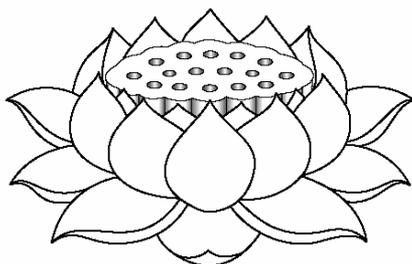


**THE UNIVERSAL GATEWAY  
OF  
GUANYIN BODHISATTVA**

妙法蓮華經  
觀世音菩薩普門品



Translated by the Chung Tai Translation Committee

January 2011

From the Chinese translation by

Tripitaka Master Kumarajiva, 5th Century

Prior English translation in “*Scripture of the Lotus Blossom of the Fine Dharma: The Lotus Sutra*” by Leon Hurvitz (1976) was used as the base text and translations by the Buddha Text Translation Society and others were used as references.

The Chung Tai Translation Committee comprises of Dharma Masters and lay disciples and convenes regularly. To view or download other sutra translations by CTTC, visit “Dharma Gems” on <http://sunnyvale.ctzen.org>. Comments and suggestions may be sent to [translation@ctzen.org](mailto:translation@ctzen.org)

Namo Fundamental Teacher Shakyamuni Buddha

南 無 本 師 釋 迦 牟 尼 佛

**SUTRA OPENING GATHA**

開 經 偈

The Dharma, infinitely profound and subtle,  
Is rarely encountered even in a million kalpas.  
Now we are able to hear, study, and follow it,  
May we fully realize the Tathagata's true meaning.

無上甚深微妙法      百千萬劫難遭遇  
我今見聞得受持      願解如來真實義

## 妙法蓮華經 觀世音菩薩普門品

爾時。無盡意菩薩即從座起。偏袒右肩。合掌向佛。而作是言。世尊。觀世音菩薩以何因緣。名觀世音。

佛告無盡意菩薩。善男子。若有無量百千萬億眾生。受諸苦惱。聞是觀世音菩薩。一心稱名。觀世音菩薩。即時觀其音聲。皆得解脫。

若有持是觀世音菩薩名者。設入大火。火不能燒。由是菩薩威神力故。若為大水所漂。稱其名號。即得淺處。

若有百千萬億眾生。為求金銀琉璃磈磈瑪瑙。珊瑚琥珀。真珠等寶。入於大海。假使黑風吹其船舫。漂墮羅剎鬼國。其中若有乃至一人稱觀世音菩薩名者。是諸人等。皆得解脫羅剎之難。以是因緣。名觀世音。

---

## THE UNIVERSAL GATEWAY OF GUANYIN BODHISATTVA

At that time, Inexhaustible Intention Bodhisattva arose from his seat, bared his right shoulder, joined his palms and said to the Buddha, “World Honored One, why is Guanyin<sup>1</sup> Bodhisattva named Guanyin – ‘Perceiver of Callings of the World’?”

The Buddha said to Inexhaustible Intention Bodhisattva, “Good man, if hundreds, thousands, millions, or a countless number of sentient beings who suffer a myriad of afflictions heard of Guanyin Bodhisattva and single-mindedly recited his name, the Bodhisattva would immediately perceive their calls and deliver them from their suffering.

“If someone maintained the recitation of the name Guanyin Bodhisattva and encountered a great fire, he would not be burned because of the Bodhisattva’s extraordinary powers. If one were washed away by a great billow of water and recited the name of this Bodhisattva, he would soon find himself in shallow waters.

“If hundreds, thousands, millions of sentient beings went out on the ocean seeking gold, silver, lapis lazuli, coral, amber, pearl, and other treasures, and an ill wind blew their ship to the land of the demon rakshasas, even if a single person recited the name *Guanyin Bodhisattva*, all these people would be freed from the dangers of the rakshasas. This is why he is called Guanyin Bodhisattva, Perceiver of Callings of the World.

---

<sup>1</sup> Also known as Guanshiyin in Chinese, the original Sanskrit name is Avalokiteśvara.

