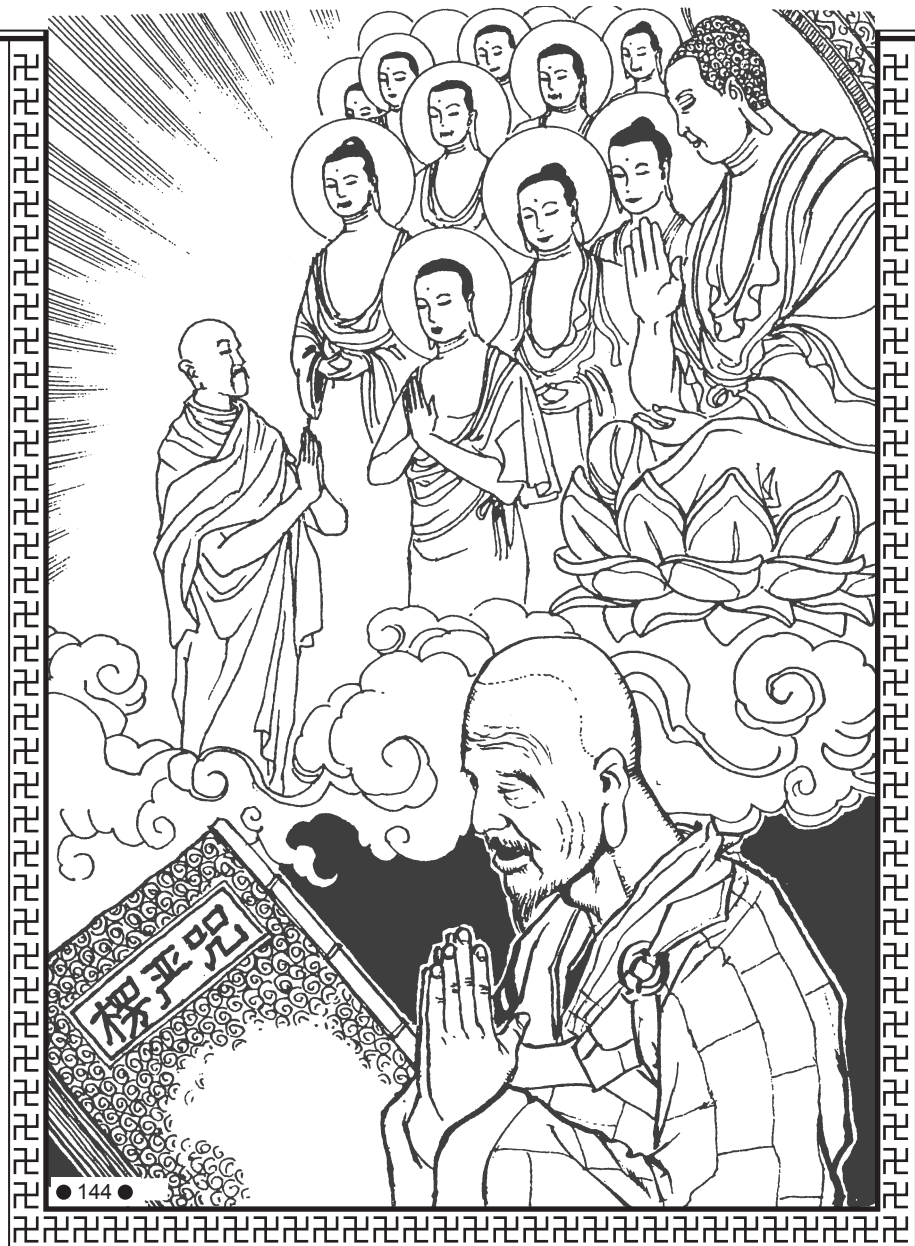
● THE SHURANGAMA MANTRA ● 楞嚴咒 ●

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| 78. SAN MYAU SAN PU TWO YE | 三藐三菩陀耶 |
| 79. NA MWO PE CHYE PE DI | 南無婆伽婆帝 |
| 80. SHE JI YE MU NWO YE | 舍雞野母那曳 |
| 81. DWO TWO CHYE DWO YE | 哆他伽多耶 |
| 82. E LA HE DI | 阿囉訶帝 |
| 83. SAN MYAU SAN PU TWO YE | 三藐三菩陀耶 |
| 84. NA NWO PE CHYE PE DI | 南無婆伽婆帝 |
| 85. LA DAN NA JI DU LA SHE YE | 剌怛那雞都囉闍耶 |
| 86. DWO TWO CHYE DWO YE | 路他伽多耶 |
| 87. E LA HE DI | 阿囉訶帝 |
| 88. SAN MYAU SAN PU TWO YE | 三藐三菩陀耶 |
| 89. DI PYAU | 帝瓢 |
| 90. NA MWO SA JYE LI DWO | 南無薩羯唎多 |
| 91. YI TAN PE CHYE PE DWO | 翳曇婆伽婆多 |
| 92. SA DAN TWO CHYE DU SHAI NI SHAN | 薩怛他伽都瑟尼釤 |
| 93. SA DAN DWO BWO DA LAN | 薩怛多般怛嚩 |
| 94. NA MWO E PE LA SHR DAN | 南無阿婆囉視耽 |
| 95. BWO LA DI | 般囉帝 |
| 96. YANG CHI LA | 揚岐囉 |
| 97. SA LA PE | 薩囉婆 |
| 98. BWO DWO JYE LA HE | 部多揭囉訶 |
| 99. NI JYE LA HE | 尼羯囉訶 |
| 100. JYE JYA LA HE NI | 揭迦囉訶尼 |



