

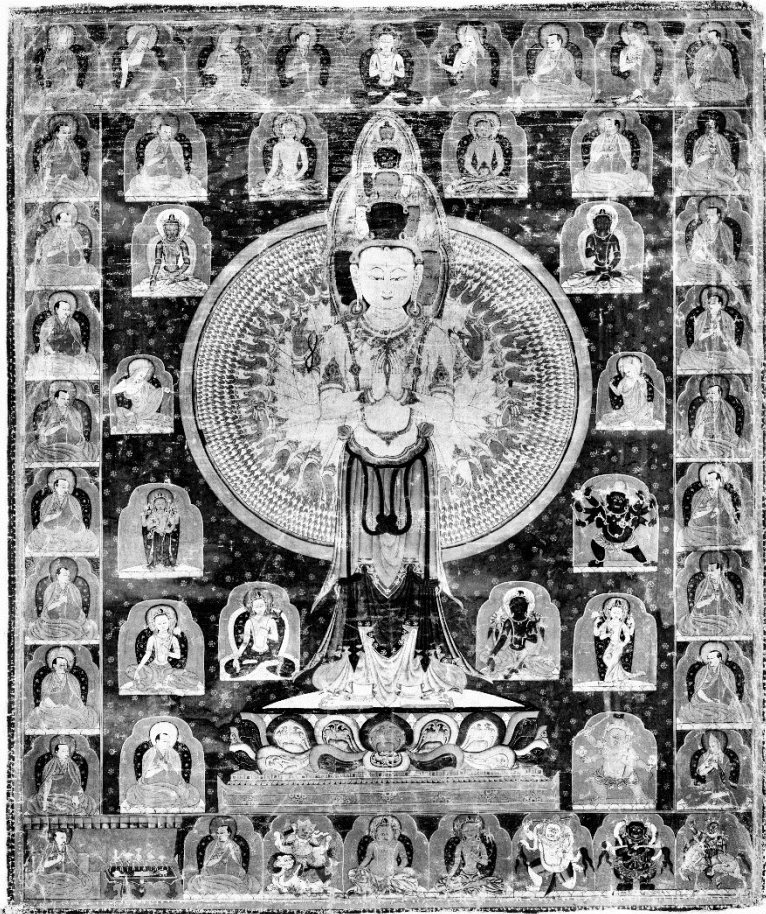


GREAT
COMPASSION
MANTRA

大悲咒

Dà Bēi Zhòu

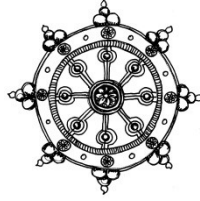
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Thousand-Armed Chenresi, a Cosmic Form of the Bodhisattva Avalokiteshvara
(14th century, Tibet)

Above script:

Om maṇi padme hūṃ (in Tibetan Uchen)



千手千眼觀世音菩薩
廣大圓滿無礙大悲心
陀羅尼經

Qiān Shǒu Qiān Yǎn Guānshìyīn Púsà
Guǎngdà Yuánmǎn Wú Ài Dàbēi Xīn
Tuóluóní Jīng

**The Sutra of the Infinite, Perfected
Great Compassionate Heart of the
Thousand Armed Thousand Eyed
Bodhisattva Avalokiteshvara
(A Dharani)**

Nīlakaṇṭha Dhāraṇī



Thousand-Arm Avalokiteshvara
(17th Century, Tibet)

南無觀世音菩薩

Namo Guanshi Yin Pusa
Namo Avalokiteshvara

南
無
觀
世
音
菩
薩



“The Bodhisattva Kuan Yin” (2009)
By Wang Shuang-Kuan, 王雙寬

In Memoriam
Wang Shuang-Kuan, 王雙寬



About the Great Compassion Mantra

Per Buddhist mythology, during a gathering of the Buddhas, bodhisattvas, and gods on a remote mountain, Avalokiteshvara rose and requested permission to recite words to be transmitted to the people, so that the people could always commune and call to Avalokiteshvara through those utterances and be protected from karmic suffering.

Said Avalokiteshvara:

I have a mantra, the 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 pure Dharmas; for maturing all virtuous roots; for overcoming all fears; for fulfilling all good wishes. Please be merciful and allow me to speak.

The deities permitted it and Avalokiteshvara proceeded to recite the syllables of the Great Compassion Mantra dharani. Anyone who recites the dharani with sincere heart will call out to Avalokiteshvara and will be able to seek refuge from any danger, harm, pain, or suffering.

The dharani is also believed to be a gift endowed to the people, by Avalokiteshvara, as a key or access to spiritual awakening.

The Great Compassion Mantra of Avalokiteshvara (Kuan Yin) is a dharani to be recited for purification, protection, and healing. A consecrated copy of the text is considered a powerful protection talisman. The dharani represents the spoken words of Kuan Yin as she recites the names of deities from many pantheons, including references to Shiva, Vishnu, and Indra. The Great Compassion Mantra is bestowed upon us by Kuan Yin so that we might overcome our suffering and—for those who seek it—achieve awakening.

The image associated with the Great Compassion Mantra is the thousand-armed Avalokiteshvara, representative of the innumerable divine manifestations of Avalokiteshvara and from whose body sprung the birth of many other divine beings. In East Asia, Zhǔn tí púsà 準提菩薩, the Great Buddha Mother, is a manifestation of Kuan Yin. Matsu 媽祖, a goddess of the South Pacific, though Taoist in origin, has also become an expression of Kuan Yin consciousness. Or Ārya Tāra 多羅菩薩, a divine manifestation evolving from Avalokiteshvara.

The Venerable Master Hsuan Hua 宣化 said of the Great Compassion Mantra, “When you recite the Great Compassion Mantra, the heavens quake and the earth trembles as the mantra penetrates heaven and earth. If you recite it 108 times every day for a thousand days, then the ten kings who are directors in the hells in the courts of Yama are delighted,” further noting that the dharani “can relieve living beings of all their sufferings and difficulties... Most important, it can cure illness... With a sincere heart, you will certainly obtain a response from the mantra.”

English Translation I of the Great Compassion Mantra

Trans. By Daisetsu Teitaro Suzuki
鈴木 大拙 貞太郎

Adoration to the Triple Treasure:
Adoration to Avalokiteśvara the Bodhisattva Mahāsattva
who is the Great Compassionate One.

Om—to the one who performs a leap beyond all fears.
Having adored him, may I enter into the heart of the
blue-necked one, known as the noble adorable
Avalokiteśvara—
The meaning the completion of all meaning;
It is pure—it is that which makes all beings victorious
and cleanses the path of existence.

Thus—Om—the Seer, the World-Transcending One.
O Hari the Mahā bodhisattva.

All, all:
Defilement, defilement—
The earth, the earth—
It is the heart.

Do, do the work—
Hold fast, hold fast—
O great victor.

Hold on, hold on—
I hold on.
To Indra the Creator.

Move, move, my defilement-free soul,
Come, come. Hear, hear.
A joy rises up in me.
Speak, speak— Directing—
Hulu, hulu, mala, hulu, hulu, hile.
Sara, sara. Siri, siri. Suru, suru.

Be awakened, be awakened.
Have awakened, have awakened.

O Merciful One, Blue-Necked One—
Of daring ones, to the joyous, hail.
To the Successful One, hail.
To the Great Successful One, hail.
To the One Who Has Attained Mastery in the Discipline,
hail. To the Blue-Necked One, hail.

To the Boar-Faced One, hail.
To the Lion-Faced One, hail.
To the Warrior Who Wiles the Holy Spear, hail.
To the One Who Holds the Wheel, hail.
To the One Who Holds the Lotus, hail.
To the Blue-Necked Far-Causing One, hail.

To the Beneficent One referred to in this dhāraṇī,
beginning with *Namo*, hail.

Adoration to the Triple Treasure:
Adoration to Avalokiteśvara. Hail.
May these prayers be successful.
To this magical formula, hail.



English Translation II of the Great Compassion Mantra

Trans. from Tang dynasty texts
explaining the meaning of the dharani

Namo great compassionate Avalokiteshvara,
May I come to know all Dharmas [divine laws and order];

Namo great compassionate Avalokiteshvara,
May I soon obtain the Wisdom Eye [of divine sight];

Namo great compassionate Avalokiteshvara,
May I quickly ferry all living beings to the shores of
liberation;

Namo great compassionate Avalokiteshvara,
May I soon obtain virtuous skillful means to enlighten the
myriad of living beings;

Namo great compassionate Avalokiteshvara,
May I quickly board the Prajna Boat [the boat that never
takes one adrift, that always guides its passengers to
shore; of wisdom and insight];

Namo great compassionate Avalokiteshvara,
May I soon transcend the ocean of suffering;

Namo great compassionate Avalokiteshvara,
May I achieve precepts, Samadhi [the luminous mind], and
the Way;

Namo great compassionate Avalokiteshvara,
May I soon ascend the mountain of Nirvana;

Namo great compassionate Avalokiteshvara,
May I quickly dwell in the house of nonaction;

Namo great compassionate Avalokiteshvara,
May I soon unite with the Truth Body [the embodiment of
truth; one who becomes Truth].

If I go toward a mountain of knives, the mountain of
knives recedes.

If I go toward the boiling oil, the boiling oil vaporizes.

If I go toward the hells, the hells of themselves dispel.

If I go toward the hungry ghosts, the hungry ghosts of
themselves become full.

If I go toward the demons, the demons of themselves are
subdued. They become gentle and tamed.

If I go toward the animals, they themselves attain great
wisdom.

Namo Avalokiteshvara Bodhisattva—
Namo Amitabha Buddha.

千手千眼
觀世音菩薩
廣大圓滿無礙
大悲心陀羅尼經



Qiān Shǒu Qiān Yǎn
Guānshīyīn Púsà
Guǎngdà Yuánmǎn Wú Ài
Dàbēi Xīn Tuólúóní Jīng

**The Sutra of the Infinite, Perfected Great
Compassionate Heart of the Thousand-Armed
Thousand Eyed Bodhisattva Avalokiteshvara**

Nīlakaṇṭha Dhāraṇī

The following Chinese translation is the Amoghavajra version of the Great Compassion Mantra dharana, circa 774 AD. The Traditional Chinese text is printed right to left, top to bottom in vertical lines.

At the top of the left column on every page, the text is the Romanized Sanskrit text of the Chinese transcription of the Sanskrit.

At the bottom, after the “ॐ” is the reconstructed Sanskrit text from the Bhagavaddharma, circa 660 AD. You’ll notice some discrepancies between the Romanized Sanskrit text above it.

According to Mahayana Buddhist doctrine, the Great Compassion Mantra dharani should be recited as utterances of the sounds as provided. Activation of the powers that be come from the utterances, not from superficial knowledge of the text’s meaning.

The recitations are repeated 10 times, each time numbered at the top. Each recitation takes up 18 pages. When you read through the total recitations 10 times, you will have achieved 100 recitations of the Great Compassion Mantra.

千手千眼

觀世音菩薩

廣大圓滿無礙

大悲心陀羅尼經

1.

na mo ra tna
tra yā ya

na ma ā ryā

va lo ki te śva rā ya

bo dhi sa tvā ya



Namo ratna trayāya |
namo
āryāvalokiteśvarāya
bodhisattvāya

The opening lines, up to the first “om” on the subsequent page, is an invocation to Kuan Yin [Avalokiteshvara] as the Triple Jewel.

Namo Ratna Trayaya – Hail, the Triple Jewel.

Nama Arya Avalokiteshvara – Hail the Holy Kuan Yin, who Hears our Cries.

菩
提
薩
哆
婆
哪

婆
盧
羯
帝
爍
鉢
囉
哪

南
無
阿
唎
哪

南
無
喝
囉
怛
那
哆
羅
夜
哪

ma hā sa tvā ya

ma hā kā ru ñi
kā ya

oṃ

sa rva ra bha ye



mahāsattvāya
mahākāruṇikāya |
Oṃ sarva-bhaye

Mahasattvaya – Great
Bodhisattva.

Mahakarunikaya – Great
Compassionate One.

薩
皤
囉
罰
曳

唵

摩
訶
迦
嚧
昵
迦
哪

摩
訶
薩
埵
婆
哪

ṣu dha na da sya

na mo skṛ ta
ī mo ā ryā

ba ru ki te śi va raṃ
dha va

na mo na ra ki dhi



ṣu trāṇa-karāya tasya
namaskṛtvā imaṃ
āryĀvalokiteśvara-
stavanaṃ Nīlakaṇṭha-
nāma |

Hṛdayaṃ vartayi-

南
無
那
囉
謹
墀

婆
嚧
吉
帝
室
佛
楞
馱
婆

南
無
悉
吉
唵
埵
伊
蒙
阿
唎
耶

數
怛
那
怛
寫

he ri ma
va dha ṣa me

sa rva a tha du śu
tuṃ

a je yaṃ

sa rva bhu ta na
ma va ga



-iṣyāmi
sarv-ārtha-
sādhanam śubham |

ajeyaṃ sarva-
bhūtānāṃ bhava-
mārga

薩
婆
菩
哆
那
摩
縛
伽

阿
遊
孕

薩
婆
阿
陀
頭
輸
朋

醯
唎
摩
皤
哆
沙
咩

ma va du du

ta dya thā oṃ

a va lo ka lo kā te

ka ra te



-viśodhakam ||

TADYATHĀ |

Oṃ apaloka

lokātikrānta

迦
羅
帝

阿
波
盧
醯
盧
迦
帝

怛
姪
他
唵

摩
罰
特
豆

The passage 薩婆菩哆那摩
縛伽·摩罰特豆 [sa rva bhu
ta na ma va ga ma va du du],
beginning from the
preceding page, has also
been interpreted as “sarva-
bhūtānām bhava-mārga
visodhakam,” meaning “to
cleanse the Path of
existence of all beings.”