若復有人。臨當被害。稱觀世音菩薩名者。彼所執刀杖。尋段段壞。而得解脫。

若三千大千國土。滿中夜叉羅刹。欲來惱人。聞其稱觀世音菩薩名者。是諸惡鬼。尚不能以惡眼視之。況復加害。設復有人。若有罪。若無罪。杻械枷鎖。檢繫其身。稱觀世音菩薩名者。皆悉斷壞。即得解脫。

若三千大千國土。滿中怨賊。有一商主。將諸商人。齎持重寶。經過險路。其中一人作是唱言。諸善男子。勿得恐怖。汝等應當一心稱觀世音菩薩名號。是菩薩能以無畏。施於眾生。汝等若稱名者。於此怨賊。當得解脫。眾商人聞。俱發聲言。南無觀世音菩薩。稱其名故。即得解脫。無盡意。觀世音菩薩摩訶薩威神之力。巍巍如是。

若有眾生多於淫欲。常念恭敬觀世音菩薩。便得離欲。若多瞋恚。常念恭敬觀世音菩薩。便得離瞋。

“If someone on the verge of being harmed recited the name *Guanyin Bodhisattva*, then the swords and sticks wielded by his attackers would break into many pieces and he would be saved.

“If the trichiliocosm were filled with yakshas and rakshasas seeking to torment people, yet hearing these people recite the name *Guanyin Bodhisattva*, these demons would not even be able to look at them with their menacing eyes, much less do them any harm. If there were people, whether guilty or innocent, physically confined by handcuffs, shackles, or chains, who recited the name *Guanyin Bodhisattva*, their bonds would all be broken and they would be freed.

“If the trichiliocosm were full of vengeful bandits, and there was a merchant chief leading a band of merchants carrying precious goods on a dangerous road, and among them one person called out, ‘Good men, do not be afraid, you should all single-mindedly recite the name *Guanyin Bodhisattva*. This *Bodhisattva* can grant fearlessness to all beings. If you call out his name, you will be delivered from the dangers of these vengeful bandits.’ When the merchants heard this, they all called out, ‘*Namo Guanyin Bodhisattva*.’ Because they called out this name, they were immediately delivered from the dangers of these bandits. Inexhaustible Intention, such are the awe-inspiring and extraordinary powers of *Guanyin Bodhisattva*.

“If there were sentient beings beset by excessive lust and cravings, who constantly revered and recited the name *Guanyin Bodhisattva*, they would be freed from such desires. If they were filled with anger, by constantly revering and reciting the name *Guanyin Bodhisattva*, they would be freed from anger.

若多愚癡。常念恭敬觀世音菩薩。便得離癡。無盡意。觀世音菩薩。有如是等大威神力。多所饒益。是故眾生。常應心念。

若有女人。設欲求男。禮拜供養觀世音菩薩。便生福德智慧之男。設欲求女。便生端正有相之女。宿植德本。眾人愛敬。無盡意。觀世音菩薩。有如是力。若有眾生恭敬禮拜觀世音菩薩。福不唐捐。是故眾生。皆應受持觀世音菩薩名號。

無盡意。若有人受持六十二億恆河沙菩薩名字。復盡形供養飲食。衣服。臥具。醫藥。於汝意云何。是善男子。善女人。功德多不。無盡意言。甚多。世尊。佛言。若復有人受持觀世音菩薩名號。乃至一時禮拜供養。是二人福。正等無異。於百千萬億劫。不可窮盡。無盡意。受持觀世音菩薩名號。得如是無量無邊福德之利。

If they were filled with foolishness and ignorance, by constantly revering and reciting the name Guanyin Bodhisattva, they would be freed from ignorance. Inexhaustible Intention, such are the abundant benefits conferred by the great and extraordinary powers of Guanyin Bodhisattva; therefore, sentient beings should always be mindful of him.

“If a woman desired a son and made obeisance and offerings to Guanyin Bodhisattva, she would give birth to a son blessed with merits, virtue, and wisdom. And if she desired a daughter, she would bear a daughter of good demeanor and looks, with merits accumulated from past lives, beloved and respected by all. Inexhaustible Intention, such is the power of Guanyin Bodhisattva. If there were sentient beings who revered and paid respect to Guanyin Bodhisattva, they would surely accumulate blessings. Therefore sentient beings should uphold the name Guanyin Bodhisattva.