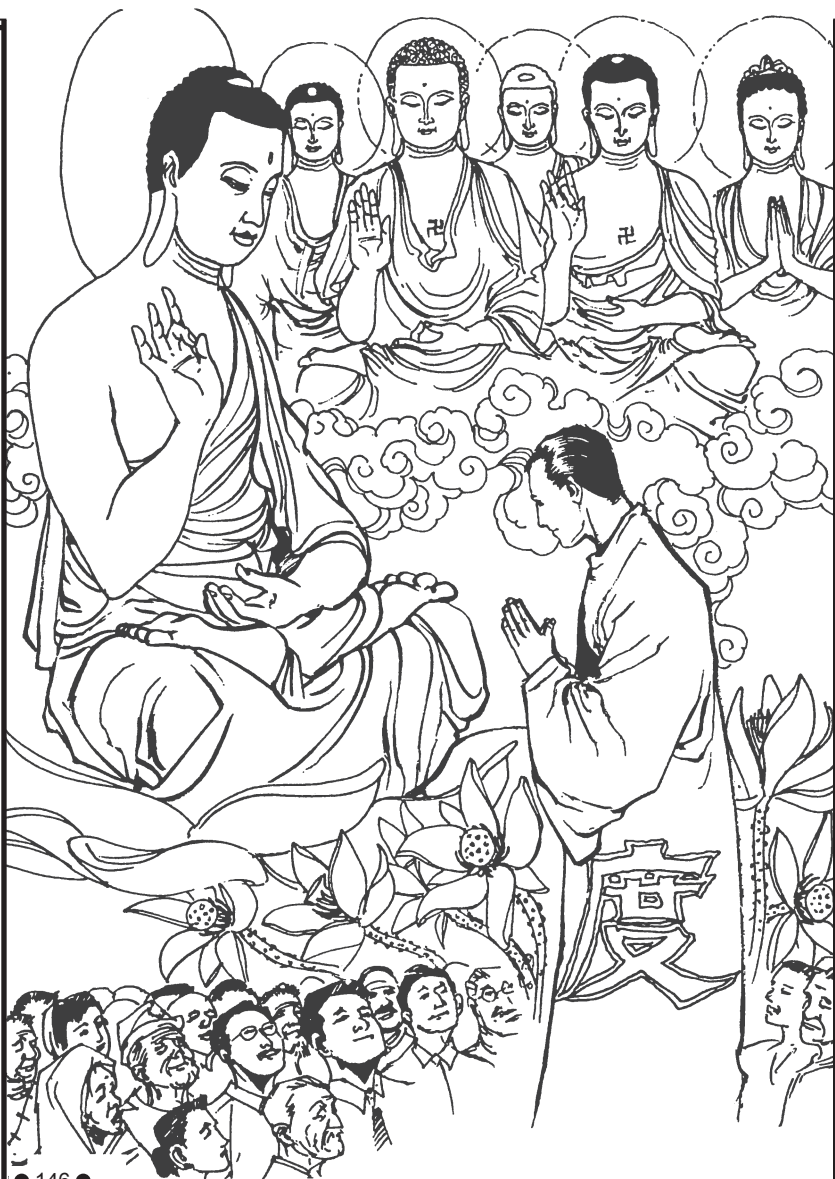
● THE SHURANGAMA MANTRA ● 楞嚴咒 ●

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| 101. BA LA BI DI YE | 跋囉毖地耶 |
| 102. CHR TWO NI | 叱陀你 |
| 103. E JYE LA | 阿迦囉 |
| 104. MI LI JU | 密唎柱 |
| 105. BWO LI DAN LA YE | 般唎怛囉耶 |
| 106. NING JYE LI | 寧揭唎 |
| 107. SA LA PE | 薩囉婆 |
| 108. PAN TWO NWO | 槃陀耶 |
| 109. MU CHA NI | 目叉尼 |
| 110. SA LA PE | 薩囉婆 |
| 111. TU SHAI JYA | 突瑟吒 |
| 112. TU SYI FA | 突悉乏 |
| 113. BWO NA NI | 般那你 |
| 114. FA LA NI | 伐囉尼 |
| 115. JE DU LA | 赭都囉 |
| 116. SHR DI NAN | 失帝南 |
| 117. JYE LA HE | 羯囉訶 |
| 118. SWO HE SA LA RAU SHE | 娑訶薩囉若闍 |
| 119. PI DWO BENG SWO NA JYE LI | 毗多崩娑那羯唎 |
| 120. E SHAI JA BING SHE DI NAN | 阿瑟吒冰舍帝南 |
| 121. NA CHA CHA DAN LA RAU SHE | 那叉剎怛囉若闍 |
| 122. BWO LA SA TWO NA JYE LI | 波囉薩陀那羯唎 |
| 123. E SHAI JA NAN | 阿瑟吒南 |



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| 124. MW0 HE JYE LA HE RAU SHE | 摩訶揭囉訶若闍 |
| 125. PI DWO BENG SA NA JYE LI | 毗多崩薩那羯唎 |
| 126. SA PE SHE DU LU | 薩婆舍都嚧 |
| 127. NI PE LA RAU SHE | 你婆囉若闍 |
| 128. HU LAN TU STI FA | 呼藍突悉乏 |
| 129. NAN JE NA SHE NI | 難遮那舍尼 |
| 130. PE SHA SHE | 毖沙舍 |
| 131. SYI DAN LA | 悉怛囉 |
| 132. E JI NI | 阿吉尼 |
| 133. WU TWO JYA LA RAU SHE | 烏陀迦囉若闍 |
| 134. E BWO LA SHR DWO JYU LA | 阿般囉視多具囉 |
| 135. MW0 HE BWO LA JAN CHR | 摩訶般囉戰持 |
| 136. MW0 HE DYE DWO | 摩訶疊多 |
| 137. MW0 HE DI SHE | 摩訶帝闍 |
| 138. MW0 HE SHWEI DWO SHE PE LA | 摩訶稅多闍婆囉 |
| 139. MW0 HE BA LA PAN TWO LA | 摩訶跋囉槃陀囉 |
| 140. PE SYI NI | 婆悉你 |
| 141. E LI YE DWO LA | 阿唎耶多囉 |
| 142. PI LI JYU JR | 毗唎俱知 |
| 143. SHR PE PI SHE YE | 誓婆毗闍耶 |
| 144. BA SHE LA MW0 LI DI | 跋闍囉摩禮底 |
| 145. PI SHE LU DWO | 毗舍嚧多 |
| 146. BWO TENG WANG JYA | 勃騰罔迦 |



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| 147. BA SHE LA JR HE NWO E JE | 跋闍囉制喝那阿遮 |
| 148. MWO LA JR PE | 摩囉制婆 |
| 149. BWO LA JR DWO | 般囉質多 |
| 150. BA SHE LA SHAN CHR | 跋闍囉擅持 |
| 151. PI SHE LA JE | 毗舍囉遮 |
| 152. SHAN DWO SHE PI TI PE BU SHR DWO | 扇多舍鞞提婆補視多 |
| 153. SU MWO LU BWO | 蘇摩嚧波 |
| 154. MWO HE SHWEI DWO | 摩訶稅多 |
| 155. E LI YE DWO LA | 阿唎耶多囉 |
| 156. MWO HE PE LA E BWO LA | 摩訶婆囉阿般囉 |
| 157. BA SHE LA SHANG JYE LA JR PE | 跋闍囉商揭囉制婆 |
| 158. BA SHE LA | 跋闍囉 |
| 159. JYU MWO LI | 俱摩唎 |
| 160. JYU LAN TWO LI | 俱藍陀唎 |
| 161. BA SHE LA HE SA DWO JE | 跋闍囉喝薩多遮 |
| 162. PI DI YE | 毗地耶 |
| 163. CHYAN JE NWO | 乾遮那 |
| 164. MWO LI JYA | 摩唎迦 |
| 165. KU SU MU PE | 咄蘇母婆 |
| 166. JYE LA DWO NWO | 羯囉路那 |
| 167. PI LU JE NA | 鞞嚧遮那 |
| 168. JYU LI YE | 俱唎耶 |
| 169. YE LA TU | 夜囉菟 |



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| 170. SHAI NI SHAN | 瑟尼釤 |
| 171. PI JE LAN PE MWO NI JE | 毗折藍婆摩尼遮 |
| 172. BE SHE LA JYA NA JYA BWO LA PE | 跋闍囉迦那迦波囉婆 |
| 173. LU SHE NA | 嚧闍那 |
| 174. BA SHE LA DWUN JR JE | 跋闍囉頓稚遮 |
| 175. SHWEI DWO JE | 稅多遮 |
| 176. JYA MWO LA | 迦摩囉 |
| 177. CHA CHE SHR | 刹奢尸 |
| 178. BWO LA PE | 波囉婆 |
| 179. YI DI YI DI | 翳帝夷帝 |
| 180. MU TWO LA | 母陀囉 |
| 181. JYE NA | 羯拏 |
| 182. SWO PI LA CHAN | 娑鞞囉懺 |
| 183. JYU FAN DU | 掘梵都 |
| 184. YIN TU NA MWO MWO SYE | 印兔那麼麼寫 |
| () | (第二會) |
| 185. WU SHUN | 烏詢 |
| 186. LI SHAI JYE NA | 唎瑟揭拏 |
| 187. BWO LA SHE SYI DWO | 般剌舍悉多 |
| 188. SA DAN TWO | 薩怛他 |
| 189. CHYE DU SHAI NI SHAN | 伽都瑟尼釤 |
| 190. HU SHUN DU LU YUNG | 虎詢都嚧雍 |
| 191. JAN PE NA | 瞻婆那 |