e hṛe

ma hā bo dhi

sa tva sa rva rva

ma la mala ma ma
hṛe da yaṃ



ehi Hare
mahābodhisattva
sarpa-sarpa |

smara smara mama
hṛdayam |

摩
囉
摩
囉
摩
摩
醯
唎
馱
孕

薩
婆
薩
婆

摩
訶
菩
薩
埵

夷
醯
唎

ku ru kuru ka
rmaṃ

dhu ru dhu ru va
ja ya te

ma hā va ja ya te

dha ra dha ra



kuru-kuru karma |

dhuru-dhuru
vijayate
mahāvijayate |

dhara-dhara

陀
羅
陀
羅

摩
訶
罰
闍
耶
帝

度
嚧
度
嚧
罰
闍
耶
帝

俱
嚧
俱
嚧
羯
蒙

dhi ri ñi
rā ya

ca la ca la
ma ma

va ma ra
su kte le

yi he yi he
ci nda ci nda

ॐ

dharāṇi-rāja |

cala-cala
mama
vimāla-mūrtte re |

ehy-ehi
kṛṣṇa-sarp-opavīta |

viṣa-viṣ-

伊
醯
移
醯
室
那
室
那

罰
摩
羅
穆
帝
曬

遮
羅
遮
羅
摩
摩

地
利
尼
囉
耶

ar ṣam pra ca li

va ṣa va ṣam pra
śa ya

hu ru hu ru ma ra

hu ru hu ru



aṃ praṇāśaya |
hulu-hulu malla |
hulu-hulu Hare |

呼
噓
醯
利

呼
噓
呼
噓
麼
囉

罰
沙
罰
參
佛
羅
舍
耶

阿
囉
參
佛
囉
舍
利

The passage 室那室那·阿
囉參佛囉舍利 [ci nda ci
nda ar ṣam pra ca li] with 室
那室那 [ci nda ci nda] from
the preceding page, has also
been interpreted as “kṛṣṇa-
sarpopavīta,” or “You, the
mysterious serpent that is
the Sacred Thread.”

sa ra sa ra

si ri si ri

su ru su ru

bo dhi ya ya



sara-sara

siri-siri

suru-suru |

bodhiya-

菩
提
哪
菩
提
哪

蘇
嚧
蘇
嚧

悉
唎
悉
唎

沙
囉
沙
囉

bo dha ya
bod ha ya

maitriya

na ra ki ndi

dha rṣi ṇi na pa ṣa
ma na



bodhiya bodhaya-
bodhaya maitriya
Nīlakaṇṭha |
darśanena
prahlādaya manaḥ

地
唎
瑟
尼
那
波
夜
摩
那

那
囉
謹
墀

彌
帝
唎
耶

菩
提
耶
菩
提
耶

svā hā si

di dhā ya

sa vā hā

ma hā si ddhā ya
svā hā



svāhā |
siddhāya svāhā |

mahāsiddhāya
svāhā |

Svaha, pronounced “swaha,”
essentially means, “So may it
be.”

摩
訶
悉
陀
夜
娑
婆
訶

娑
婆
訶

悉
陀
夜

娑
婆
訶

si ddha yo ge

śva ka rā ya svā hā

na ra ki ndi

svā hā



siddha-yogeśvarāya
svāhā |

Nilakaṇṭhāya
svāhā |

娑
婆
訶

那
囉
謹
墀

室
皤
伽
囉
耶
娑
婆
訶

悉
陀
喻
藝

ma ra na ra

svā hā

si ra saṃ ha mu
khā ya

svā hā



Vāraha-mukhāya
svāhā |

Narasimha-
mukhāya svāhā |

娑
婆
訶

悉
囉
僧
阿
穆
佉
耶

娑
婆
訶

摩
囉
那
囉

pa ma
hā si ddhā ya

svā hā

ca kra si ddhā ya

svā hā



padma-hastāya
svāhā |

cakra-hastāya
svāhā |

娑
婆
訶

者
吉
囉
阿
悉
陀
夜

娑
婆
訶

婆
摩
訶
悉
陀
夜

pa dma ka stā ya

svā hā

na ra ki ndi

va ga ra ya

svā hā

ॐ

padma-hastāya

svāhā |

Nīlakaṇṭha-

vyāghrāya svāhā |

娑
婆
訶

那
囉
謹
墀
皤
迦
囉
夜

娑
婆
訶

婆
摩
羯
悉
哆

ma va ri śa nka ya

svā hā

na mo ra tna
tra yā ya

na mo ā ryā



Mahābali-Śankarāya
svāhā ||

Namo ratna-
trayāya |

namo āry

南
無
阿
唎
哪

南
無
喝
囉
怛
那
多
囉
夜
耶

娑
婆
訶

摩
婆
唎
勝
羯
夜

va lo ki te

śvaha

rā ya

bo dhi
svā hā



Āvalokiteśvarāya
[bodhi]svāhā ||

Oṃ siddhyantu mantra-
padāni svāhā ||

Svāhā, pronounced “swaha,”
essentially means, “So may it
be.”

菩
提
娑
婆
訶

囉
夜

爍
皸

婆
嚧
吉
帝

2.

na mo ra tna
tra yā ya

na ma ā ryā

va lo ki te śva rā ya

bo dhi sa tvā ya



Namo ratna trayāya |
namo
āryāvalokiteśvarāya
bodhisattvāya

The opening lines, up to the first “om” on the subsequent page, is an invocation to Kuan Yin [Avalokiteshvara] as the Triple Jewel.

Namo Ratna Trayaya – Hail, the Triple Jewel.

Nama Arya Avalokiteshvara – Hail the Holy Kuan Yin, who Hears our Cries.

菩
提
薩
哆
婆
哪

婆
盧
羯
帝
爍
鉢
囉
哪

南
無
阿
唎
哪

南
無
喝
囉
怛
那
哆
羅
夜
哪

ma hā sa tvā ya

ma hā kā ru ñi
kā ya

oṃ

sa rva ra bha ye



mahāsattvāya
mahākāruṇikāya |
Oṃ sarva-bhaye

Mahasattvaya – Great
Bodhisattva.

Mahakarunikaya – Great
Compassionate One.

薩
皤
囉
罰
曳

唵

摩
訶
迦
嚧
昵
迦
哪

摩
訶
薩
埵
婆
哪

ṣu dha na da sya

na mo skṛ ta
ī mo ā ryā

ba ru ki te śi va raṃ
dha va

na mo na ra ki dhi



ṣu trāṇa-karāya tasya
namaskṛtvā imaṃ
āryĀvalokiteśvara-
stavanaṃ Nīlakaṇṭha-
nāma |

Hṛdayaṃ vartayi-

南
無
那
囉
謹
墀

婆
嚧
吉
帝
室
佛
楞
馱
婆

南
無
悉
吉
唵
埵
伊
蒙
阿
唎
耶

數
怛
那
怛
寫

he ri ma
va dha ṣa me

sa rva a tha du śu
tuṃ

a je yaṃ

sa rva bhu ta na
ma va ga



-iṣyāmi
sarv-ārtha-
sādhanam śubham |

ajeyaṃ sarva-
bhūtānāṃ bhava-
mārga

薩
婆
菩
哆
那
摩
縛
伽

阿
遊
孕

薩
婆
阿
陀
頭
輸
朋

醯
唎
摩
皤
哆
沙
咩

ma va du du

ta dya thā oṃ

a va lo ka lo kā te

ka ra te



-viśodhakam ||

TADYATHĀ |

Oṃ apaloka

lokātikrānta

迦
羅
帝

阿
波
盧
醯
盧
迦
帝

怛
姪
他
唵

摩
罰
特
豆

The passage 薩婆菩哆那摩
縛伽·摩罰特豆 [sa rva bhu
ta na ma va ga ma va du du],
beginning from the
preceding page, has also
been interpreted as “sarva-
bhūtānām bhava-mārga
visodhakam,” meaning “to
cleanse the Path of
existence of all beings.”

e hṛe

ma hā bo dhi

sa tva sa rva rva

ma la mala ma ma
hṛe da yaṃ

ॐ

ehi Hare
mahābodhisattva
sarpa-sarpa |

smara smara mama
hṛdayam |

摩
囉
摩
囉
摩
摩
醯
唎
馱
孕

薩
婆
薩
婆

摩
訶
菩
薩
埵

夷
醯
唎

ku ru kuru ka
rmaṃ

dhu ru dhu ru va
ja ya te

ma hā va ja ya te

dha ra dha ra



kuru-kuru karma |

dhuru-dhuru
vijayate
mahāvijayate |

dhara-dhara

陀
羅
陀
羅

摩
訶
罰
闍
耶
帝

度
嚧
度
嚧
罰
闍
耶
帝

俱
嚧
俱
嚧
羯
蒙

dhi ri ṇi
rā ya

ca la ca la
ma ma

va ma ra
su kte le

yi he yi he
ci nda ci nda

ॐ

dharāṇi-rāja |

cala-cala
mama
vimāla-mūrtte re |

ehy-ehi
kṛṣṇa-sarp-opavīta |

viṣa-viṣ-

伊
醯
移
醯
室
那
室
那

罰
摩
羅
穆
帝
曬

遮
羅
遮
羅
摩
摩

地
利
尼
囉
耶

ar ṣam pra ca li

va ṣa va ṣam pra
śa ya

hu ru hu ru ma ra

hu ru hu ru



aṃ praṇāśaya |
hulu-hulu malla |
hulu-hulu Hare |

呼
噓
醯
利

呼
噓
呼
噓
麼
囉

罰
沙
罰
參
佛
羅
舍
耶

阿
囉
參
佛
囉
舍
利

The passage 室那室那·阿
囉參佛囉舍利 [ci nda ci
nda ar ṣam pra ca li] with 室
那室那 [ci nda ci nda] from
the preceding page, has also
been interpreted as “kṛṣṇa-
sarpopavīta,” or “You, the
mysterious serpent that is
the Sacred Thread.”

sa ra sa ra

si ri si ri

su ru su ru

bo dhi ya ya



sara-sara

siri-siri

suru-suru |

bodhiya-

菩
提
哪
菩
提
哪

蘇
嚧
蘇
嚧

悉
唎
悉
唎

沙
囉
沙
囉

bo dha ya
bod ha ya

maitriya

na ra ki ndi

dha rṣi ṇi na pa ṣa
ma na



bodhiya bodhaya-
bodhaya maitriya
Nīlakaṇṭha |
darśanena
prahlādaya manaḥ

地
唎
瑟
尼
那
波
夜
摩
那

那
囉
謹
墀

彌
帝
唎
耶

菩
提
耶
菩
提
耶

svā hā si

di dhā ya

sa vā hā

ma hā si ddhā ya
svā hā



svāhā |
siddhāya svāhā |

mahāsiddhāya
svāhā |

Svaha, pronounced “swaha,”
essentially means, “So may it
be.”

摩
訶
悉
陀
夜
娑
婆
訶

娑
婆
訶

悉
陀
夜

娑
婆
訶

si ddha yo ge

śva ka rā ya svā hā

na ra ki ndi

svā hā



siddha-yogeśvarāya
svāhā |

Nilakaṇṭhāya
svāhā |

娑
婆
訶

那
囉
謹
墀

室
皤
伽
囉
耶
娑
婆
訶

悉
陀
喻
藝

ma ra na ra

svā hā

si ra saṃ ha mu
khā ya

svā hā



Vāraha-mukhāya
svāhā |

Narasimha-
mukhāya svāhā |

娑
婆
訶

悉
囉
僧
阿
穆
佉
耶

娑
婆
訶

摩
囉
那
囉

pa ma
hā si ddhā ya

svā hā

ca kra si ddhā ya

svā hā



padma-hastāya
svāhā |

cakra-hastāya
svāhā |

娑
婆
訶

者
吉
囉
阿
悉
陀
夜

娑
婆
訶

婆
摩
訶
悉
陀
夜

pa dma ka stā ya

svā hā

na ra ki ndi

va ga ra ya

svā hā

ॐ

padma-hastāya

svāhā |

Nīlakaṇṭha-

vyāghrāya svāhā |

娑
婆
訶

那
囉
謹
墀
皤
迦
囉
夜

娑
婆
訶

婆
摩
羯
悉
哆

ma va ri śa nka ya

svā hā

na mo ra tna
tra yā ya

na mo ā ryā



Mahābali-Śankarāya
svāhā ||

Namo ratna-
trayāya |

namo āry

南
無
阿
唎
哪

南
無
喝
囉
怛
那
多
囉
夜
耶

娑
婆
訶

摩
婆
唎
勝
羯
夜

va lo ki te

śvaha

rā ya

bo dhi
svā hā



Āvalokiteśvarāya
[bodhi]svāhā ||

Oṃ siddhyantu mantra-
padāni svāhā ||

Svāhā, pronounced “swaha,”
essentially means, “So may it
be.”

菩
提
娑
婆
訶

囉
夜

爍
皸

婆
嚧
吉
帝

3.

na mo ra tna
tra yā ya

na ma ā ryā

va lo ki te śva rā ya

bo dhi sa tvā ya



Namo ratna trayāya |
namo
āryāvalokiteśvarāya
bodhisattvāya

The opening lines, up to the first “om” on the subsequent page, is an invocation to Kuan Yin [Avalokiteshvara] as the Triple Jewel.

Namo Ratna Trayaya – Hail, the Triple Jewel.

Nama Arya Avalokiteshvara – Hail the Holy Kuan Yin, who Hears our Cries.

菩 提 薩 哆 婆 哪	婆 盧 羯 帝 爍 鉢 囉 哪	南 無 阿 唎 哪	南 無 喝 囉 怛 那 哆 羅 夜 哪
----------------------------	--------------------------------------	-----------------------	--

ma hā sa tvā ya

ma hā kā ru ṇi
kā ya

oṃ

sa rva ra bha ye



mahāsattvāya
mahākāruṇikāya |
Oṃ sarva-bhaye

Mahasattvaya – Great
Bodhisattva.

Mahakarunikaya – Great
Compassionate One.