“Inexhaustible Intention, if someone were to uphold the names of bodhisattvas as numerous as the sands of sixty-two million Ganges Rivers, and who throughout their lifetime made offerings of food, clothing, bedding, and medicines to them, what do you think? Would such a good man or woman gain many merits?” Inexhaustible Intention said, “The merits would be immense, World Honored One.” The Buddha said, “If there were another person who upheld the name Guanyin Bodhisattva, or even just at one time paid obeisance and made offerings to him, the blessings of these two would be exactly equal, without any difference. Their good fortune would not be exhausted for hundreds of thousands of millions of kalpas. Inexhaustible Intention, if one were to uphold the name Guanyin Bodhisattva, one would receive the benefit of such innumerable blessings.”

---

無盡意菩薩白佛言。世尊。觀世音菩薩。云何遊此娑婆世界。云何而為眾生說法。方便之力。其事云何。

佛告無盡意菩薩。善男子。若有國土眾生。應以佛身得度者。觀世音菩薩。即現佛身而為說法。應以辟支佛身得度者。即現辟支佛身而為說法。應以聲聞身得度者。即現聲聞身而為說法。

應以梵王身得度者。即現梵王身而為說法。應以帝釋身得度者。即現帝釋身而為說法。應以自在天身得度者。即現自在天身而為說法。應以大自在天身得度者。即現大自在天身而為說法。

應以天大將軍身得度者。即現天大將軍身而為說法。應以毗沙門身得度者。即現毗沙門身而為說法。應以小王身得度者。即現小王身而為說法。應以長者身得度者。即現長者身而為說法。

Inexhaustible Intention Bodhisattva said to the Buddha, “World Honored One, why does Guanyin Bodhisattva journey in this saha world? How does he preach the Dharma to sentient beings? How does he utilize expedient means?”

The Buddha said to Inexhaustible Intention Bodhisattva, “Good man, if there were living beings on this earth who would be liberated by a buddha, then Guanyin Bodhisattva would manifest as a buddha to preach the Dharma. To those who would be saved by a pratyeka-buddha, he manifests as a pratyeka-buddha to preach the Dharma. To those who would be saved by a sravaka, he appears as a sravaka to preach the Dharma.

“To those who would be saved by King Brahma, he appears as King Brahma to preach the Dharma. To those who would be saved by King Shakra, he appears as King Shakra to preach the Dharma. To those who would be saved by an isvara, he appears as an isvara to preach the Dharma. To those who would be saved by a mahesvara, he appears as a mahesvara to preach the Dharma.

“To those who would be saved by a great heavenly general, he appears as a great heavenly general to preach the Dharma. To those who would be saved by a vaisravana, he appears as a vaisravana to preach the Dharma. To those who would be saved by a minor king, he appears as a minor king to preach the Dharma. To those who would be saved by an elder, he appears as an elder to preach the Dharma.

應以居士身得度者。即現居士身而為說法。應以宰官身得度者。即現宰官身而為說法。應以婆羅門身得度者。即現婆羅門身而為說法。應以比丘。比丘尼。優婆塞。優婆夷身得度者。即現比丘。比丘尼。優婆塞。優婆夷身而為說法。

應以長者。居士。宰官。婆羅門。婦女身得度者。即現婦女身而為說法。應以童男。童女身得度者。即現童男。童女身而為說法。

應以天龍。夜叉。乾闥婆。阿修羅。迦樓羅。緊那羅。摩睺羅伽。人非人等身得度者。即皆現之而為說法。應以執金剛神得度者。即現執金剛神而為說法。

無盡意。是觀世音菩薩。成就如是功德。以種種形。遊諸國土。度脫眾生。是故汝等。應當一心供養觀世音菩薩。

“To those who would be saved by a householder, he appears as a householder to preach the Dharma. To those who would be saved by a chief minister, he appears as a chief minister to preach the Dharma. To those who would be saved by a Brahman, he appears as a Brahman to preach the Dharma. To those who would be saved by a bhikṣu, bhikṣuni, upasaka, or upasika, he appears as a bhikṣu, bhikṣuni, upasaka, or upasika to preach the Dharma.