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| 192. HU SHUN DU LU YUNG | 虎詢都嚧雍 |
| 193. SYI DAN PE NA | 悉耽婆那 |
| 194. HU SHUN DU LU YUNG | 虎詢都嚧雍 |
| 195. BWO LA SHAI DI YE | 波羅瑟地耶 |
| 196. SAN BWO CHA | 三般叉 |
| 197. NA JYE LA | 拏羯囉 |
| 198. HU SHUN DU LU YUNG | 虎詢都嚧雍 |
| 199. SA PE YAU CHA | 薩婆藥叉 |
| 200. HE LA CHA SWO | 喝囉刹娑 |
| 201. JYE LA HE RAU SHE | 揭囉訶若闍 |
| 202. PI TENG BENG SA NA JYE LA | 毗騰崩薩那羯囉 |
| 203. HU SYIN DU LU YUNG | 虎詢都嚧雍 |
| 204. JE DU LA | 者都囉 |
| 205. SHR DI NAN | 尸底南 |
| 206. JYE LA HE | 揭囉訶 |
| 207. SWO HE SA LA NAN PI | 娑訶薩囉南毗 |
| TENG BENG SA NA LA | 騰崩薩那囉 |
| 208. HU SHUN DU LU YUNG | 虎詢都嚧雍 |
| 209. LA CHA | 囉叉 |
| 210. PE CHYE FAN | 婆伽梵 |
| 211. SA DAN TWO | 薩怛他 |
| 212. CHYE DU SHAI NI SHAN | 伽都瑟尼釤 |
| 213. BWO LA DYAN | 波囉點 |

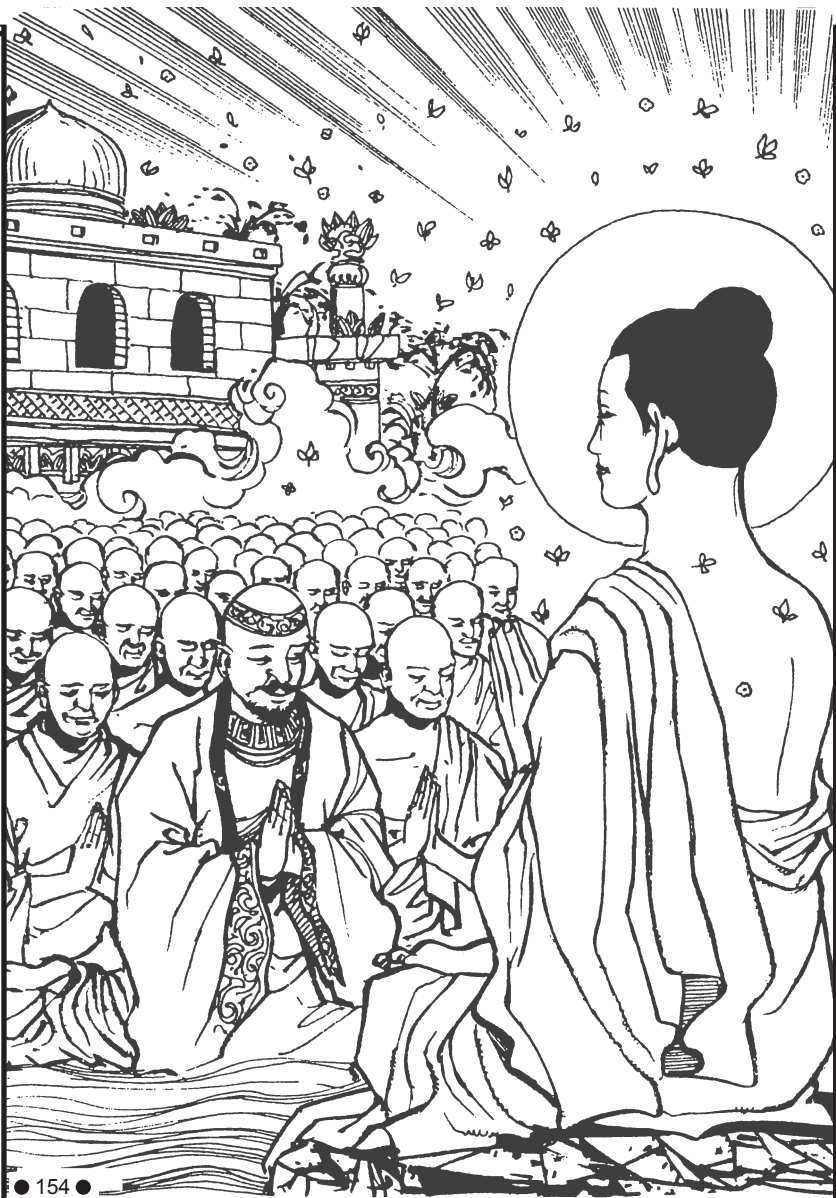


● THE SHURANGAMA MANTRA ● 楞嚴咒 ●

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| 214. SHE JI LI | 闍吉唎 |
| 215. MWO HE SWO HE SA LA | 摩訶娑訶薩囉 |
| 216. BWO SHU SWO HE SA LA | 勃樹娑訶薩囉 |
| 217. SHR LI SHA | 室唎沙 |
| 218. JYU JR SWO HE SA NI | 俱知娑訶薩泥 |
| 219. DI LI E BI TI SHR PE LI DWO | 帝隸阿弊提視婆唎多 |
| 220. JA JA YING JYA | 吒吒嚩迦 |
| 221. MWO HE BA SHE LU TWO LA | 摩訶跋闍嚩陀囉 |
| 222. DI LI PU PE NA | 帝唎菩婆那 |
| 223. MAN CHA LA | 曼茶囉 |
| 224. WU SHUN | 烏詢 |
| 225. SWO SYI DI | 莎悉帝 |
| 226. BWO PE DU | 薄婆都 |
| 227. MWO MWO | 麼麼 |
| 228. YIN TWO NA MWO MWO SYE | 印兔那麼麼寫 |