薩
皤
囉
罰
曳

唵

摩
訶
迦
嚧
昵
迦
哪

摩
訶
薩
埵
婆
哪

ṣu dha na da sya

na mo skṛ ta
ī mo ā ryā

ba ru ki te śi va raṃ
dha va

na mo na ra ki dhi



ṣu trāṇa-karāya tasya
namaskṛtvā imaṃ
āryĀvalokiteśvara-
stavanaṃ Nīlakaṇṭha-
nāma |

Hṛdayaṃ vartayi-

南
無
那
囉
謹
墀

婆
嚧
吉
帝
室
佛
楞
馱
婆

南
無
悉
吉
唵
埵
伊
蒙
阿
唎
耶

數
怛
那
怛
寫

he ri ma
va dha ṣa me

sa rva a tha du śu
tuṃ

a je yaṃ

sa rva bhu ta na
ma va ga



-iṣyāmi
sarv-ārtha-
sādhanam śubham |

ajeyaṃ sarva-
bhūtānāṃ bhava-
mārga

薩
婆
菩
哆
那
摩
縛
伽

阿
遊
孕

薩
婆
阿
陀
頭
輸
朋

醯
唎
摩
皤
哆
沙
咩

ma va du du

ta dya thā oṃ

a va lo ka lo kā te

ka ra te



-viśodhakam ||

TADYATHĀ |
Oṃ apaloka
lokātikrānta

迦
羅
帝

阿
波
盧
醯
盧
迦
帝

怛
姪
他
唵

摩
罰
特
豆

The passage 薩婆菩哆那摩
縛伽·摩罰特豆 [sa rva bhu
ta na ma va ga ma va du du],
beginning from the
preceding page, has also
been interpreted as “sarva-
bhūtānām bhava-mārga
visodhakam,” meaning “to
cleanse the Path of
existence of all beings.”

e hṛe

ma hā bo dhi

sa tva sa rva rva

ma la mala ma ma
hṛe da yaṃ



ehi Hare
mahābodhisattva
sarpa-sarpa |

smara smara mama
hṛdayam |

摩
囉
摩
囉
摩
摩
醯
唎
馱
孕

薩
婆
薩
婆

摩
訶
菩
薩
埵

夷
醯
唎

ku ru kuru ka
rmaṃ

dhu ru dhu ru va
ja ya te

ma hā va ja ya te

dha ra dha ra



kuru-kuru karma |

dhuru-dhuru
vijayate
mahāvijayate |

dhara-dhara

陀
羅
陀
羅

摩
訶
罰
闍
耶
帝

度
嚧
度
嚧
罰
闍
耶
帝

俱
嚧
俱
嚧
羯
蒙

dhi ri ṇi
rā ya

ca la ca la
ma ma

va ma ra
su kte le

yi he yi he
ci nda ci nda

ॐ

dharāṇi-rāja |

cala-cala
mama
vimāla-mūrtte re |

ehy-ehi
kṛṣṇa-sarp-opavīta |

viṣa-viṣ-

伊
醯
移
醯
室
那
室
那

罰
摩
羅
穆
帝
曬

遮
羅
遮
羅
摩
摩

地
利
尼
囉
耶

ar ṣam pra ca li

va ṣa va ṣam pra
śa ya

hu ru hu ru ma ra

hu ru hu ru



aṃ praṇāśaya |
hulu-hulu malla |
hulu-hulu Hare |

呼
噓
醯
利

呼
噓
呼
噓
麼
囉

罰
沙
罰
參
佛
羅
舍
耶

阿
囉
參
佛
囉
舍
利

The passage 室那室那·阿
囉參佛囉舍利 [ci nda ci
nda ar ṣam pra ca li] with 室
那室那 [ci nda ci nda] from
the preceding page, has also
been interpreted as “kṛṣṇa-
sarpopavīta,” or “You, the
mysterious serpent that is
the Sacred Thread.”

sa ra sa ra

si ri si ri

su ru su ru

bo dhi ya ya



sara-sara

siri-siri

suru-suru |

bodhiya-

菩
提
哪
菩
提
哪

蘇
嚩
蘇
嚩

悉
唎
悉
唎

沙
囉
沙
囉

bo dha ya
bod ha ya

maitriya

na ra ki ndi

dha rṣi ṇi na pa ṣa
ma na



bodhiya bodhaya-
bodhaya maitriya
Nīlakaṇṭha |
darśanena
prahlādaya manaḥ

地
唎
瑟
尼
那
波
夜
摩
那

那
囉
謹
墀

彌
帝
唎
耶

菩
提
耶
菩
提
耶

svā hā si

di dhā ya

sa vā hā

ma hā si ddhā ya
svā hā



svāhā |
siddhāya svāhā |

mahāsiddhāya
svāhā |

Svaha, pronounced “swaha,”
essentially means, “So may it
be.”

摩
訶
悉
陀
夜
娑
婆
訶

娑
婆
訶

悉
陀
夜

娑
婆
訶

si ddha yo ge

śva ka rā ya svā hā

na ra ki ndi

svā hā



siddha-yogeśvarāya
svāhā |

Nilakaṇṭhāya
svāhā |

娑
婆
訶

那
囉
謹
墀

室
皤
伽
囉
耶
娑
婆
訶

悉
陀
喻
藝

ma ra na ra

svā hā

si ra saṃ ha mu
khā ya

svā hā



Vāraha-mukhāya
svāhā |

Narasimha-
mukhāya svāhā |

娑
婆
訶

悉
囉
僧
阿
穆
佉
耶

娑
婆
訶

摩
囉
那
囉

pa ma
hā si ddhā ya

svā hā

ca kra si ddhā ya

svā hā



padma-hastāya
svāhā |

cakra-hastāya
svāhā |

娑
婆
訶

者
吉
囉
阿
悉
陀
夜

娑
婆
訶

婆
摩
訶
悉
陀
夜

pa dma ka stā ya

svā hā

na ra ki ndi

va ga ra ya

svā hā

ॐ

padma-hastāya

svāhā |

Nīlakaṇṭha-

vyāghrāya svāhā |

娑
婆
訶

那
囉
謹
墀
皤
迦
囉
夜

娑
婆
訶

婆
摩
羯
悉
哆

ma va ri śa nka ya

svā hā

na mo ra tna
tra yā ya

na mo ā ryā



Mahābali-Śankarāya
svāhā ||

Namo ratna-
trayāya |

namo āry

南
無
阿
唎
哪

南
無
喝
囉
怛
那
多
囉
夜
耶

娑
婆
訶

摩
婆
唎
勝
羯
夜

va lo ki te

śvaha

rā ya

bo dhi
svā hā



Āvalokiteśvarāya
[bodhi]svāhā ||

Oṃ siddhyantu mantra-
padāni svāhā ||

Svāhā, pronounced “swaha,”
essentially means, “So may it
be.”

菩
提
娑
婆
訶

囉
夜

爍
皸

婆
嚧
吉
帝

4.

na mo ra tna
tra yā ya

na ma ā ryā

va lo ki te śva rā ya

bo dhi sa tvā ya



Namo ratna trayāya |
namo
āryāvalokiteśvarāya
bodhisattvāya

—————
The opening lines, up to the first “om” on the subsequent page, is an invocation to Kuan Yin [Avalokiteshvara] as the Triple Jewel.

Namo Ratna Trayaya – Hail, the Triple Jewel.

Nama Arya Avalokiteshvara – Hail the Holy Kuan Yin, who Hears our Cries.

菩
提
薩
哆
婆
哪

婆
盧
羯
帝
爍
鉢
囉
哪

南
無
阿
唎
哪

南
無
喝
囉
怛
那
哆
羅
夜
哪

ma hā sa tvā ya

ma hā kā ru ñi
kā ya

oṃ

sa rva ra bha ye



mahāsattvāya
mahākāruṇikāya |
Oṃ sarva-bhaye

Mahasattvaya – Great
Bodhisattva.

Mahakarunikaya – Great
Compassionate One.

薩
皤
囉
罰
曳

唵

摩
訶
迦
嚧
昵
迦
哪

摩
訶
薩
埵
婆
哪

ṣu dha na da sya

na mo skṛ ta
ī mo ā ryā

ba ru ki te śi va raṃ
dha va

na mo na ra ki dhi



ṣu trāṇa-karāya tasya
namaskṛtvā imaṃ
āryāvalokiteśvara-
stavanaṃ Nīlakaṇṭha-
nāma |

Hṛdayaṃ vartayi-

南
無
那
囉
謹
墀

婆
嚧
吉
帝
室
佛
楞
馱
婆

南
無
悉
吉
唵
埵
伊
蒙
阿
唎
耶

數
怛
那
怛
寫

he ri ma
va dha ṣa me

sa rva a tha du śu
tuṃ

a je yaṃ

sa rva bhu ta na
ma va ga



-iṣyāmi
sarv-ārtha-
sādhanam śubham |

ajeyaṃ sarva-
bhūtānāṃ bhava-
mārga

薩
婆
菩
哆
那
摩
縛
伽

阿
遊
孕

薩
婆
阿
陀
頭
輸
朋

醯
唎
摩
皤
哆
沙
咩

ma va du du

ta dya thā oṃ

a va lo ka lo kā te

ka ra te



-viśodhakam ||

TADYATHĀ |
Oṃ apaloka
lokātikrānta

迦
羅
帝

阿
波
盧
醯
盧
迦
帝

怛
姪
他
唵

摩
罰
特
豆

The passage 薩婆菩哆那摩
縛伽·摩罰特豆 [sa rva bhu
ta na ma va ga ma va du du],
beginning from the
preceding page, has also
been interpreted as “sarva-
bhūtānām bhava-mārga
visodhakam,” meaning “to
cleanse the Path of
existence of all beings.”

e hṛe

ma hā bo dhi

sa tva sa rva rva

ma la mala ma ma
hṛe da yaṃ



ehi Hare
mahābodhisattva
sarpa-sarpa |

smara smara mama
hṛdayam |

摩
囉
摩
囉
摩
摩
醯
唎
馱
孕

薩
婆
薩
婆

摩
訶
菩
薩
埵

夷
醯
唎

ku ru kuru ka
rmaṃ

dhu ru dhu ru va
ja ya te

ma hā va ja ya te

dha ra dha ra



kuru-kuru karma |

dhuru-dhuru
vijayate
mahāvijayate |

dhara-dhara

陀
羅
陀
羅

摩
訶
罰
闍
耶
帝

度
嚧
度
嚧
罰
闍
耶
帝

俱
嚧
俱
嚧
羯
蒙

dhi ri ṇi
rā ya

ca la ca la
ma ma

va ma ra
su kte le

yi he yi he
ci nda ci nda

ॐ

dharāṇi-rāja |

cala-cala
mama
vimāla-mūrtte re |

ehy-ehi
kṛṣṇa-sarp-opavīta |

viṣa-viṣ-

伊
醯
移
醯
室
那
室
那

罰
摩
羅
穆
帝
曬

遮
羅
遮
羅
摩
摩

地
利
尼
囉
耶

ar ṣam pra ca li

va ṣa va ṣam pra
śa ya

hu ru hu ru ma ra

hu ru hu ru



aṃ praṇāśaya |
hulu-hulu malla |
hulu-hulu Hare |

呼
噓
醯
利

呼
噓
呼
噓
麼
囉

罰
沙
罰
參
佛
羅
舍
耶

阿
囉
參
佛
囉
舍
利

The passage 室那室那·阿
囉參佛囉舍利 [ci nda ci
nda ar ṣam pra ca li] with 室
那室那 [ci nda ci nda] from
the preceding page, has also
been interpreted as “kṛṣṇa-
sarpopavīta,” or “You, the
mysterious serpent that is
the Sacred Thread.”

sa ra sa ra

si ri si ri

su ru su ru

bo dhi ya ya



sara-sara

siri-siri

suru-suru |

bodhiya-

菩
提
哪
菩
提
哪

蘇
嚩
蘇
嚩

悉
唎
悉
唎

沙
囉
沙
囉

bo dha ya
bod ha ya

maitriya

na ra ki ndi

dha rṣi ṇi na pa ṣa
ma na



bodhiya bodhaya-
bodhaya maitriya
Nīlakaṇṭha |
darśanena
prahlādaya manaḥ

地
唎
瑟
尼
那
波
夜
摩
那

那
囉
謹
墀

彌
帝
唎
耶

菩
提
耶
菩
提
耶

svā hā si

di dhā ya

sa vā hā

ma hā si ddhā ya
svā hā



svāhā |
siddhāya svāhā |

mahāsiddhāya
svāhā |

Svaha, pronounced “swaha,”
essentially means, “So may it
be.”

摩 訶 悉 陀 夜 娑 婆 訶	娑 婆 訶	悉 陀 夜	娑 婆 訶
--------------------------------------	-------------	-------------	-------------

si ddha yo ge

śva ka rā ya svā hā

na ra ki ndi

svā hā



siddha-yogeśvarāya
svāhā |

Nilakaṇṭhāya
svāhā |

娑
婆
訶

那
囉
謹
墀

室
皤
伽
囉
耶
娑
婆
訶

悉
陀
喻
藝

ma ra na ra

svā hā

si ra saṃ ha mu
khā ya

svā hā



Vāraha-mukhāya
svāhā |

Narasimha-
mukhāya svāhā |

娑
婆
訶

悉
囉
僧
阿
穆
佉
耶

娑
婆
訶

摩
囉
那
囉

pa ma
hā si ddhā ya

svā hā

ca kra si ddhā ya

svā hā

ॐ

padma-hastāya
svāhā |

cakra-hastāya
svāhā |

娑
婆
訶

者
吉
囉
阿
悉
陀
夜

娑
婆
訶

婆
摩
訶
悉
陀
夜

pa dma ka stā ya

svā hā

na ra ki ndi

va ga ra ya

svā hā

ॐ

padma-hastāya

svāhā |

Nīlakaṇṭha-

vyāghrāya svāhā |

娑
婆
訶

那
囉
謹
墀
皤
迦
囉
夜

娑
婆
訶

婆
摩
羯
悉
哆

ma va ri śa nka ya

svā hā

na mo ra tna

tra yā ya

na mo ā ryā



Mahābali-Śankarāya
svāhā ||

Namo ratna-
trayāya |

namo āry

南
無
阿
唎
哪

南
無
喝
囉
怛
那
多
囉
夜
耶

娑
婆
訶

摩
婆
唎
勝
羯
夜

va lo ki te

śvaha

rā ya

bo dhi
svā hā



Āvalokiteśvarāya
[bodhi]svāhā ||

Oṃ siddhyantu mantra-
padāni svāhā ||

Svāhā, pronounced “swaha,”
essentially means, “So may it
be.”

菩
提
娑
婆
訶

囉
夜

爍
皸

婆
嚧
吉
帝

5.

na mo ra tna
tra yā ya

na ma ā ryā

va lo ki te śva rā ya

bo dhi sa tvā ya



Namo ratna trayāya |
namo
āryāvalokiteśvarāya
bodhisattvāya

The opening lines, up to the first “om” on the subsequent page, is an invocation to Kuan Yin [Avalokiteshvara] as the Triple Jewel.