“To those who would be saved by the wife of an elder, chief minister, or Brahman, he appears as the wife of an elder, chief minister, or Brahman to preach the Dharma. To those who would be saved by a boy or girl, he appears as a boy or girl to preach the Dharma.

“To those who would be saved by a heavenly being, dragon, yakṣa, gandharva, asura, or garuda, he appears as a heavenly being, dragon, yakṣa, gandharva, asura, or garuda to preach the Dharma. To those who would be saved by a kimnara, mahoraga, human, or non-human, he appears as a kimnara, mahoraga, human, or non-human to preach the Dharma. To those who would be saved by a vajrapani, he appears as a vajrapani to preach the Dharma.

“Inexhaustible Intention, Guanyin Bodhisattva has succeeded in acquiring such merits and can use myriad forms to go about the world to save sentient beings. Because of this you should all wholeheartedly make offerings to Guanyin Bodhisattva.

是觀世音菩薩摩訶薩。於怖畏急難之中。能施無畏。是故此娑婆世界。皆號之為施無畏者。

無盡意菩薩白佛言。世尊。我今當供養觀世音菩薩。即解頸眾寶珠瓔珞。價值百千兩金。而以與之。作是言。仁者受此法施。珍寶瓔珞。時觀世音菩薩不肯受之。無盡意復白觀世音菩薩言。仁者。愍我等故。受此瓔珞。

爾時佛告觀世音菩薩。當愍此無盡意菩薩及四眾。天龍。夜叉。乾闥婆。阿修羅。迦樓羅。緊那羅。摩睺羅伽。人非人等故。受是瓔珞。即時觀世音菩薩。愍諸四眾。及於天龍。人非人等。受其瓔珞。分作二分。一分奉釋迦牟尼佛。一分奉多寶佛塔。

無盡意。觀世音菩薩。有如是自在神力。遊於娑婆世界。

爾時無盡意菩薩。以偈問曰。

---

“This great Bodhisattva can bestow fearlessness on those who are fearful and in imminent danger. That is why the saha world calls him the Bestower of Fearlessness.”

Inexhaustible Intention Bodhisattva said to the Buddha, “World Honored One, I now shall make an offering to Guanyin Bodhisattva.” He then took off his necklace of many precious gems, worth hundreds of thousands taels of gold, and offered it to Guanyin Bodhisattva, saying, “Benevolent One, accept this necklace of precious gems as a Dharma gift.” But Guanyin Bodhisattva would not accept it. Inexhaustible Intention again addressed Guanyin Bodhisattva saying, “Benevolent One, out of compassion for us, please accept this necklace.”

The Buddha then told Guanyin Bodhisattva, “Out of compassion for Inexhaustible Intention Bodhisattva and the fourfold assembly, the heavenly gods, dragons, yakshas, gandharvas, asuras, garudas, kinnaras, mahoragas, humans, and non-humans, you should accept this necklace.” Then Guanyin Bodhisattva accepted the necklace out of compassion for the fourfold assembly, the heavenly gods, dragons, humans, and non-humans, and divided it into two parts. He offered one part to Shakyamuni Buddha and the other part to the stupa of the Buddha of Many Jewels.

“Inexhaustible Intention, such is the self-mastery and spiritual powers of Guanyin Bodhisattva as he journeys in the saha world.”

At that time, Inexhaustible Intention Bodhisattva rephrased his questions in verse:

世尊妙相具	我今重問彼
佛子何因緣	名為觀世音
具足妙相尊	偈答無盡意
汝聽觀音行	善應諸方所
弘誓深如海	歷劫不思議
侍多千億佛	發大清淨願
我為汝略說	聞名及見身
心念不空過	能滅諸有苦
假使興害意	推落大火坑
念彼觀音力	火坑變成池
或漂流巨海	龍魚諸鬼難
念彼觀音力	波浪不能沒
或在須彌峰	為人所推墮
念彼觀音力	如日虛空住
或被惡人逐	墮落金剛山
念彼觀音力	不能損一毛
或值怨賊繞	各執刀加害
念彼觀音力	咸即起慈心

World Honored One, replete with wonderful features, I now ask you once again, for what reason is this son of Buddha named Perceiver of Callings of the World?