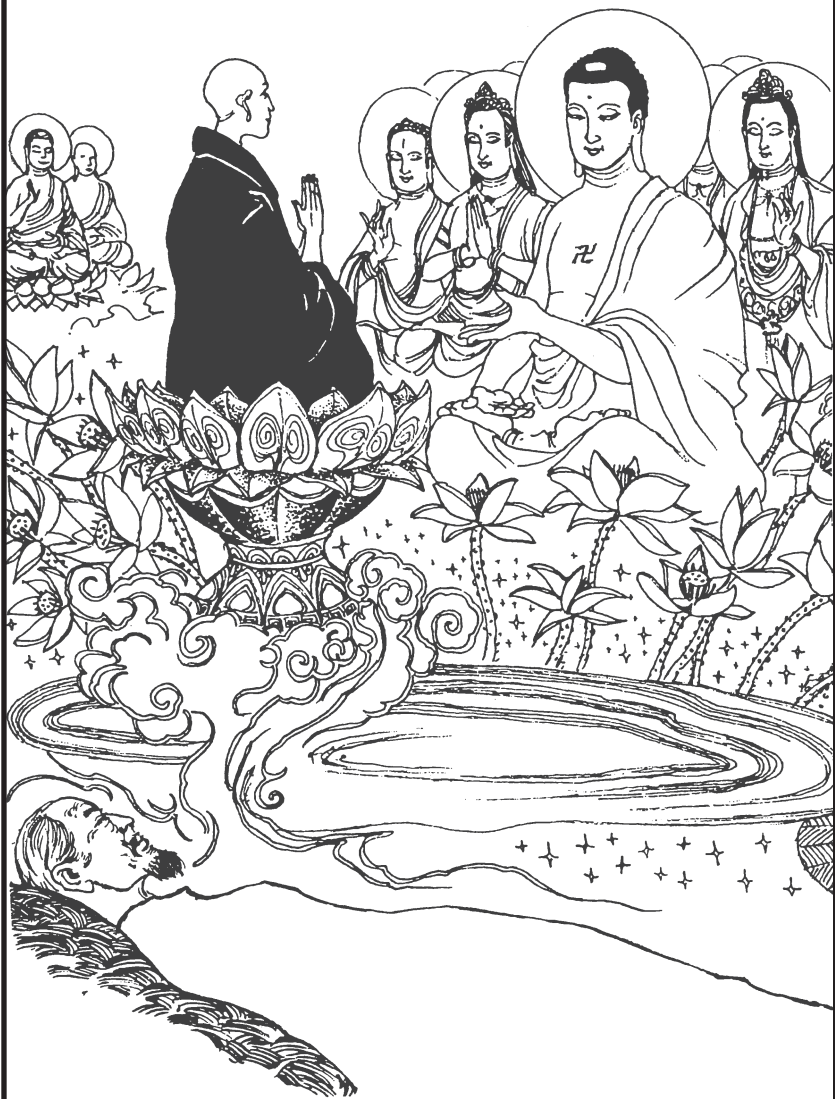
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| 229. LA SHR PE YE | 囉闍婆夜 |
| 230. JU LA BE YE | 主囉跋夜 |
| 231. E CHI NI PE YE | 阿祇尼婆夜 |
| 232. WU TWO JYA PE YE | 烏陀迦婆夜 |
| 233. PI SHA PE YE | 毗沙婆夜 |
| 234. SHE SA DWO LA PE YE | 舍薩多囉婆夜 |
| 235. PE LA JAU JYE LA PE YE | 婆囉斫羯囉婆夜 |



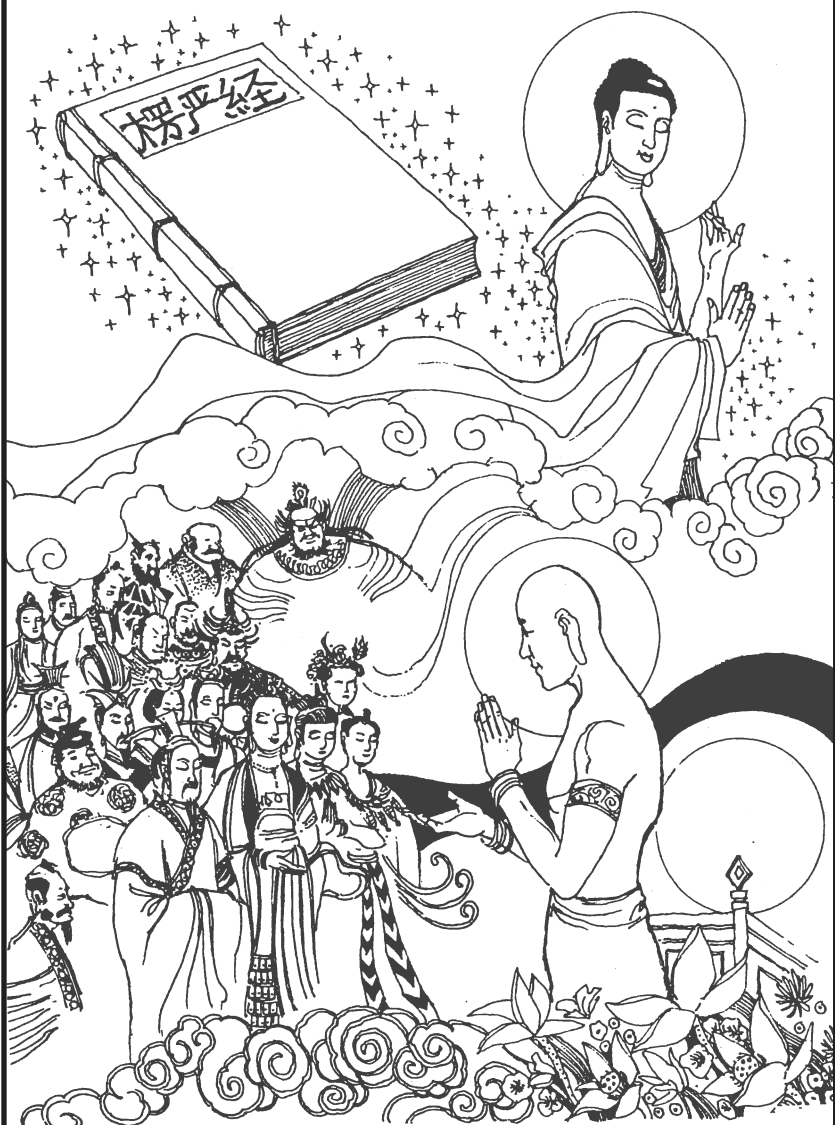
● THE SHURANGAMA MANTRA ● 楞嚴咒 ●

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| 236. TU SHAI CHA PE YE | 突瑟叉婆夜 |
| 237. E SHE NI PE YE | 阿舍你婆夜 |
| 238. E JYA LA | 阿迦囉 |
| 239. MI LI JU PE YE | 密唎柱婆夜 |
| 240. TWO LA NI BU MI JYAN | 阿囉尼部彌劍 |
| 241. BWO CHYE BWO TWO PE YE | 波伽波陀婆夜 |
| 242. WU LA JYA PE DWO PE YE | 烏囉迦婆多婆夜 |
| 243. LA SHE TAN CHA PE YE | 刺闍壇茶婆夜 |
| 244. NWO CHYE PE YE | 那伽婆夜 |
| 245. PI TYAU DAN PE YE | 毗條怛婆夜 |
| 246. SU BWO LA NA PE YE | 蘇波囉拏婆夜 |
| 247. YAU CHA JYE LA HE | 藥叉揭囉訶 |
| 248. LA CHA SZ JYE LA HE | 囉叉私揭囉訶 |
| 249. BI LI DWO JYE LA HE | 畢唎多揭囉訶 |
| 250. PI SHE JE JYE LA HE | 毗舍遮揭囉訶 |
| 251. BU DWO JYE LA HE | 部多揭囉訶 |
| 252. JYOU PAN CHA JYE LA HE | 鳩槃荼揭囉訶 |
| 253. BU DAN NA JYE LA HE | 補丹那揭囉訶 |
| 254. JYA JA BU DAN NA JYF LA HE | 迦吒補丹那揭囉訶 |
| 255. SYI CHAN DU JYE LA HE | 悉乾度揭囉訶 |
| 256. E BWO SYI MWO LA JYE LA HE | 阿播悉摩囉揭囉訶 |
| 257. WU TAN MWO TWO JYE LA HE | 烏檀摩陀揭囉訶 |
| 258. CHE YE JYE LA HE | 車夜揭囉訶 |