Namo Ratna Trayaya – Hail, the Triple Jewel.

Nama Arya Avalokiteshvara – Hail the Holy Kuan Yin, who Hears our Cries.

菩 提 薩 哆 婆 哪	婆 盧 羯 帝 爍 鉢 囉 哪	南 無 阿 唎 哪	南 無 喝 囉 怛 那 哆 羅 夜 哪
----------------------------	--------------------------------------	-----------------------	--

ma hā sa tvā ya

ma hā kā ru ñi
kā ya

oṃ

sa rva ra bha ye



mahāsattvāya
mahākāruṇikāya |
Oṃ sarva-bhaye

Mahasattvaya – Great
Bodhisattva.

Mahakarunikaya – Great
Compassionate One.

薩
皤
囉
罰
曳

唵

摩
訶
迦
嚧
昵
迦
哪

摩
訶
薩
埵
婆
哪

ṣu dha na da sya

na mo skṛ ta
ī mo ā ryā

ba ru ki te śi va raṃ
dha va

na mo na ra ki dhi



ṣu trāṇa-karāya tasya
namaskṛtvā imaṃ
āryĀvalokiteśvara-
stavanaṃ Nīlakaṇṭha-
nāma |

Hṛdayaṃ vartayi-

南
無
那
囉
謹
墀

婆
嚧
吉
帝
室
佛
楞
馱
婆

南
無
悉
吉
唵
埵
伊
蒙
阿
唎
耶

數
怛
那
怛
寫

he ri ma
va dha ṣa me

sa rva a tha du śu
tuṃ

a je yaṃ

sa rva bhu ta na
ma va ga



-iṣyāmi
sarv-ārtha-
sādhanam śubham |

ajeyaṃ sarva-
bhūtānāṃ bhava-
mārga

薩
婆
菩
哆
那
摩
縛
伽

阿
遊
孕

薩
婆
阿
陀
頭
輸
朋

醯
唎
摩
皤
哆
沙
咩

ma va du du
ta dya thā oṃ
a va lo ka lo kā te
ka ra te



-viśodhakam ||

TADYATHĀ |
Oṃ apaloka
lokātikrānta

迦
羅
帝

阿
波
盧
醯
盧
迦
帝

怛
姪
他
唵

摩
罰
特
豆

The passage 薩婆菩哆那摩
縛伽·摩罰特豆 [sa rva bhu
ta na ma va ga ma va du du],
beginning from the
preceding page, has also
been interpreted as “sarva-
bhūtānām bhava-mārga
visodhakam,” meaning “to
cleanse the Path of
existence of all beings.”

e hṛe

ma hā bo dhi

sa tva sa rva rva

ma la mala ma ma
hṛe da yaṃ



ehi Hare
mahābodhisattva
sarpa-sarpa |

smara smara mama
hṛdayam |

摩
囉
摩
囉
摩
摩
醯
唎
馱
孕

薩
婆
薩
婆

摩
訶
菩
薩
埵

夷
醯
唎

ku ru kuru ka
rmaṃ

dhu ru dhu ru va
ja ya te

ma hā va ja ya te

dha ra dha ra



kuru-kuru karma |

dhuru-dhuru
vijayate
mahāvijayate |

dhara-dhara

陀
羅
陀
羅

摩
訶
罰
闍
耶
帝

度
嚧
度
嚧
罰
闍
耶
帝

俱
嚧
俱
嚧
羯
蒙

dhi ri ṇi
rā ya

ca la ca la
ma ma

va ma ra
su kte le

yi he yi he
ci nda ci nda

ॐ

dharāṇi-rāja |

cala-cala
mama
vimala-mūrtte re |

ehy-ehi
kṛṣṇa-sarp-opavīta |

viṣa-viṣ-

伊
醯
移
醯
室
那
室
那

罰
摩
羅
穆
帝
曬

遮
羅
遮
羅
摩
摩

地
利
尼
囉
耶

ar ṣam pra ca li

va ṣa va ṣam pra
śa ya

hu ru hu ru ma ra

hu ru hu ru



aṃ praṇāśaya |
hulu-hulu malla |
hulu-hulu Hare |

呼
噓
醯
利

呼
噓
呼
噓
麼
囉

罰
沙
罰
參
佛
羅
舍
耶

阿
囉
參
佛
囉
舍
利

The passage 室那室那·阿
囉參佛囉舍利 [ci nda ci
nda ar ṣam pra ca li] with 室
那室那 [ci nda ci nda] from
the preceding page, has also
been interpreted as “kṛṣṇa-
sarpopavīta,” or “You, the
mysterious serpent that is
the Sacred Thread.”

sa ra sa ra

si ri si ri

su ru su ru

bo dhi ya ya



sara-sara

siri-siri

suru-suru |

bodhiya-

菩
提
哪
菩
提
哪

蘇
嚩
蘇
嚩

悉
唎
悉
唎

沙
囉
沙
囉

bo dha ya
bod ha ya

maitriya

na ra ki ndi

dha rṣi ṇi na pa ṣa
ma na



bodhiya bodhaya-
bodhaya maitriya
Nīlakaṇṭha |
darśanena
prahlādaya manaḥ

地
唎
瑟
尼
那
波
夜
摩
那

那
囉
謹
墀

彌
帝
唎
耶

菩
提
耶
菩
提
耶

svā hā si

di dhā ya

sa vā hā

ma hā si ddhā ya
svā hā



svāhā |
siddhāya svāhā |

mahāsiddhāya
svāhā |

Svaha, pronounced “swaha,”
essentially means, “So may it
be.”

摩 訶 悉 陀 夜 娑 婆 訶	娑 婆 訶	悉 陀 夜	娑 婆 訶
--------------------------------------	-------------	-------------	-------------

si ddha yo ge

śva ka rā ya svā hā

na ra ki ndi

svā hā



siddha-yogeśvarāya
svāhā |

Nilakaṇṭhāya
svāhā |

娑
婆
訶

那
囉
謹
墀

室
皤
伽
囉
耶
娑
婆
訶

悉
陀
喻
藝

ma ra na ra

svā hā

si ra saṃ ha mu
khā ya

svā hā



Vāraha-mukhāya
svāhā |

Narasimha-
mukhāya svāhā |

娑
婆
訶

悉
囉
僧
阿
穆
佉
耶

娑
婆
訶

摩
囉
那
囉

pa ma
hā si ddhā ya

svā hā

ca kra si ddhā ya

svā hā

ॐ

padma-hastāya
svāhā |

cakra-hastāya
svāhā |

娑
婆
訶

者
吉
囉
阿
悉
陀
夜

娑
婆
訶

婆
摩
訶
悉
陀
夜

pa dma ka stā ya

svā hā

na ra ki ndi

va ga ra ya

svā hā



padma-hastāya

svāhā |

Nīlakaṇṭha-

vyāghrāya svāhā |

娑
婆
訶

那
囉
謹
墀
皤
迦
囉
夜

娑
婆
訶

婆
摩
羯
悉
哆

ma va ri śa nka ya

svā hā

na mo ra tna
tra yā ya

na mo ā ryā



Mahābali-Śankarāya
svāhā ||

Namo ratna-
trayāya |

namo āry

南
無
阿
唎
哪

南
無
喝
囉
怛
那
多
囉
夜
耶

娑
婆
訶

摩
婆
唎
勝
羯
夜

va lo ki te

śvaha

rā ya

bo dhi
svā hā



Āvalokiteśvarāya
[bodhi]svāhā ||

Oṃ siddhyantu mantra-
padāni svāhā ||

Svāhā, pronounced “swaha,”
essentially means, “So may it
be.”

菩
提
娑
婆
訶

囉
夜

爍
皸

婆
嚧
吉
帝

6.

na mo ra tna
tra yā ya

na ma ā ryā

va lo ki te śva rā ya

bo dhi sa tvā ya



Namo ratna trayāya |
namo
āryāvalokiteśvarāya
bodhisattvāya

—————
The opening lines, up to the first “om” on the subsequent page, is an invocation to Kuan Yin [Avalokiteshvara] as the Triple Jewel.

Namo Ratna Trayaya – Hail, the Triple Jewel.

Nama Arya Avalokiteshvara – Hail the Holy Kuan Yin, who Hears our Cries.

菩
提
薩
哆
婆
哪

婆
盧
羯
帝
爍
鉢
囉
哪

南
無
阿
唎
哪

南
無
喝
囉
怛
那
哆
羅
夜
哪

ma hā sa tvā ya

ma hā kā ru ṇi
kā ya

oṃ

sa rva ra bha ye



mahāsattvāya
mahākāruṇikāya |
Oṃ sarva-bhaye

Mahasattvaya – Great
Bodhisattva.

Mahakarunikaya – Great
Compassionate One.

薩
皤
囉
罰
曳

唵

摩
訶
迦
嚧
昵
迦
哪

摩
訶
薩
埵
婆
哪

ṣu dha na da sya

na mo skṛ ta
ī mo ā ryā

ba ru ki te śi va raṃ
dha va

na mo na ra ki dhi



ṣu trāṇa-karāya tasya
namaskṛtvā imaṃ
āryĀvalokiteśvara-
stavanaṃ Nīlakaṇṭha-
nāma |

Hṛdayaṃ vartayi-

南
無
那
囉
謹
墀

婆
嚧
吉
帝
室
佛
楞
馱
婆

南
無
悉
吉
唵
埵
伊
蒙
阿
唎
耶

數
怛
那
怛
寫

he ri ma
va dha ṣa me

sa rva a tha du śu
tuṃ

a je yaṃ

sa rva bhu ta na
ma va ga



-iṣyāmi
sarv-ārtha-
sādhanam śubham |

ajeyaṃ sarva-
bhūtānāṃ bhava-
mārga

薩
婆
菩
哆
那
摩
縛
伽

阿
遊
孕

薩
婆
阿
陀
頭
輸
朋

醯
唎
摩
皤
哆
沙
咩

ma va du du
ta dya thā oṃ
a va lo ka lo kā te
ka ra te



-viśodhakam ||

TADYATHĀ |
Oṃ apaloka
lokātikrānta

迦
羅
帝

阿
波
盧
醯
盧
迦
帝

怛
姪
他
唵

摩
罰
特
豆

The passage 薩婆菩哆那摩
縛伽·摩罰特豆 [sa rva bhu
ta na ma va ga ma va du du],
beginning from the
preceding page, has also
been interpreted as “sarva-
bhūtānām bhava-mārga
visodhakam,” meaning “to
cleanse the Path of
existence of all beings.”

e hṛe

ma hā bo dhi

sa tva sa rva rva

ma la mala ma ma
hṛe da yaṃ

ॐ

ehi Hare
mahābodhisattva
sarpa-sarpa |

smara smara mama
hṛdayam |

摩
囉
摩
囉
摩
摩
醯
唎
馱
孕

薩
婆
薩
婆

摩
訶
菩
薩
埵

夷
醯
唎

ku ru kuru ka
rmaṃ

dhu ru dhu ru va
ja ya te

ma hā va ja ya te

dha ra dha ra



kuru-kuru karma |

dhuru-dhuru
vijayate
mahāvijayate |

dhara-dhara

陀
羅
陀
羅

摩
訶
罰
闍
耶
帝

度
嚧
度
嚧
罰
闍
耶
帝

俱
嚧
俱
嚧
羯
蒙

dhi ri ṇi
rā ya

ca la ca la
ma ma

va ma ra
su kte le

yi he yi he
ci nda ci nda

ॐ

dharāṇi-rāja |

cala-cala
mama
vimāla-mūrtte re |

ehy-ehi
kṛṣṇa-sarp-opavīta |

viṣa-viṣ-

伊
醯
移
醯
室
那
室
那

罰
摩
羅
穆
帝
曬

遮
羅
遮
羅
摩
摩

地
利
尼
囉
耶

ar ṣam pra ca li

va ṣa va ṣam pra
śa ya

hu ru hu ru ma ra

hu ru hu ru



aṃ praṇāśaya |
hulu-hulu malla |
hulu-hulu Hare |

呼
噓
醯
利

呼
噓
呼
噓
麼
囉

罰
沙
罰
參
佛
羅
舍
耶

阿
囉
參
佛
囉
舍
利

The passage 室那室那·阿
囉參佛囉舍利 [ci nda ci
nda ar ṣam pra ca li] with 室
那室那 [ci nda ci nda] from
the preceding page, has also
been interpreted as “kṛṣṇa-
sarpopavīta,” or “You, the
mysterious serpent that is
the Sacred Thread.”

sa ra sa ra

si ri si ri

su ru su ru

bo dhi ya ya



sara-sara

siri-siri

suru-suru |

bodhiya-

菩
提
哪
菩
提
哪

蘇
嚧
蘇
嚧

悉
唎
悉
唎

沙
囉
沙
囉

bo dha ya
bod ha ya

maitriya

na ra ki ndi

dha rṣi ṇi na pa ṣa
ma na



bodhiya bodhaya-
bodhaya maitriya
Nīlakaṇṭha |
darśanena
prahlādaya manaḥ

地
唎
瑟
尼
那
波
夜
摩
那

那
囉
謹
墀

彌
帝
唎
耶

菩
提
耶
菩
提
耶

svā hā si

di dhā ya

sa vā hā

ma hā si ddhā ya
svā hā



svāhā |
siddhāya svāhā |

mahāsiddhāya
svāhā |

Svaha, pronounced “swaha,”
essentially means, “So may it
be.”

摩
訶
悉
陀
夜
娑
婆
訶

娑
婆
訶

悉
陀
夜

娑
婆
訶

si ddha yo ge

śva ka rā ya svā hā

na ra ki ndi

svā hā



siddha-yogeśvarāya
svāhā |

Nilakaṇṭhāya
svāhā |

娑
婆
訶

那
囉
謹
墀

室
皤
伽
囉
耶
娑
婆
訶

悉
陀
喻
藝

ma ra na ra

svā hā

si ra saṃ ha mu
khā ya

svā hā



Vāraha-mukhāya
svāhā |

Narasimha-
mukhāya svāhā |

娑
婆
訶

悉
囉
僧
阿
穆
佉
耶

娑
婆
訶

摩
囉
那
囉

pa ma
hā si ddhā ya

svā hā

ca kra si ddhā ya

svā hā



padma-hastāya
svāhā |

cakra-hastāya
svāhā |

娑
婆
訶

者
吉
囉
阿
悉
陀
夜

娑
婆
訶

婆
摩
訶
悉
陀
夜

pa dma ka stā ya

svā hā

na ra ki ndi

va ga ra ya

svā hā

ॐ

padma-hastāya

svāhā |

Nīlakaṇṭha-

vyāghrāya svāhā |

娑
婆
訶

那
囉
謹
墀
皤
迦
囉
夜

娑
婆
訶

婆
摩
羯
悉
哆

ma va ri śa nka ya

svā hā

na mo ra tna
tra yā ya

na mo ā ryā



Mahābali-Śankarāya
svāhā ||

Namo ratna-
trayāya |

namo āry

南
無
阿
唎
哪

南
無
喝
囉
怛
那
多
囉
夜
耶

娑
婆
訶

摩
婆
唎
勝
羯
夜

va lo ki te

śvaha

rā ya

bo dhi
svā hā



Āvalokiteśvarāya
[bodhi]svāhā ||

Oṃ siddhyantu mantra-
padāni svāhā ||

Svāhā, pronounced “swaha,”
essentially means, “So may it
be.”

菩
提
娑
婆
訶

囉
夜

爍
皸

婆
嚧
吉
帝

7.

na mo ra tna
tra yā ya

na ma ā ryā

va lo ki te śva rā ya

bo dhi sa tvā ya



Namo ratna trayāya |
namo
āryāvalokiteśvarāya
bodhisattvāya

—————
The opening lines, up to the first “om” on the subsequent page, is an invocation to Kuan Yin [Avalokiteshvara] as the Triple Jewel.

Namo Ratna Trayaya – Hail, the Triple Jewel.

Nama Arya Avalokiteshvara – Hail the Holy Kuan Yin, who Hears our Cries.

菩
提
薩
哆
婆
哪

婆
盧
羯
帝
爍
鉢
囉
哪

南
無
阿
唎
哪

南
無
喝
囉
怛
那
哆
羅
夜
哪

ma hā sa tvā ya

ma hā kā ru ñi
kā ya

oṃ

sa rva ra bha ye



mahāsattvāya
mahākāruṇikāya |
Oṃ sarva-bhaye

Mahasattvaya – Great
Bodhisattva.

Mahakarunikaya – Great
Compassionate One.

薩
皤
囉
罰
曳

唵

摩
訶
迦
嚧
昵
迦
哪

摩
訶
薩
埵
婆
哪

ṣu dha na da sya

na mo skṛ ta
ī mo ā ryā

ba ru ki te śi va raṃ
dha va

na mo na ra ki dhi



ṣu trāṇa-karāya tasya
namaskṛtvā imaṃ
āryĀvalokiteśvara-
stavanaṃ Nīlakaṇṭha-
nāma |

Hṛdayaṃ vartayi-

南
無
那
囉
謹
墀

婆
嚧
吉
帝
室
佛
楞
馱
婆

南
無
悉
吉
唵
埵
伊
蒙
阿
唎
耶

數
怛
那
怛
寫

he ri ma
va dha ṣa me

sa rva a tha du śu
tuṃ

a je yaṃ

sa rva bhu ta na
ma va ga



-iṣyāmi
sarv-ārtha-
sādhanam śubham |

ajeyaṃ sarva-
bhūtānāṃ bhava-
mārga

薩
婆
菩
哆
那
摩
縛
伽

阿
遊
孕

薩
婆
阿
陀
頭
輸
朋

醯
唎
摩
皤
哆
沙
咩

ma va du du

ta dya thā oṃ

a va lo ka lo kā te

ka ra te



-viśodhakam ||

TADYATHĀ |
Oṃ apaloka
lokātikrānta

迦
羅
帝

阿
波
盧
醯
盧
迦
帝

怛
姪
他
唵

摩
罰
特
豆

The passage 薩婆菩哆那摩
縛伽·摩罰特豆 [sa rva bhu
ta na ma va ga ma va du du],
beginning from the
preceding page, has also
been interpreted as “sarva-
bhūtānām bhava-mārga
visodhakam,” meaning “to
cleanse the Path of
existence of all beings.”

e hṛe

ma hā bo dhi

sa tva sa rva rva

ma la mala ma ma
hṛe da yaṃ



ehi Hare
mahābodhisattva
sarpa-sarpa |

smara smara mama
hṛdayam |

摩
囉
摩
囉
摩
摩
醯
唎
馱
孕

薩
婆
薩
婆

摩
訶
菩
薩
埵

夷
醯
唎

ku ru kuru ka
rmaṃ

dhu ru dhu ru va
ja ya te

ma hā va ja ya te

dha ra dha ra



kuru-kuru karma |

dhuru-dhuru
vijayate
mahāvijayate |

dhara-dhara

陀
羅
陀
羅

摩
訶
罰
闍
耶
帝

度
嚧
度
嚧
罰
闍
耶
帝

俱
嚧
俱
嚧
羯
蒙

dhi ri ṇi
rā ya

ca la ca la
ma ma

va ma ra
su kte le

yi he yi he
ci nda ci nda

ॐ

dharāṇi-rāja |

cala-cala
mama
vimāla-mūrtte re |

ehy-ehi
kṛṣṇa-sarp-opavīta |

viṣa-viṣ-

伊
醯
移
醯
室
那
室
那

罰
摩
羅
穆
帝
曬

遮
羅
遮
羅
摩
摩

地
利
尼
囉
耶

ar ṣam pra ca li

va ṣa va ṣam pra
śa ya

hu ru hu ru ma ra

hu ru hu ru



aṃ praṇāśaya |
hulu-hulu malla |
hulu-hulu Hare |

呼
噓
醯
利

呼
噓
呼
噓
麼
囉

罰
沙
罰
參
佛
羅
舍
耶

阿
囉
參
佛
囉
舍
利

The passage 室那室那·阿
囉參佛囉舍利 [ci nda ci
nda ar ṣam pra ca li] with 室
那室那 [ci nda ci nda] from
the preceding page, has also
been interpreted as “kṛṣṇa-
sarpopavīta,” or “You, the
mysterious serpent that is
the Sacred Thread.”

sa ra sa ra

si ri si ri

su ru su ru

bo dhi ya ya



sara-sara

siri-siri

suru-suru |

bodhiya-

菩
提
哪
菩
提
哪

蘇
嚧
蘇
嚧

悉
唎
悉
唎

沙
囉
沙
囉

bo dha ya
bod ha ya

maitriya

na ra ki ndi

dha rṣi ṇi na pa ṣa
ma na



bodhiya bodhaya-
bodhaya maitriya
Nīlakaṇṭha |
darśanena
prahlādaya manaḥ

地
唎
瑟
尼
那
波
夜
摩
那

那
囉
謹
墀

彌
帝
唎
耶

菩
提
耶
菩
提
耶

svā hā si

di dhā ya

sa vā hā

ma hā si ddhā ya
svā hā



svāhā |
siddhāya svāhā |

mahāsiddhāya
svāhā |

Svaha, pronounced “swaha,”
essentially means, “So may it
be.”

摩 訶 悉 陀 夜 娑 婆 訶	娑 婆 訶	悉 陀 夜	娑 婆 訶
--------------------------------------	-------------	-------------	-------------

si ddha yo ge

śva ka rā ya svā hā

na ra ki ndi

svā hā



siddha-yogeśvarāya
svāhā |

Nīlakaṇṭhāya
svāhā |

娑
婆
訶

那
囉
謹
墀

室
皤
伽
囉
耶
娑
婆
訶

悉
陀
喻
藝

ma ra na ra

svā hā

si ra saṃ ha mu
khā ya

svā hā



Vāraha-mukhāya
svāhā |

Narasimha-
mukhāya svāhā |

娑
婆
訶

悉
囉
僧
阿
穆
佉
耶

娑
婆
訶

摩
囉
那
囉

pa ma
hā si ddhā ya

svā hā

ca kra si ddhā ya

svā hā

ॐ

padma-hastāya
svāhā |

cakra-hastāya
svāhā |

娑
婆
訶

者
吉
囉
阿
悉
陀
夜

娑
婆
訶

婆
摩
訶
悉
陀
夜

pa dma ka stā ya

svā hā

na ra ki ndi

va ga ra ya

svā hā

ॐ

padma-hastāya

svāhā |

Nīlakaṇṭha-

vyāghrāya svāhā |

娑
婆
訶

那
囉
謹
墀
皤
迦
囉
夜

娑
婆
訶

婆
摩
羯
悉
哆

ma va ri śa nka ya

svā hā

na mo ra tna

tra yā ya

na mo ā ryā



Mahābali-Śankarāya
svāhā ||

Namo ratna-
trayāya |

namo āry

南
無
阿
唎
哪

南
無
喝
囉
怛
那
多
囉
夜
耶

娑
婆
訶

摩
婆
唎
勝
羯
夜

va lo ki te

śvaha

rā ya

bo dhi
svā hā



Āvalokiteśvarāya
[bodhi]svāhā ||

Oṃ siddhyantu mantra-
padāni svāhā ||

Svāhā, pronounced “swaha,”
essentially means, “So may it
be.”

菩
提
娑
婆
訶

囉
夜

爍
皸

婆
嚧
吉
帝

8.

na mo ra tna
tra yā ya

na ma ā ryā

va lo ki te śva rā ya

bo dhi sa tvā ya



Namo ratna trayāya |
namo
āryāvalokiteśvarāya
bodhisattvāya

The opening lines, up to the first “om” on the subsequent page, is an invocation to Kuan Yin [Avalokiteshvara] as the Triple Jewel.

Namo Ratna Trayaya – Hail, the Triple Jewel.

Nama Arya Avalokiteshvara – Hail the Holy Kuan Yin, who Hears our Cries.

菩
提
薩
哆
婆
哪

婆
盧
羯
帝
爍
鉢
囉
哪

南
無
阿
唎
哪

南
無
喝
囉
怛
那
哆
羅
夜
哪

ma hā sa tvā ya

ma hā kā ru ṇi
kā ya

oṃ

sa rva ra bha ye



mahāsattvāya
mahākāruṇikāya |
Oṃ sarva-bhaye

Mahasattvaya – Great
Bodhisattva.

Mahakarunikaya – Great
Compassionate One.

薩
皤
囉
罰
曳

唵

摩
訶
迦
嚧
昵
迦
哪

摩
訶
薩
埵
婆
哪

ṣu dha na da sya

na mo skṛ ta
ī mo ā ryā

ba ru ki te śi va raṃ
dha va

na mo na ra ki dhi



ṣu trāṇa-karāya tasya
namaskṛtvā imaṃ
āryĀvalokiteśvara-
stavanaṃ Nīlakaṇṭha-
nāma |

Hṛdayaṃ vartayi-

南
無
那
囉
謹
墀

婆
嚧
吉
帝
室
佛
楞
馱
婆

南
無
悉
吉
唵
埵
伊
蒙
阿
唎
耶

數
怛
那
怛
寫

he ri ma
va dha ṣa me

sa rva a tha du śu
tuṃ

a je yaṃ

sa rva bhu ta na
ma va ga



-iṣyāmi
sarv-ārtha-
sādhanam śubham |

ajeyaṃ sarva-
bhūtānāṃ bhava-
mārga

薩
婆
菩
哆
那
摩
縛
伽

阿
遊
孕

薩
婆
阿
陀
頭
輸
朋

醯
唎
摩
皤
哆
沙
咩

ma va du du

ta dya thā oṃ

a va lo ka lo kā te

ka ra te



-viśodhakam ||

TADYATHĀ |

Oṃ apaloka

lokātikrānta

迦
羅
帝

阿
波
盧
醯
盧
迦
帝

怛
姪
他
唵

摩
罰
特
豆

The passage 薩婆菩哆那摩
縛伽·摩罰特豆 [sa rva bhu
ta na ma va ga ma va du du],
beginning from the
preceding page, has also
been interpreted as “sarva-
bhūtānām bhava-mārga
visodhakam,” meaning “to
cleanse the Path of
existence of all beings.”

e hṛe

ma hā bo dhi

sa tva sa rva rva

ma la mala ma ma
hṛe da yaṃ



ehi Hare
mahābodhisattva
sarpa-sarpa |

smara smara mama
hṛdayam |

摩
囉
摩
囉
摩
摩
醯
唎
馱
孕

薩
婆
薩
婆

摩
訶
菩
薩
埵

夷
醯
唎

ku ru kuru ka
rmaṃ

dhu ru dhu ru va
ja ya te

ma hā va ja ya te

dha ra dha ra



kuru-kuru karma |

dhuru-dhuru
vijayate
mahāvijayate |

dhara-dhara

陀
羅
陀
羅

摩
訶
罰
闍
耶
帝

度
嚧
度
嚧
罰
闍
耶
帝

俱
嚧
俱
嚧
羯
蒙

dhi ri ṇi
rā ya

ca la ca la
ma ma

va ma ra
su kte le

yi he yi he
ci nda ci nda

ॐ

dharāṇi-rāja |

cala-cala
mama
vimala-mūrtte re |

ehy-ehi
kṛṣṇa-sarp-opavīta |

viṣa-viṣ-

伊
醯
移
醯
室
那
室
那

罰
摩
羅
穆
帝
曬

遮
羅
遮
羅
摩
摩

地
利
尼
囉
耶

ar ṣam pra ca li

va ṣa va ṣam pra
śa ya

hu ru hu ru ma ra

hu ru hu ru



aṃ praṇāśaya |
hulu-hulu malla |
hulu-hulu Hare |

呼
噓
醯
利

呼
噓
呼
噓
麼
囉

罰
沙
罰
參
佛
羅
舍
耶

阿
囉
參
佛
囉
舍
利

The passage 室那室那·阿
囉參佛囉舍利 [ci nda ci
nda ar ṣam pra ca li] with 室
那室那 [ci nda ci nda] from
the preceding page, has also
been interpreted as “kṛṣṇa-
sarpopavīta,” or “You, the
mysterious serpent that is
the Sacred Thread.”

sa ra sa ra

si ri si ri

su ru su ru

bo dhi ya ya



sara-sara

siri-siri

suru-suru |

bodhiya-

菩
提
哪
菩
提
哪

蘇
嚩
蘇
嚩

悉
唎
悉
唎

沙
囉
沙
囉

bo dha ya
bod ha ya

maitriya

na ra ki ndi

dha rṣi ṇi na pa ṣa
ma na



bodhiya bodhaya-
bodhaya maitriya
Nīlakaṇṭha |
darśanena
prahlādaya manaḥ

地
唎
瑟
尼
那
波
夜
摩
那

那
囉
謹
墀

彌
帝
唎
耶

菩
提
耶
菩
提
耶

svā hā si

di dhā ya

sa vā hā

ma hā si ddhā ya
svā hā



svāhā |
siddhāya svāhā |

mahāsiddhāya
svāhā |

Svaha, pronounced “swaha,”
essentially means, “So may it
be.”