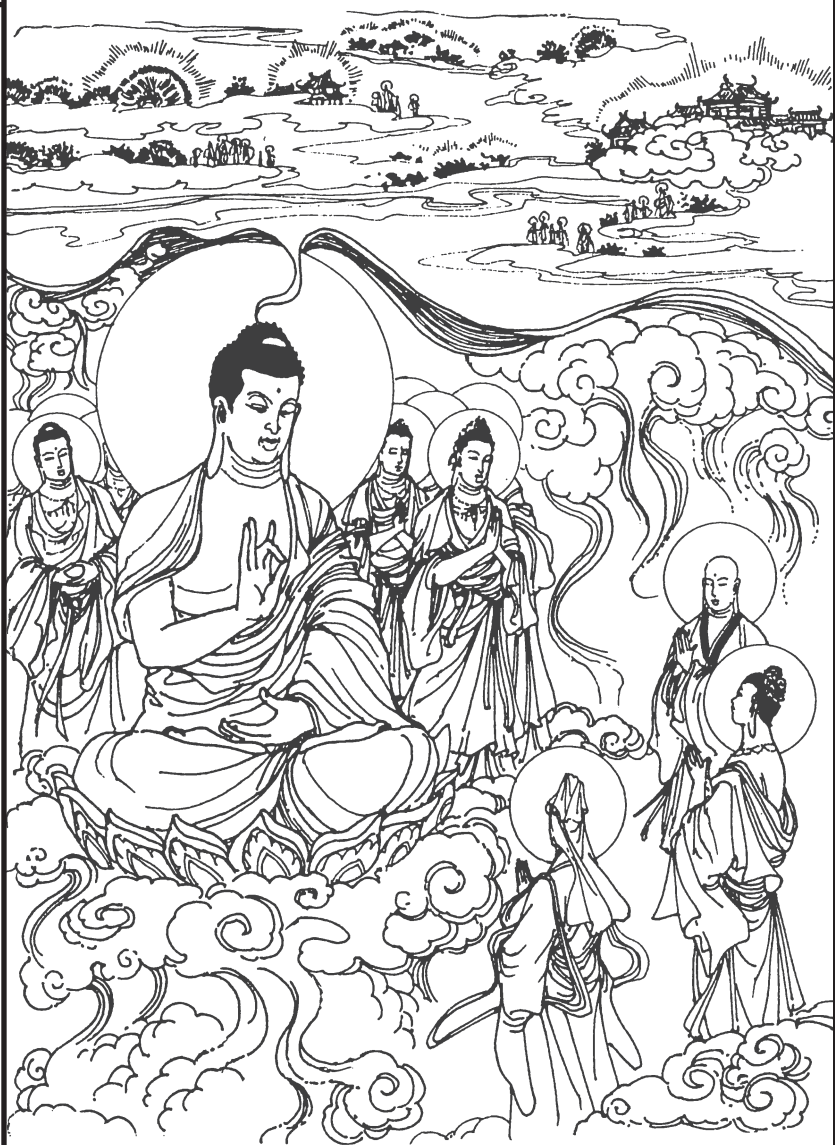
● THE SHURANGAMA MANTRA ● 楞嚴咒 ●

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| 259. SYI LI PE DI JYE LA HE | 醯唎婆帝揭囉訶 |
| 260. SHE DWO HE LI NAN | 社多訶唎南 |
| 261. JYE PE HE LI NAN | 揭婆訶唎南 |
| 262. LU DI LA HE LI NAN | 嚧地囉訶唎南 |
| 263. MANG SWO HE LI NAN | 忙娑訶唎南 |
| 264. MI TWO HE LI NAN | 謎陀訶唎南 |
| 265. MWO SHE HE LI NAN | 摩闍訶唎南 |
| 266. SHE DWO HE LI NYU | 闍多訶唎女 |
| 267. SHR BI DWO HE LI NAN | 視比多訶唎南 |
| 268. PI DWO HE LI NAN | 毗多訶唎南 |
| 269. PE DWO HE LI NAN | 婆多訶唎南 |
| 270. E SHU JE HE LI NYU | 阿輸遮訶唎女 |
| 271. JR DWO HE LI NYU | 質多訶唎女 |
| 272. DI SHAN SA PI SHAN | 帝釤薩鞞釤 |
| 273. SA PE JYE LA HE NAN | 薩婆揭囉訶南 |
| 274. PI TWO YE SHE | 毗陀耶闍 |
| 275. CHEN TWO YE MI | 瞋陀夜彌 |
| 276. JI LA YE MI | 雞囉夜彌 |
| 277. BWO LI BA LA JE JYA | 波唎跋囉者迦 |
| 278. CHI LI DAN | 訖唎擔 |
| 279. PI TWO YE SHE | 毗陀夜闍 |
| 280. CHEN TWO YE MI | 瞋陀夜彌 |
| 281. JI LA YE MI | 雞囉夜彌 |



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| 282. CHA YAN NI | 茶演尼 |
| 283. CHI LI DAN | 訖唎擔 |
| 284. PI TWO YE SHE | 毗陀夜闍 |
| 285. CHEN TWO YE MI | 瞋陀夜彌 |
| 286. JI LA YE MI | 雞囉夜彌 |
| 287. MWO HE BWO SU BWO DAN YE | 摩訶般輸般怛夜 |
| 288. LU TWO LA | 嚧陀囉 |
| 289. CHI LI DAN | 訖唎擔 |
| 290. PI TWO YE SHE | 毗陀夜闍 |
| 291. CHEN TWO YE MI | 瞋陀夜彌 |
| 292. JI LA YE MI | 雞囉夜彌 |
| 293. NWO LA YE NA | 那囉夜拏 |
| 294. CHI LI DAN | 訖唎擔 |
| 295. PI TWO YE SHE | 毗陀夜闍 |
| 296. CHEN TWO YE MI | 瞋陀夜彌 |
| 297. JI LA YE MI | 雞囉夜彌 |
| 298. DAN TWO CHYE LU CHA SYI | 怛睡伽嚧茶西 |
| 299. CHI LI DAN | 訖唎擔 |
| 300. PI TWO YE SHE | 毗陀夜闍 |
| 301. CHEN TWO YE MI | 瞋陀夜彌 |
| 302. JI LA YE MI | 雞囉夜彌 |
| 303. MWO HE JYA LA | 摩訶迦囉 |
| 304. MWO DAN LI CHYE NA | 摩怛唎伽拏 |



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| 305. CHI LI DAN | 訖唎擔 |
| 306. PI TWO YE SHE | 毗陀夜闍 |
| 307. CHEN TWO YE MI | 瞋陀夜彌 |
| 308. JI LA YE MI | 雞囉夜彌 |
| 309. JYA BWO LI JYA | 迦波唎迦 |
| 310. CHI LI DAN | 訖唎擔 |
| 311. PI TWO YE SHE | 毗陀夜闍 |
| 312. CHEN TWO YE MI | 瞋陀夜彌 |
| 313. JI LA YE MI | 雞囉夜彌 |
| 314. SHE YE JYE LA | 闍耶羯囉 |
| 315. MWO DU JYE LA | 摩度羯囉 |
| 316. SA PE LA TWO SWO DA NA | 薩婆囉他娑達那 |
| 317. CHI LI DAN | 訖唎擔 |
| 318. PI TWO YE SHE | 毗陀夜闍 |
| 319. CHEN TWO YE MI | 瞋陀夜彌 |
| 320. JI LA YE MI | 雞囉夜彌 |
| 321. JE DU LA | 赭咄囉 |
| 322. PE CHI NI | 婆耆你 |
| 323. CHI LI DAN | 訖唎擔 |
| 324. PI TWO YE SHE | 毗陀夜闍 |
| 325. CHEN TWO YE MI | 瞋陀夜彌 |
| 326. JI LA YE MI | 雞囉夜彌 |
| 327. PI LI YANG CHI LI JR | 毗唎羊訖唎知 |
| 328. NAN TWO JI SHA LA | 難陀雞沙囉 |