摩
訶
悉
陀
夜
娑
婆
訶

娑
婆
訶

悉
陀
夜

娑
婆
訶

si ddha yo ge

śva ka rā ya svā hā

na ra ki ndi

svā hā



siddha-yogeśvarāya
svāhā |

Nilakaṇṭhāya
svāhā |

娑
婆
訶

那
囉
謹
墀

室
皤
伽
囉
耶
娑
婆
訶

悉
陀
喻
藝

ma ra na ra

svā hā

si ra saṃ ha mu
khā ya

svā hā



Vāraha-mukhāya
svāhā |

Narasimha-
mukhāya svāhā |

娑
婆
訶

悉
囉
僧
阿
穆
佉
耶

娑
婆
訶

摩
囉
那
囉

pa ma
hā si ddhā ya

svā hā

ca kra si ddhā ya

svā hā



padma-hastāya
svāhā |

cakra-hastāya
svāhā |

娑
婆
訶

者
吉
囉
阿
悉
陀
夜

娑
婆
訶

婆
摩
訶
悉
陀
夜

pa dma ka stā ya

svā hā

na ra ki ndi

va ga ra ya

svā hā



padma-hastāya

svāhā |

Nīlakaṇṭha-

vyāghrāya svāhā |

娑
婆
訶

那
囉
謹
墀
皤
迦
囉
夜

娑
婆
訶

婆
摩
羯
悉
哆

ma va ri śa nka ya

svā hā

na mo ra tna
tra yā ya

na mo ā ryā

ॐ

Mahābali-Śankarāya
svāhā ||

Namo ratna-
trayāya |

namo āry

南
無
阿
唎
囉

南
無
喝
囉
怛
那
多
囉
夜
耶

娑
婆
訶

摩
婆
唎
勝
羯
夜

va lo ki te

śvaha

rā ya

bo dhi
svā hā



Āvalokiteśvarāya
[bodhi]svāhā ||

Oṃ siddhyantu mantra-
padāni svāhā ||

Svāhā, pronounced “swaha,”
essentially means, “So may it
be.”

菩
提
娑
婆
訶

囉
夜

爍
皸

婆
嚧
吉
帝

9.

na mo ra tna
tra yā ya

na ma ā ryā

va lo ki te śva rā ya

bo dhi sa tvā ya



Namo ratna trayāya |
namo
āryāvalokiteśvarāya
bodhisattvāya

The opening lines, up to the first “om” on the subsequent page, is an invocation to Kuan Yin [Avalokiteshvara] as the Triple Jewel.

Namo Ratna Trayaya – Hail, the Triple Jewel.

Nama Arya Avalokiteshvara – Hail the Holy Kuan Yin, who Hears our Cries.

菩
提
薩
哆
婆
哪

婆
盧
羯
帝
爍
鉢
囉
哪

南
無
阿
唎
哪

南
無
喝
囉
怛
那
哆
羅
夜
哪

ma hā sa tvā ya

ma hā kā ru ṇi
kā ya

oṃ

sa rva ra bha ye



mahāsattvāya
mahākāruṇikāya |
Oṃ sarva-bhaye

Mahasattvaya – Great
Bodhisattva.

Mahakarunikaya – Great
Compassionate One.

薩
皤
囉
罰
曳

唵

摩
訶
迦
嚧
昵
迦
哪

摩
訶
薩
埵
婆
哪

ṣu dha na da sya

na mo skṛ ta
ī mo ā ryā

ba ru ki te śi va raṃ
dha va

na mo na ra ki dhi



ṣu trāṇa-karāya tasya
namaskṛtvā imaṃ
āryĀvalokiteśvara-
stavanaṃ Nīlakaṇṭha-
nāma |

Hṛdayaṃ vartayi-

南
無
那
囉
謹
墀

婆
嚧
吉
帝
室
佛
楞
馱
婆

南
無
悉
吉
唵
埵
伊
蒙
阿
唎
耶

數
怛
那
怛
寫

he ri ma
va dha ṣa me

sa rva a tha du śu
tuṃ

a je yaṃ

sa rva bhu ta na
ma va ga



-iṣyāmi
sarv-ārtha-
sādhanam śubham |

ajeyaṃ sarva-
bhūtānāṃ bhava-
mārga

薩
婆
菩
哆
那
摩
縛
伽

阿
遊
孕

薩
婆
阿
陀
頭
輸
朋

醯
唎
摩
皤
哆
沙
咩

ma va du du

ta dya thā oṃ

a va lo ka lo kā te

ka ra te



-viśodhakam ||

TADYATHĀ |
Oṃ apaloka
lokātikrānta

迦
羅
帝

阿
波
盧
醯
盧
迦
帝

怛
姪
他
唵

摩
罰
特
豆

The passage 薩婆菩哆那摩
縛伽·摩罰特豆 [sa rva bhu
ta na ma va ga ma va du du],
beginning from the
preceding page, has also
been interpreted as “sarva-
bhūtānām bhava-mārga
visodhakam,” meaning “to
cleanse the Path of
existence of all beings.”

e hṛe

ma hā bo dhi

sa tva sa rva rva

ma la mala ma ma
hṛe da yaṃ



ehi Hare
mahābodhisattva
sarpa-sarpa |

smara smara mama
hṛdayam |

摩
囉
摩
囉
摩
摩
醯
唎
馱
孕

薩
婆
薩
婆

摩
訶
菩
薩
埵

夷
醯
唎

ku ru kuru ka
rmaṃ

dhu ru dhu ru va
ja ya te

ma hā va ja ya te

dha ra dha ra



kuru-kuru karma |

dhuru-dhuru
vijayate
mahāvijayate |

dhara-dhara

陀
羅
陀
羅

摩
訶
罰
闍
耶
帝

度
嚧
度
嚧
罰
闍
耶
帝

俱
嚧
俱
嚧
羯
蒙

dhi ri ñi
rā ya

ca la ca la
ma ma

va ma ra
su kte le

yi he yi he
ci nda ci nda

ॐ

dharāṇi-rāja |

cala-cala
mama
vimāla-mūrtte re |

ehy-ehi
kṛṣṇa-sarp-opavīta |

viṣa-viṣ-

伊
醯
移
醯
室
那
室
那

罰
摩
羅
穆
帝
曬

遮
羅
遮
羅
摩
摩

地
利
尼
囉
耶

ar ṣam pra ca li

va ṣa va ṣam pra
śa ya

hu ru hu ru ma ra

hu ru hu ru



aṃ praṇāśaya |
hulu-hulu malla |
hulu-hulu Hare |

呼
噓
醯
利

呼
噓
呼
噓
麼
囉

罰
沙
罰
參
佛
羅
舍
耶

阿
囉
參
佛
囉
舍
利

The passage 室那室那·阿
囉參佛囉舍利 [ci nda ci
nda ar ṣam pra ca li] with 室
那室那 [ci nda ci nda] from
the preceding page, has also
been interpreted as “kṛṣṇa-
sarpopavīta,” or “You, the
mysterious serpent that is
the Sacred Thread.”

sa ra sa ra

si ri si ri

su ru su ru

bo dhi ya ya



sara-sara

siri-siri

suru-suru |

bodhiya-

菩
提
哪
菩
提
哪

蘇
嚩
蘇
嚩

悉
唎
悉
唎

沙
囉
沙
囉

bo dha ya
bod ha ya

maitriya

na ra ki ndi

dha rṣi ṇi na pa ṣa
ma na



bodhiya bodhaya-
bodhaya maitriya
Nīlakaṇṭha |
darśanena
prahlādaya manaḥ

地
唎
瑟
尼
那
波
夜
摩
那

那
囉
謹
墀

彌
帝
唎
耶

菩
提
耶
菩
提
耶

svā hā si

di dhā ya

sa vā hā

ma hā si ddhā ya
svā hā



svāhā |
siddhāya svāhā |

mahāsiddhāya
svāhā |

Svaha, pronounced “swaha,”
essentially means, “So may it
be.”

摩 訶 悉 陀 夜 娑 婆 訶	娑 婆 訶	悉 陀 夜	娑 婆 訶
--------------------------------------	-------------	-------------	-------------

si ddha yo ge

śva ka rā ya svā hā

na ra ki ndi

svā hā



siddha-yogeśvarāya
svāhā |

Nilakaṅṭhāya
svāhā |

娑
婆
訶

那
囉
謹
墀

室
皤
伽
囉
耶
娑
婆
訶

悉
陀
喻
藝

ma ra na ra

svā hā

si ra saṃ ha mu
khā ya

svā hā



Vāraha-mukhāya
svāhā |

Narasimha-
mukhāya svāhā |

娑
婆
訶

悉
囉
僧
阿
穆
佉
耶

娑
婆
訶

摩
囉
那
囉

pa ma
hā si ddhā ya

svā hā

ca kra si ddhā ya

svā hā



padma-hastāya
svāhā |

cakra-hastāya
svāhā |

娑
婆
訶

者
吉
囉
阿
悉
陀
夜

娑
婆
訶

婆
摩
訶
悉
陀
夜

pa dma ka stā ya

svā hā

na ra ki ndi

va ga ra ya

svā hā



padma-hastāya

svāhā |

Nīlakaṇṭha-

vyāghrāya svāhā |

娑
婆
訶

那
囉
謹
墀
皤
迦
囉
夜

娑
婆
訶

婆
摩
羯
悉
哆

ma va ri śa nka ya

svā hā

na mo ra tna
tra yā ya

na mo ā ryā



Mahābali-Śankarāya
svāhā ||

Namo ratna-
trayāya |

namo āry

南
無
阿
唎
哪

南
無
喝
囉
怛
那
多
囉
夜
耶

娑
婆
訶

摩
婆
唎
勝
羯
夜

va lo ki te

śvaha

rā ya

bo dhi
svā hā



Āvalokiteśvarāya
[bodhi]svāhā ||

Oṃ siddhyantu mantra-
padāni svāhā ||

Svāhā, pronounced “swaha,”
essentially means, “So may it
be.”

菩
提
娑
婆
訶

囉
夜

爍
皸

婆
嚧
吉
帝

10.

na mo ra tna
tra yā ya

na ma ā ryā

va lo ki te śva rā ya

bo dhi sa tvā ya



Namo ratna trayāya |
namo
āryāvalokiteśvarāya
bodhisattvāya

—————
The opening lines, up to the first “om” on the subsequent page, is an invocation to Kuan Yin [Avalokiteshvara] as the Triple Jewel.

Namo Ratna Trayaya – Hail, the Triple Jewel.

Nama Arya Avalokiteshvara – Hail the Holy Kuan Yin, who Hears our Cries.

菩
提
薩
哆
婆
哪

婆
盧
羯
帝
爍
鉢
囉
哪

南
無
阿
唎
哪

南
無
喝
囉
怛
那
哆
羅
夜
哪

ma hā sa tvā ya

ma hā kā ru ñi
kā ya

oṃ

sa rva ra bha ye



mahāsattvāya
mahākāruṇikāya |
Oṃ sarva-bhaye

Mahasattvaya – Great
Bodhisattva.

Mahakarunikaya – Great
Compassionate One.

薩
皤
囉
罰
曳

唵

摩
訶
迦
嚧
昵
迦
哪

摩
訶
薩
埵
婆
哪

ṣu dha na da sya

na mo skṛ ta
ī mo ā ryā

ba ru ki te śi va raṃ
dha va

na mo na ra ki dhi

ॐ

ṣu trāṇa-karāya tasya
namaskṛtvā imaṃ
āryāvalokiteśvara-
stavanaṃ Nīlakaṇṭha-
nāma |

Hṛdayaṃ vartayi-

南
無
那
囉
謹
墀

婆
嚧
吉
帝
室
佛
楞
馱
婆

南
無
悉
吉
唵
埵
伊
蒙
阿
唎
耶

數
怛
那
怛
寫

he ri ma
va dha ṣa me

sa rva a tha du śu
tuṃ

a je yaṃ

sa rva bhu ta na
ma va ga



-iṣyāmi
sarv-ārtha-
sādhanam śubham |

ajeyaṃ sarva-
bhūtānāṃ bhava-
mārga

薩
婆
菩
哆
那
摩
縛
伽

阿
遊
孕

薩
婆
阿
陀
頭
輸
朋

醯
唎
摩
皤
哆
沙
咩

ma va du du

ta dya thā oṃ

a va lo ka lo kā te

ka ra te



-viśodhakam ||

TADYATHĀ |
Oṃ apaloka
lokātikrānta

迦
羅
帝

阿
波
盧
醯
盧
迦
帝

怛
姪
他
唵

摩
罰
特
豆

The passage 薩婆菩哆那摩
縛伽·摩罰特豆 [sa rva bhu
ta na ma va ga ma va du du],
beginning from the
preceding page, has also
been interpreted as “sarva-
bhūtānām bhava-mārga
visodhakam,” meaning “to
cleanse the Path of
existence of all beings.”

e hṛe

ma hā bo dhi

sa tva sa rva rva

ma la mala ma ma
hṛe da yaṃ

ॐ

ehi Hare
mahābodhisattva
sarpa-sarpa |

smara smara mama
hṛdayam |

摩
囉
摩
囉
摩
摩
醯
唎
馱
孕

薩
婆
薩
婆

摩
訶
菩
薩
埵

夷
醯
唎

ku ru kuru ka
rmaṃ

dhu ru dhu ru va
ja ya te

ma hā va ja ya te

dha ra dha ra



kuru-kuru karma |

dhuru-dhuru
vijayate
mahāvijayate |

dhara-dhara

陀
羅
陀
羅

摩
訶
罰
闍
耶
帝

度
嚧
度
嚧
罰
闍
耶
帝

俱
嚧
俱
嚧
羯
蒙

dhi ri ṇi
rā ya

ca la ca la
ma ma

va ma ra
su kte le

yi he yi he
ci nda ci nda

ॐ

dharāṇi-rāja |

cala-cala
mama
vimāla-mūrtte re |

ehy-ehi
kṛṣṇa-sarp-opavīta |

viṣa-viṣ-

伊
醯
移
醯
室
那
室
那

罰
摩
羅
穆
帝
曬

遮
羅
遮
羅
摩
摩

地
利
尼
囉
耶

ar ṣam pra ca li

va ṣa va ṣam pra
śa ya

hu ru hu ru ma ra

hu ru hu ru



aṃ praṇāśaya |
hulu-hulu malla |
hulu-hulu Hare |

呼
噓
醯
利

呼
噓
呼
噓
麼
囉

罰
沙
罰
參
佛
羅
舍
耶

阿
囉
參
佛
囉
舍
利

The passage 室那室那·阿
囉參佛囉舍利 [ci nda ci
nda ar ṣam pra ca li] with 室
那室那 [ci nda ci nda] from
the preceding page, has also
been interpreted as “kṛṣṇa-
sarpopavīta,” or “You, the
mysterious serpent that is
the Sacred Thread.”

sa ra sa ra

si ri si ri

su ru su ru

bo dhi ya ya



sara-sara

siri-siri

suru-suru |

bodhiya-

菩
提
哪
菩
提
哪

蘇
嚩
蘇
嚩

悉
唎
悉
唎

沙
囉
沙
囉

bo dha ya
bod ha ya

maitriya

na ra ki ndi

dha rṣi ṇi na pa ṣa
ma na



bodhiya bodhaya-
bodhaya maitriya
Nīlakaṇṭha |
darśanena
prahlādaya manaḥ

地
唎
瑟
尼
那
波
夜
摩
那

那
囉
謹
墀

彌
帝
唎
耶

菩
提
耶
菩
提
耶

svā hā si

di dhā ya

sa vā hā

ma hā si ddhā ya
svā hā



svāhā |
siddhāya svāhā |

mahāsiddhāya
svāhā |

Svaha, pronounced “swaha,”
essentially means, “So may it
be.”

摩
訶
悉
陀
夜
娑
婆
訶

娑
婆
訶

悉
陀
夜

娑
婆
訶

si ddha yo ge

śva ka rā ya svā hā

na ra ki ndi

svā hā



siddha-yogeśvarāya
svāhā |

Nilakaṇṭhāya
svāhā |

娑
婆
訶

那
囉
謹
墀

室
皤
伽
囉
耶
娑
婆
訶

悉
陀
喻
藝

ma ra na ra

svā hā

si ra saṃ ha mu
khā ya

svā hā



Vāraha-mukhāya
svāhā |

Narasimha-
mukhāya svāhā |

娑
婆
訶

悉
囉
僧
阿
穆
佉
耶

娑
婆
訶

摩
囉
那
囉

pa ma
hā si ddhā ya

svā hā

ca kra si ddhā ya

svā hā



padma-hastāya
svāhā |

cakra-hastāya
svāhā |

娑
婆
訶

者
吉
囉
阿
悉
陀
夜

娑
婆
訶

婆
摩
訶
悉
陀
夜

pa dma ka stā ya

svā hā

na ra ki ndi

va ga ra ya

svā hā



padma-hastāya

svāhā |

Nīlakaṇṭha-

vyāghrāya svāhā |

娑
婆
訶

那
囉
謹
墀
皤
迦
囉
夜

娑
婆
訶

婆
摩
羯
悉
哆

ma va ri śa nka ya

svā hā

na mo ra tna
tra yā ya

na mo ā ryā

ॐ

Mahābali-Śankarāya
svāhā ||

Namo ratna-
trayāya |

namo āry

南
無
阿
唎
哪

南
無
喝
囉
怛
那
多
囉
夜
耶

娑
婆
訶

摩
婆
唎
勝
羯
夜

va lo ki te

śvaha

rā ya

bo dhi
svā hā



Āvalokiteśvarāya
[bodhi]svāhā ||

Oṃ siddhyantu mantra-
padāni svāhā ||

Svāhā, pronounced “swaha,”
essentially means, “So may it
be.”

菩
提
娑
婆
訶

囉
夜

爍
皸

婆
嚧
吉
帝

月 山 日
開光

觀 音
菩薩

“Opening of the Light” talisman

*Four characters along the bottom of the preceding page:
Guan Yin Pusa” in Stylized Oracle Bone Script*

Passages of the dharani could be interpreted as referencing a nāga, or shape-shifting serpent, often depicted as female. In Mahayana Buddhist mythology, nāgas are often associated with the directional guardian of the West.

During a great storm, a nāga covered the Buddha’s head to give shelter while the Buddha was meditating. Buddha’s chief disciples are also referenced as nāgas. Awakening the kundalini is often associated with activating the inner nāga, expressed by the image of a coiled serpent.

Annotations from the Tang dynasty of the Amoghavajra version of the dharana notes as follows:

Avalokiteshvara [Kuan Yin] is the triple-headed divinity with a compassionate, serene face at the center, the face of a lion to the right, and the face of a boar to the left.

Upon the crown is an emanation of the Buddha Amitabha. Kuan Yin has four arms. The arms to the right hold a rod and a lotus; the arms to the left hold a wheel and a conch.

A mysterious black serpent is the sacred thread winding about the bodhisattva.



“Namo-Avalokiteshvara” (2011)
By Wang Shuang-Kuan, 王雙寬

南無觀世音菩薩
Namo Guanshi Yin Pusa
Namo Avalokiteshvara

大
dà

悲
bēi

咒
zhòu

南	無	喝	囉	怛	那	哆
ná	mó	hē	luō	dá	nà	duō
囉	夜	耶	南	無	阿	唎
luō	yè	yé	ná	mó	ā	lì
耶	婆	盧	羯	帝	爍	鉢
yé	pó	lú	jié	dì	shuò	bō
囉	耶	菩	提	薩	埵	婆
luō	yé	pú	tí	sà	duǒ	pó
耶	摩	訶	薩	埵	婆	耶
yé	mó	hē	sà	duǒ	pó	yé
摩	訶	迦	盧	尼	迦	耶
mó	hē	jiā	lú	ní	jiā	yé
唵	薩	幡	囉	罰	曳	數
ǎn	sà	pó	luō	fá	yè	shù
怛	那	怛	寫	南	無	悉
dá	nà	dá	xiě	ná	mó	xī
吉	慄	埵	伊	蒙	阿	唎
jí	lì	duǒ	yī	méng	ā	lì
耶	婆	盧	吉	帝	室	佛
yé	pó	lú	jí	dì	shì	fú
囉	愕	馱	婆	南	無	那
luō	lèng	tuó	pó	ná	mó	nà

訶 hē 阿 ā 孕 yùn 婆 pó 摩 mó 唵 ǎn 帝 dì 摩 mó 婆 pó 摩 mó 俱 jù 盧 lú

摩 mó 婆 pó 逝 shì 摩 mó 伽 jiā 他 tā 迦 jiā 唎 lì 薩 sà 囉 luō 孕 yùn 度 dù

利 lì 薩 sà 阿 ā 那 nà 婆 pó 姪 zhí 盧 lú 醯 xī 埵 duǒ 摩 mó 馱 tuó 蒙 méng

醯 xī 咩 miē 朋 péng 哆 duō 摩 mó 怛 dá 醯 xī 夷 yí 薩 sà 囉 luō 唎 lì 羯 jié

墀 chí 沙 shā 輸 shū 薩 sà 那 nà 豆 dòu 盧 lú 帝 dì 提 tí 摩 mó 醯 xī 盧 lú

謹 jǐn 哆 duō 豆 dòu 婆 pó 哆 duō 特 tè 婆 pó 羅 luó 菩 pú 婆 pó 摩 mó 俱 jù

囉 luō 皤 pó 他 tā 薩 sà 薩 sà 罰 fá 阿 ā 迦 jiā 訶 hē 薩 sà 醯 xī 盧 lú

摩 mó 囉 luō 佛 fuó 摩 mó 隸 lì 室 shì 舍 shè 囉 luō 摩 mó 利 lì 悉 xī 提 tí

帝 dì 陀 tuó 室 shì 囉 luō 帝 dì 那 nà 囉 luō 佛 fuó 噓 xū 醯 xī 唎 lì 菩 pú

耶 yé 帝 dì 尼 ní 遮 zhē 穆 mù 室 shì 佛 fuó 參 cān 呼 hū 噓 xū 悉 xī 噓 xū

闍 dū 耶 yé 唎 lì 囉 luō 囉 luō 醯 xī 參 cān 罰 fá 噓 xū 呼 hū 囉 luō 蘇 sū

罰 fá 闍 dū 地 de 遮 zhē 摩 mó 伊 yī 囉 luō 沙 shā 呼 hū 噓 xū 娑 suō 噓 xū

盧 lú 罰 fá 囉 luō 耶 yé 罰 fá 醯 xī 阿 ā 罰 fá 耶 yé 呼 hū 囉 luō 蘇 sū

度 dù 訶 hē 陀 tuó 囉 luō 麼 me 伊 yī 那 nà 利 lì 舍 shè 囉 luō 娑 suō 唎 lì

夜 yè 夜 yè 瑟 sè 娑 suō 婆 pó 娑 suō 室 shì 那 nà 摩 mó 悉 xī 娑 suō 阿 ā

馱 tuó 唎 lì 利 lì 那 nà 娑 suō 夜 yè 藝 yì 訶 hē 訶 hē 訶 hē 耶 yé 訶 hē

菩 pú 帝 dì 地 dì 摩 mó 夜 yè 陀 tuó 喻 yù 婆 pó 婆 pó 婆 pó 佉 qū 摩 mó

夜 yè 彌 mí 墀 chí 夜 yè 陀 tuó 悉 xī 陀 tuó 娑 suō 娑 suō 娑 suō 穆 mù 婆 pó

提 tí 夜 yè 謹 jǐn 波 bō 悉 xī 訶 hē 悉 xī 耶 yé 墀 chí 囉 luō 阿 ā 娑 suō

菩 pú 馱 tuó 囉 luō 那 nà 訶 hē 摩 mó 訶 hē 囉 luō 謹 jǐn 那 nà 僧 sēng 訶 hē

夜 yè 菩 pú 那 nà 尼 ní 婆 pó 訶 hē 婆 pó 皤 pó 囉 luō 囉 luō 囉 luō 娑 pó

者 zhě
娑 suō
悉 xī
囉 luō
娑 suō
羯 jié
無 mó
夜 yè
婆 pó
夜 yè
都 dōu
娑 suō

訶 hē
夜 yè
羯 jié
那 nà
耶 yé
勝 shèng
南 nán
囉 luō
耶 yé
囉 luō
殿 diàn
耶 yé

婆 pó
陀 tuó
摩 mó
訶 hē
囉 luō
利 lì
訶 hē
哆 duō
唎 lì
蟠 pán
悉 xī
陀 tuó

娑 suō
悉 xī
陀 tuó
婆 pó
伽 jiā
婆 pó
娑 suō
那 nà
阿 ā
爍 shuò
唵 ǎn
跋 bá

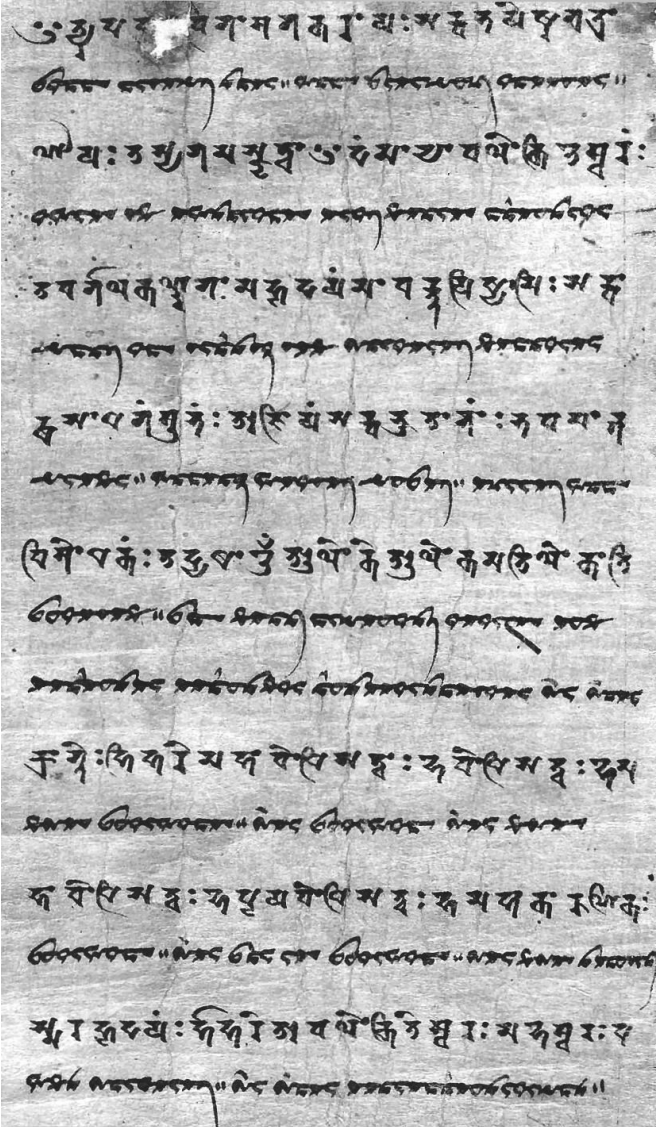
夜 yè
阿 ā
波 bō
娑 suō
蟠 pán
摩 mó
娑 suō
怛 dá
無 mó
帝 dì
訶 hē
囉 luō

陀 tuó
囉 luō
訶 hē
夜 yè
墀 chí
訶 hē
夜 yè
囉 luō
南 nán
吉 jí
婆 pó
多 duō

悉 xī
吉 jí
婆 pó
陀 tuó
謹 jǐn
婆 pó
囉 luō
喝 hē
耶 yé
噓 xū
娑 suō
漫 màn

婆	訶	南	無	阿	彌	陀
pó	hē	ná	mó	ē	mí	tuó

佛	觀	世	音	菩	薩
fó	guān	shì	yīn	pú	sà



Excerpt from the Nīlakanṭha Dhāraṇī in Sanskrit (alternate lines of Siddham (late Gupta) and Sogdian scripts (8th century))

Religious Beliefs of the Great Compassion Mantra's Divine Powers

PURIFYING KARMIC MERIT

Seekers on a Mahayana Buddhist path adopt dedicated, routine recitations of the Great Compassion Mantra dharani to purify their karmic merit. Purifying one's karmic merit ensures that personal karma will never lead one to: die of starvation or deprivation; will not be imprisoned or physically brutalized or abused; will not die at the hands of hostile enemies; will not be killed in battle; will not be killed by wild beasts or natural disasters; will not be poisoned; will not drown or burn to death; will be protected from ill-intentioned sorcery or witchcraft; will not be inflicted by insanity; and will always find peace, prosperity, inner calm and contentment, and harmony.