● THE SHURANGAMA MANTRA ● 楞嚴咒 ●

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| 329. CHYE NA BWO DI | 伽拏般帝 |
| 330. SWO SYI YE | 索醯夜 |
| 331. CHI LI DAN | 訖唎擔 |
| 332. PI TWO YE SHE | 毗陀夜闍 |
| 333. CHEN TWO YE MI | 瞋陀夜彌 |
| 334. JI LA YE MI | 雞囉夜彌 |
| 335. NA JYE NA SHE LA PE NA | 那揭那舍囉婆拏 |
| 336. CHI LI DAN | 訖唎擔 |
| 337. PI TWO YE SHE | 毗陀夜闍 |
| 338. CHEN TWO YE MI | 瞋陀夜彌 |
| 339. JI LA YE MI | 雞囉夜彌 |
| 340. E LWO HAN | 阿羅漢 |
| 341. CHI LI DAN | 訖唎擔 |
| 342. PI TWO YE SHE | 毗陀夜闍 |
| 343. CHEN TWO YE MI | 瞋陀夜彌 |
| 344. JI LA YE MI | 雞囉夜彌 |
| 345. PI DWO LA CHYE | 毗多囉伽 |
| 346. CHI LI DAN | 訖唎擔 |
| 347. PI TWO YE SHE | 毗陀夜闍 |
| 348. CHEN TWO YE MI | 瞋陀夜彌 |
| 349. JI LA YE MI | 雞囉夜彌 |
| 350. BA SHE LA BWO NI | 跋闍囉波你 |
| 351. JYU SYI YE JYU SYI YE | 具醯夜具醯夜 |



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| 352. JYA DI BWO DI CHI LI DAN | 迦地般帝訖唎擔 |
| 353. PI TWO YE SHE | 毗陀夜闍 |
| 354. CHEN TWO YE MI | 瞋陀夜彌 |
| 355. JI LA YE MI | 雞囉夜彌 |
| 356. LA CHA WANG | 囉叉罔 |
| 357. PE CHYE FAN | 婆伽梵 |
| 358. YIN TU NA MWO MWO SYE | 印兔那麼麼寫 |
| (IV) | (第四會) |
| 359. PE CHYE FAN | 婆伽梵 |
| 360. SA DAN DWO BWO DA LA | 薩怛多般怛囉 |
| 361. NA MWO TSWEI DU DI | 南無粹都帝 |
| 362. E SYI DWO NA LA LA JYA | 阿悉多那囉刺迦 |
| 363. BWO LA PE SYI PU JA | 波囉婆悉普吒 |
| 364. PI JYA SA DAN DWO BE DE LI | 毗迦薩怛多鉢帝唎 |
| 365. SHR FWO LA SHR FWO LA | 什佛囉什佛囉 |
| 366. TWO LA TWO LA | 陀囉陀囉 |
| 367. PIN TWO LA PIN TWO LA | 頻陀囉頻陀囉 |
| 368. CHEN TWO CHEN TWO | 瞋陀瞋陀 |
| 369. HU SHUN HU SHUN | 虎詢虎詢 |
| 370. PAN JA PAN JA PAN JA PAN JA PAN JA | 泮吒泮吒泮吒泮吒泮吒 |
| 371. SWO HE | 娑訶 |
| 372. SYI SYI PAN | 醯醯泮 |
| 373. E MU JYA YE PAN | 阿牟迦耶泮 |



● THE SHURANGAMA MANTRA ● 楞嚴咒 ●

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| 374. E BWO LA TI HE DWO PAN | 阿波囉提訶多泮 |
| 375. PE LA BWO LA TWO PAN | 婆囉波囉陀泮 |
| 376. E SU LA | 阿素囉 |
| 377. PI TWO LA | 毗陀囉 |
| 378. BWO JYA PÂN | 波迦泮 |
| 379. SA PE TI PI BI PAN | 薩婆提鞞弊泮 |
| 380. SA PE NA CHYE BI PAN | 薩婆那伽弊泮 |
| 381. SA PE YAU CHA BI PAN | 薩婆藥叉弊泮 |
| 382. SA PE CHYAN TA PE BI PAN | 薩婆乾闥婆弊泮 |
| 383. SA PE BU DAN NA BI PAN | 薩婆補丹那弊泮 |
| 384. JYA JA BU DAN NA BI PAN | 迦吒補丹那弊泮 |
| 385. SA PE TU LANG JR DI BI PAN | 薩婆突狼枳帝弊泮 |
| 386. SA PE TU SZ BI LI | 薩婆突澀比嚩 |
| 387. CHI SHAI DI BI PAN | 訖瑟帝弊泮 |
| 388. SA PE SHR PE LI BI PAN | 薩婆什婆嚩弊泮 |
| 389. SA PE E BWO SYI MWO LI BI PAN | 薩婆阿播悉摩嚩弊泮 |
| 390. SA PE CHE LA PE NA BI PAN | 薩婆舍囉婆拏弊泮 |
| 391. SA PE DI DI JI BI PAN | 薩婆地帝雞弊泮 |
| 392. SA PE DAN MWO TWO JI BI PAN | 薩婆怛摩陀繼弊泮 |
| 393. SA PE PI TWO YE | 薩婆毗陀耶 |
| 394. LA SHR JE LI BI PAN | 囉誓遮嚩弊泮 |
| 395. SHE YE JYE LA | 闍夜羯囉 |
| 396. MWO DU JYE LA | 摩度羯囉 |

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● THE SHURANGAMA MANTRA ● 楞嚴咒 ●

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| 397. SA PE LA TWO SWO TWO JI BI PAN | 薩婆囉他娑陀雞弊泮 |
| 398. PI DI YE | 毗地夜 |
| 399. JE LI BI PAN | 遮唎弊泮 |
| 400. JE DU LA | 者都囉 |
| 401. FU CHI NI BI PAN | 縛耆你弊泮 |
| 402. BA SHE LA | 跋闍囉 |
| 403. JYU MWO LI | 俱摩唎 |
| 404. PI TWO YE | 毗陀夜 |
| 405. LA SHR BI PAN | 囉誓弊泮 |
| 406. MWO HE BWO LA DING YANG YI | 摩訶波囉丁羊義 |
| 407. CHI LI BI PAN | 耆唎弊泮 |
| 408. BA SHE LA SHANG JYE LA YE | 跋闍囉商羯囉夜 |
| 409. BWO LA JANG CHI LA SHE YE PAN | 波囉丈耆囉闍耶泮 |
| 410. MWO HE JWA LA YE | 摩訶迦囉夜 |
| 411. MWO HE MWO DAN LI JYA NA | 摩阿末怛唎迦拏 |
| 412. NA MWO SWO JYE LI DWO YE PAN | 南無娑羯唎多夜泮 |
| 413. BI SHAI NA BEI YE PAN | 毖瑟拏婢曳泮 |
| 414. BWO LA HE MWO NI YE PAN | 勃囉訶牟尼曳泮 |
| 415. E CHI NI YE PAN | 阿耆尼曳泮 |
| 416. MWO HE JYE LI YE PAN | 摩訶羯唎曳泮 |
| 417. JYA LA TAN CHR YE PAN | 羯囉檀持曳泮 |
| 418. MYE DAN LI YE PAN | 蔑怛唎曳泮 |
| 419. LAU DAN LI YE PAN | 嚩怛唎曳泮 |