Purifying personal karmic merit will also ensure the divine protection of gods, dragons, and benevolent spirits; prosperity; respectability; genuine allies and friends; a kind and harmonious family; a kind and harmonious personality; good health and wellbeing; birth and residence in a time, place, and government that brings peace and prosperity; the opportunity in every lifetime to awaken spiritually and to cultivate personal spirituality.

PEACEFUL DEATH AND TRANSITION TO AFTERLIFE

Recitations of the Great Compassion Mantra when one is on the deathbed or near the time of transition to the next life can ensure a peaceful, tranquil death, divine protection during that time of transition, and serve as karmic merit to ensure a soul's auspicious rebirth.

Metaphysical, Psychic, and Spiritual Purposes of the Great Compassion Mantra

The following are brief and subjective guidance notes on how an occultist might work with the dharani. In all instances, the practitioner must be sincere in the seeking of attunement with Kuan Yin (Avalokiteshvara). Kuan Yin is a force of unconditional love that is both an external, objective power that a practitioner can call upon and also an internal, subjective power residing within the practitioner that can be exercised and strengthened. The occult practitioner who can experience that temperance of the external and internal will be able to achieve wonders with the Great Compassion Mantra dharani.

Bear in mind that reciting the dharani once or twice is not an instantaneous cure-all. As the English translation of the text states: “Do, do the work—Hold fast, hold fast—O great victor.”

Routine recitations of the dharani is a form of dedicated practice. It strengthens and it builds the power, the abilities, and the spiritual or psychic awakening of the practitioner.

KUAN YIN’S BLESSING

An object, such as mala prayer beads, a beaded bracelet, or jewelry with the likeness of Kuan Yin carved into it can be blessed through recitation of the Great Compassion Mantra. Holding the object to contain Kuan Yin’s blessing, invoke Kuan Yin with her mantra, “Namo Guanshi Yin Pusa” (or “Namo Avalokiteshvara”). Then proceed to recite the dharani as many times as called to, whether that is once or ten times or more. It is popular to bless a necklace with Kuan Yin carved into a pendant, or a prayer card with Kuan Yin’s image and likeness printed on it to be kept in a wallet, or a bracelet by infusing it with recitations of the dharani.

HEALING WATERS OF KUAN YIN

Pour clean drinking water into a consecrated cup. Light a stick of incense and recite the Great Compassion Mantra ten times (the full length of this book) with the intention that the sounds are being infused into the drinking water.

The water is then considered blessed with the healing powers of Kuan Yin. Use to brew medicines for the sick, or just for everyday preventative spiritual medicine, made into teas. Of course, you can also just drink the consecrated water plain.

PERSONAL HEALING & TO ALLEVIATE SUFFERING

Permit your tears to flow but instead of surrendering to fear or pain, surrender to Kuan Yin like a child to a loving parent and recite the dharani ten consecutive times (reading the text of the dharani in this book once through). Then take a moment to sit with your pain or suffering, acknowledge it, feel that pain being dispelled by a higher power, a power beyond you that is entering you and empowering you. Open the text again and read the dharani ten more consecutive times. Again, take a moment to sit with your pain or suffering, feeling that pain being dispelled, this time by a power you acknowledge is all your own. You realize you have full control over your own suffering and, lending the power of Avalokiteshvara, you can eradicate that pain yourself.

HEALING ANOTHER

Begin by feeling grounded, calm, centered, and filled with love. Feel the whole of your body and your mind warm with that altruistic love for another. In your mind's eye, visualize the subject that you seek to send healing energy to. Visualize the subject's pain as a dark knot or dark knots in the body. Invoke Kuan Yin with her mantra, "Namo Guanshi Yin Pusa" (or "Namo Avalokiteshvara"). Pray for the healing of that subject. Then proceed with recitations of the dharani from this book. Read the dharani ten consecutive times (or reading the text of the dharani in this book once through). As you recite the dharani, visualize a luminescent white light emanating from you, empowered by Kuan Yin, and being transferred to the subject,

shining beams of white light onto those dark knots. Visualize your white light of Kuan Yin dispelling the dark knots and keep the sensation of that beam of white light strong and vibrant throughout the recitations.

CONSECRATION OR PURIFICATION

Sanctify or consecrate any object so that all toxins and malefic energies within that object are removed. Water, an anointing oil, space clearing spray or cologne, a stone, religious jewelry, mala prayer beads, or amulets and talismans can be consecrated by recitations of the Great Compassion Mantra. Begin by feeling grounded, calm, and centered. Invoke Kuan Yin with her mantra, “Namo Guanshi Yin Pusa” (or “Namo Avalokiteshvara”). Place the object to be consecrated or purified in front of you. Open the book and proceed with three consecutive recitations of the dharani. Stop in the text when you get to the passage marked “4.” The object has now been purified of any residual malefic energies and filled with the powers of the One Divinity.

REMOVING AN OBSTACLE

If there is a specific, defined obstacle that needs to be eradicated, the power and force needed to remove that obstacle can be generated from recitations of the dharani. Craft a sympathetic material representation of the obstacle in question. Consider, from a metaphysical standpoint, whether removal of the obstacle through water or through fire would be more effective. If water, then fill a consecrated bowl of holy water. If fire, then light a consecrated candle. Empower the flame through the invocation of Kuan Yin. Using a consecrated bowl filled with holy oil can also work. Place the sympathetic material representation of the object into the water to submerge it, or set it on fire with the flame, or submerge it in the oil, as applicable, and proceed with ten consecutive recitations of the dharani. When complete, pour everything out onto the earth and bury it.

PERSONAL PSYCHIC OR SPIRITUAL PROTECTION

An energetic barrier can be created around an individual through recitations of the dharani. Visualize each single recitation as applying one coat or one layer of shielding. Determine the strength of the psychic or spiritual protection barrier needed and proceed with a corresponding number of dharani repetitions. Generally, a single recitation (stop in the text when you get to the passage marked “2”) at the start of each day would be considered good practice for the average individual. Those who are more vulnerable, sensitive, or susceptible to attracting malefic energies may want to increase the number of daily recitations. Routine recitations of the Great Compassion Mantra integrated into a practitioner’s dedicated practice will naturally produce a personal psychic or spiritual shield around the practitioner.

SPACIAL PSYCHIC OR SPIRITUAL PROTECTION

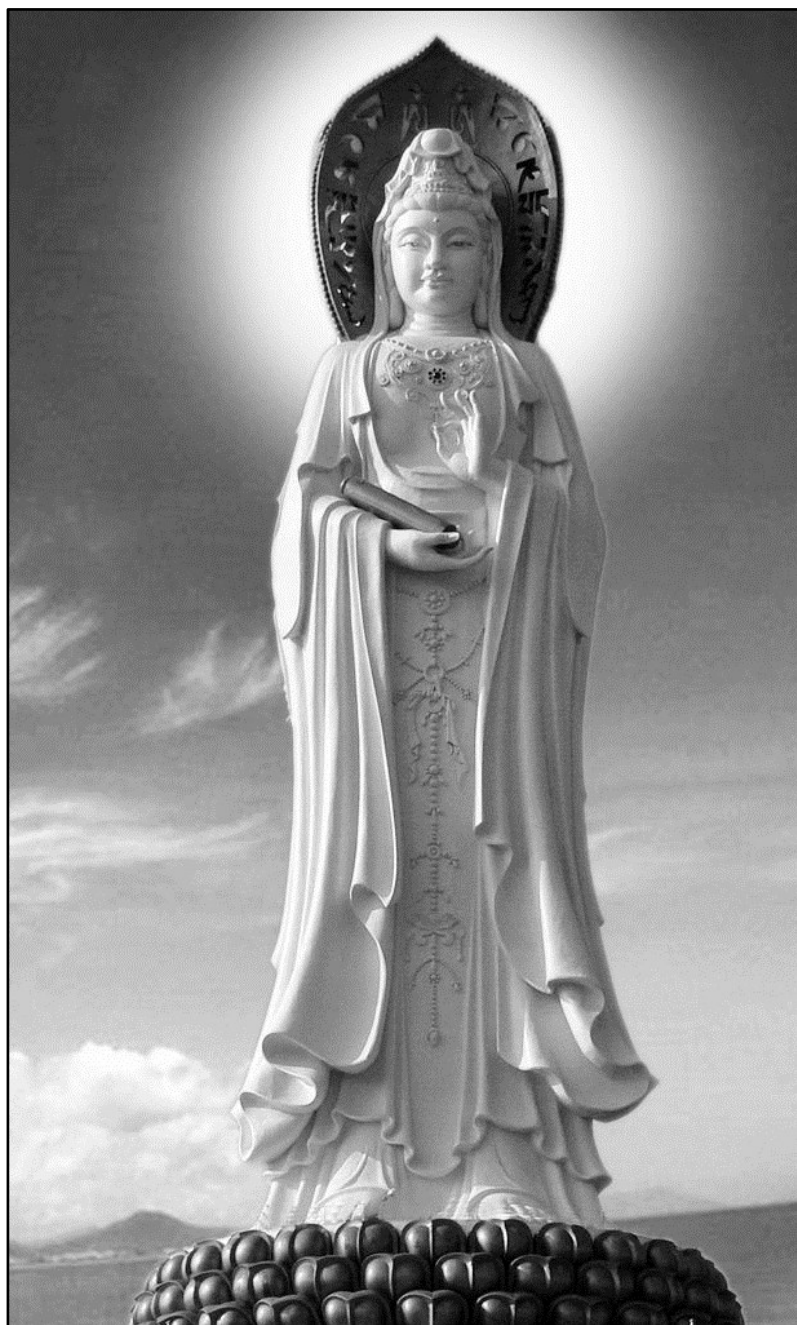
An energetic barrier can be created to shield and fortify a particular space, such as the perimeter of a home or around an altar, through recitations of the dharani. A magical working circle can also be cast through recitations of the dharani. In your mind’s eye, begin by marking the eight directions—east, southeast, south, southwest, west, northwest, north, and northeast. Identify where these eight points are around the perimeter of the space to be shielded or purified. Stand at the first point, east. Begin recitation of the dharani and walk toward the southeast point. Once at the southeast point, stay there until the first recitation is complete. From the southeast point, walk toward the south point and proceed with the second recitation. Stop at the south point and complete the second recitation. Then from the south point, walk toward the southwest point and proceed with the third recitation. Stop at the southwest point to complete the third recitation. Continue in the manner noted until the eighth recitation is completed at the east point and a full, unbroken circle has been cast. At the practitioner’s option, the ninth recitation can be included. Move toward the exact center point of the premises and recite the dharani for a ninth time from that center point. As the practitioner does so, visualize an expanding orb of light in all directions forming around the premises.

EXORCISM

The following passage is a brief description of how the dharani is used in exorcisms and not the full instruction of an exorcism ritual. Exorcisms should be performed by an experienced practitioner who can appreciate the intricacies of an exorcism. Generally speaking, as reference only, the Great Compassion Mantra is used to exorcise demons possessing an individual or to exorcise a ghost or malefic spirit from a premise. Strong, steady root, sacral, and solar plexus chakras are needed. The exorcist must also first be purified and adequately shielded. Recite the dharani as commandments, in a commanding, fearless, and even-keeled tone. Continual recitations of the dharani will go on for as long as it is needed and as determined by the exorcist. Also, it should be noted that “exorcism” with the dharani may differ from Western or Judeo-Christian based conceptions of exorcism. Here, with the Great Compassion Mantra, the purpose is to purify the demon and rather than send the demon back to hell, the purpose is to bring a conceptual sense of salvation or comfort to the demon or ghost.

INNER DIVINE AWAKENING

There are many differing descriptions of what is being referred to here as an inner divine awakening. It may be akin to a kundalini awakening or a spiritual awakening. The fundamental concept is a permanent change of state in the mind, body, and the spirit, one that connects the awakened one to unseen forces and amplifies personal connection and personal awareness of those unseen forces. A common sentiment suggests that 108 recitations daily for 1,000 consecutive days (that would mean reading the text of the dharani from this book 12 times per day for approximately 3 years in a row) will awaken the inner divine.



श्रीरक्तगुणवाम

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व न मे श्री र क्त गु ङ द यं व रँ ये श्रु म स
रँ ध स वं बु रं अ ङ य म् स रँ रू न अं
रु व रँ वि ञ व क म् न दु ष उँ ऋ ट क ळ
य ने ट क वि कु ष र कु ङ वे ळ स श्र स य
स यं स्र ा स्र ा रू द यं कु ङ कु ङ क म् उ ट
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यं वि यं पु ण ण य कु रू कु रू स्र ा रू रू
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ऽ य वे ऽ य वे व न व व य म् श्र य श्री र
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स्र ङ सि ङ य स्र ङ म ङ सि ङ य स्र
ङ सि ङ ये गी श्र य स्र ङ श्री र गु य
स्र ङ व ा र मु ण य स्र ङ व ा सि मु
मु ण य स्र ङ ग ङ र स्र य स्र ङ व
कु र स्र य स्र ङ य द्वा र ष य स्र ङ श्री
र क तु प गु ा य स्र ङ म ङ न टि ण
रू ा य स्र ङ व मे । व उ य य न मे ऋ
ङ व ट कि ने श्र ा य वे ळ स श्र य स्र ङ

千手千眼觀音大悲咒

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南無觀世音菩薩