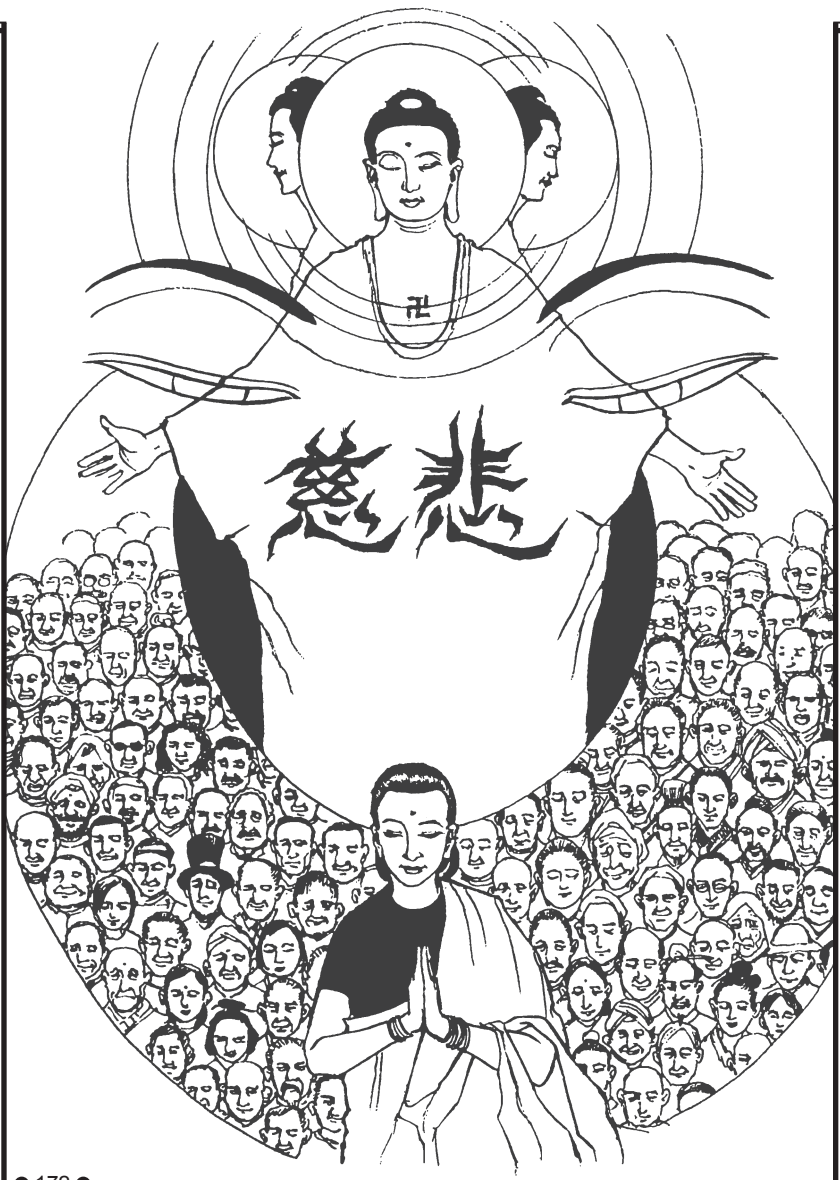


● THE SHURANGAMA MANTRA ● 楞嚴咒 ●

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| 420. JE WEN CHA YE PAN | 遮文茶曳泮 |
| 421. JYE LWO LA DAN LI YE PAN | 羯邏囉怛唎曳泮 |
| 422. JYA BWO LI YE PAN | 迦般唎曳泮 |
| 423. E DI MU JR DWO | 阿地目質多 |
| 424. JYA SHR MWO SHE NWO | 迦尸摩舍那 |
| 425. PE SZ NI YE PAN | 婆私你曳泮 |
| 426. YAN JI JR | 演吉質 |
| 427. SA TWO PE SYE | 薩埵婆寫 |
| 428. MWO MWO YIN TU NA MWO MWO SYE | 麼麼印兔那麼麼寫 |

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| 429. TU SHAI JA JR DWO | (第五會)
突瑟吒質多 |
| 430. E MWO DAN LI JR DWO | 阿未怛唎質多 |
| 431. WU SHE HE LA | 烏闍訶囉 |
| 432. CHYE PE HE LA | 伽婆訶囉 |
| 433. LU DI LA HE LA | 嚧地囉訶囉 |
| 434. PE SWO HE LA | 婆娑訶囉 |
| 435. MWO SHE HE LA | 摩闍訶囉 |
| 436. SHE DWO HE LA | 闍多訶囉 |
| 437. SHR BI DWO HE LA | 視毖多訶囉 |
| 438. BA LYAU YE HE LA | 跋略夜訶囉 |
| 439. CHYAN TWO HE LA | 乾陀訶囉 |
| 440. BU SHR BWO HE LA | 布史波訶囉 |



● THE SHURANGAMA MANTRA ● 楞嚴咒 ●

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| 441. PWO LA HE LA | 頗囉訶囉 |
| 442. PE SYE HE LA | 婆寫訶囉 |
| 443. BE BWO JR DWO | 般波質多 |
| 444. TU SHAI JA JR DWO | 突瑟吒質多 |
| 445. LAU TWO LA JR DWO | 嚩陀囉質多 |
| 446. YAU CHA JYE LA HE | 藥叉揭囉訶 |
| 447. LA CHA SWO JYE LA HE | 囉刹娑揭囉訶 |
| 448. BI LI DWO JYE LA HE | 閉隸多揭囉訶 |
| 449. PI SHE JE JYE LA HE | 毗舍遮揭囉訶 |
| 450. BU DWO JYE LA HE | 部多揭囉訶 |
| 451. JYOU PAN CHA JYE LA HE | 鳩槃荼揭囉訶 |
| 452. SYI CHYAN TWO JYE LA HE | 悉乾陀揭囉訶 |
| 453. WU DAN MWO TWO JYE LA HE | 烏怛摩陀揭囉訶 |
| 454. CHE YE JYE LA HE | 車夜揭囉訶 |
| 455. E BWO SA MWO LA JYE LA HE | 阿播薩摩囉揭囉訶 |
| 456. JAI CHYWE GE | 宅祛革 |
| 457. CHA CHI NI JYE LA HE | 茶耆尼揭囉訶 |
| 458. LI FWO DI JYE LA HE | 唎佛帝揭囉訶 |
| 459. SHE MI JYA JYE LA HE | 闍彌迦揭囉訶 |
| 460. SHE JYU NI JYE LA HE | 舍俱尼揭囉訶 |
| 461. MU TWO LA | 姥陀囉 |
| 462. NA DI JYA JYE LA HE | 難地迦揭囉訶 |
| 463. E LAN PE JYE LA HE | 阿藍婆揭囉訶 |



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| 464. CHYAN DU BWO NI JYE LA HE | 乾度渡尼揭囉訶 |
| 465. SHR FWO LA | 什伐囉 |
| 466. YIN JYA SYI JYA | 埤迦醯迦 |
| 467. JYWE DI YAU JYA | 墜帝藥迦 |
| 468. DAN LI DI YAU JYA | 怛隸帝藥迦 |
| 469. JE TU TWO JYA | 者突託迦 |
| 470. NI TI DHR FA LA | 昵提什伐囉 |
| 471. BI SHAN MWO SHR FA LA | 毖釤摩什伐囉 |
| 472. BWO DI JYA BI DI JYA | 薄底迦鼻底迦 |
| 473. SHR LI SHAI MI JYA | 室隸瑟密迦 |
| 474. SWO NI BWO DI JYA | 娑你般帝迦 |
| 475. SA PE SHR FA LA | 薩婆什伐囉 |
| 476. SHR LU JI DI | 室嚧吉帝 |
| 477. MWO TWO PI DA LU JR CHYAN | 末陀鞞達嚧制劍 |
| 478. E CHI LU CHYAN | 阿綺嚧鉗 |
| 479. MU CHYWE LU CHYAN | 目佉嚧鉗 |
| 480. JYE LI TU LU CHYAN | 羯唎突嚧鉗 |
| 481. JYA LA HE | 揭囉訶 |
| 482. JYE LAN JYE NA SHU LAN | 揭藍羯拏輸藍 |
| 483. DAN DWO SHU LAN | 憚多輸藍 |
| 484. CHI LI YE SHU LAN | 迄唎夜輸藍 |
| 485. MWO MWO SHU LAN | 末麼輸藍 |
| 486. BA LI SHR PE SHU LAN | 跋唎室婆輸藍 |



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| 487. BI LI SHAI JA SHU LAN | 毖栗瑟吒輸藍 |
| 488. WU TWO LA SHU LAN | 烏陀囉輸藍 |
| 489. JYE JR SHU LAN | 羯知輸藍 |
| 490. BA SYI DI SHU LAN | 跋悉帝輸藍 |
| 491. WU LU SHU LAN | 鄔嚧輸藍 |
| 492. CHANG CHYE SHU LAN | 常伽輸藍 |
| 493. HE SYI DWO SHU LAN | 喝悉多輸藍 |
| 494. BA TWO SHU LAN | 跋陀輸藍 |
| 495. SWO FANG ANG CHYE | 娑房盎伽 |
| 496. BWO LA JANG CHYE SHU LAN | 般囉丈伽輸藍 |
| 497. BU DWO BI DWO CHA | 部多毖哆茶 |
| 498. CHA CHI NI | 茶耆尼 |
| 499. SHR PE LA | 什婆囉 |
| 500. TWO TU LU JYA | 陀突嚧迦 |
| 501. JYAN DU LU JI JR | 建咄嚧吉知 |
| 502. PE LU DWO PI SA BWO LU | 婆路多毗薩般嚧 |
| 503. HE LING CHYE | 訶凌伽 |
| 504. SHU SHA DAN LA | 輸沙怛囉 |
| 505. SWO NA JYE LA | 娑那羯囉 |
| 506. PI SHA YU JYA | 毗沙喻迦 |
| 507. E CHI NI | 阿耆尼 |
| 508. WU TWO JYA | 烏陀迦 |
| 509. MWO LA PI LA | 末囉鞞囉 |



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| 510. JYAN DWO LA | 建路囉 |
| 511. E JYA LA | 阿迦囉 |
| 512. MI LI DU | 密唎咄 |
| 513. DA LYAN BU JYA | 怛斂部迦 |
| 514. DI LI LA JA | 地栗刺吒 |
| 515. BI LI SHAI JR JYA | 毖唎瑟質迦 |
| 516. SA PE NA JYU LA | 薩婆那俱囉 |
| 517. SZ YIN CHYE BI | 肆引伽弊 |
| 518. JYE LA LI YAU CHA | 揭囉唎藥叉 |
| 519. DAN LA CHU | 怛囉芻 |
| 520. MWO LA SHR | 末囉視 |
| 521. FEI DI SHAN | 吠帝釤 |
| 522. SWO PI SHAN | 娑鞞釤 |
| 523. SYI DAN DWO BWO DA LA | 悉怛多鉢怛囉 |
| 524. MWO HE BA SHE LU SHAI NI SHAN | 摩訶跋闍嚧瑟尼釤 |
| 525. MWO HE BWO LAI JANG CHI LAN | 摩訶般賴丈耆藍 |
| 526. YE BWO TU TWO | 夜波突陀 |
| 527. SHE YU SHE NWO | 舍喻闍那 |
| 528. BYAN DA LI NA | 辯怛隸拏 |
| 529. PI TWO YE | 毗陀耶 |
| 530. PAN TAN JYA LU MI | 槃曇迦嚧彌 |
| 531. DI SHU | 帝殊 |
| 532. PAN TAN JYA LU MI | 槃曇迦嚧彌 |





533. BWO LA PI TWO

534. PAN TAN JYA LU MI

535. DWO JR TWO

536. NAN

537. E NA LI

538. PI SHE TI

539. PI LA BA SHE LA

540. TWO LI

541. PAN TWO PAN TWO NI

542. BA SHE LA BANG NI PAN

543. HU SHUN DU LU YUNG PAN

544. SWO PE HE

般囉毗陀

槃曇迦嚧彌

路姪他

唵

阿那隸

毗舍提

鞞囉跋闍囉

陀唎

槃陀槃陀你

跋闍囉謗尼泮

虎詢都嚧甕泮

莎婆訶



● 回向文 ● VERSE OF TRANSFERENCE OF MERIT

愿以此功德，庄严佛净土，

I Vow That This Merit Will Adorn The Buddha's Pure Land

上报四重恩，下济三涂苦，

**Repaying Four Kinds Of Kindness Above, Aiding Those
Below In The Three Paths Of suffering.**

刀兵劫永灭，世界皆和平，

**Wishing That Military Arms Will Forever Vanish, So That
Peace Pervades The World.**

奇病诸绝症，悉令永不生

**That Strange Illness And Terminal Disease Will Never Again
Come Into Being,**

● 回向文 ● VERSE OF TRANSFERENCE OF MERIT ●

天灾饥馑等，一切尽灭除

Famines And Disasters Will Be Thoroughly Eradicated,
Departed Ancestors Will Ascent To The Heavens.

现眷咸安乐，先亡获超升

That Present Retinue Will Attain Peace And Happiness,
Departed Ancestors Will Ascend To The Heavens.

人心悉调伏，风雨常调顺，

The Minds Of People Will Be Subdued And That There Will
Be Favourable Weather.

若有见闻者，悉发菩提心，

May Those Who See And Hear, All Bring Forth The Bodhi
Resolve.

法界诸含识，同证无上道，

Multitudes Of Sentient Beings Of The Dharma Realm,
Together Certify To The Unsurpassed Path.

并愿美伊双国，化干戈为玉帛，

Wishing That Both US And Iraq Will Bury The Hatchets And
Work For Peace.

战事悉化解，肺炎症悉灭。

Further Wishing That The Cause For War Will Be
Resolved, And The Pneumonia Will Be Extinguished.

The Dharma Protector:
● VAJRAPANI BODDHISATTVA ●
● 护法：韦驮菩萨 ●