The Honored One replete with wonderful features answered Inexhaustible Intention in verse:

Listen as I describe the conduct of Guanyin, who aptly responds to calls from all places.

His great oath is as deep as the ocean, persisting through innumerable kalpas; he has served billions of buddhas, and made sublime and pure vows.

I will now tell you in brief, that for those who hear his name or see him: be mindful and let not a single thought wander, then the woes of existence may be extinguished.

Should someone intend to harm you and push you into a great fiery pit, by the power of mindfulness of Guanyin, the fire pit will turn into a pond.

Should you be adrift in the vast ocean, with dangers of dragons, fish, and demons, by the power of mindfulness of Guanyin, the waves cannot drown you.

Should you be pushed off the peak of Mount Sumeru, by the power of mindfulness of Guanyin, you will stand like the sun in space.

When pursued by malicious people and falling off a Vajra Mountain, by the power of mindfulness of Guanyin, not one strand of your hair will be harmed.

When surrounded by vengeful bandits, each brandishing a knife to harm you, by the power of mindfulness of Guanyin, loving-kindness will arise in their minds.

或遭王難苦	臨刑欲壽終
念彼觀音力	刀尋段段壞
或囚禁枷鎖	手足被扭械
念彼觀音力	釋然得解脫
咒詛諸毒藥	所欲害身者
念彼觀音力	還著於本人
或遇惡羅剎	毒龍諸鬼等
念彼觀音力	時悉不敢害
若惡獸圍繞	利牙爪可怖
念彼觀音力	疾走無邊方
虵蛇及蝮蠍	氣毒煙火然
念彼觀音力	尋聲自回去
雲雷鼓掣電	降雹澍大雨
念彼觀音力	應時得消散
眾生被困厄	無量苦逼身
觀音妙智力	能救世間苦
具足神通力	廣修智方便
十方諸國土	無刹不現身

When in trouble with the law, facing punishment or execution, by the power of mindfulness of Guanyin, the executioner's blade will shatter.

Should you be imprisoned and shackled, with hands and feet bound by fetters and chains, by the power of mindfulness of Guanyin, you will regain your freedom.

Should one wish to harm you with curses and poisonous herbs, by the power of mindfulness of Guanyin, the harm will return to the giver.

When encountering evil rakshasas, poisonous dragons or demons, by the power of mindfulness of Guanyin, none will dare to harm you.

When surrounded by savage beasts with frightful claws and sharp fangs, by the power of mindfulness of Guanyin, they will quickly retreat into the distance.

When faced with serpents, vipers, and scorpions with poisonous breath, smoke, and flames, by mindfully reciting Guanyin, they will retreat upon your voice.

When clouds of roaring thunder and lightning send down hail or floods of rain, by the power of mindfulness of Guanyin, they will soon dissipate.

When sentient beings encounter adversities, and are beset with countless woes, the power of Guanyin's wisdom will save them from the world of suffering.

Replete with transcendental powers, Guanyin broadly cultivates wisdom and expedient means. Throughout the worlds of ten directions, there is no place where he does not appear.

種 種 諸 惡 趣	地 獄 鬼 畜 生
生 老 病 死 苦	以 漸 悉 令 滅
真 觀 清 淨 觀	廣 大 智 慧 觀
悲 觀 及 慈 觀	常 願 常 瞻 仰
無 垢 清 淨 光	慧 日 破 諸 暗
能 伏 災 風 火	普 明 照 世 間
悲 體 戒 雷 震	慈 意 妙 大 雲
澍 甘 露 法 雨	滅 除 煩 惱 燄
諍 訟 經 官 處	怖 畏 軍 陣 中
念 彼 觀 音 力	眾 怨 悉 退 散
妙 音 觀 世 音	梵 音 海 潮 音
勝 彼 世 間 音	是 故 須 常 念
念 念 勿 生 疑	觀 世 音 淨 聖
於 苦 惱 死 厄	能 為 作 依 怙
具 一 切 功 德	慈 眼 視 眾 生
福 聚 海 無 量	是 故 應 頂 禮

All woeful states of existence, hells, ghosts, and beasts, and the sufferings of birth, old age, sickness, and death will all be gradually eliminated.

Master of true contemplation, pure contemplation, contemplation of great encompassing wisdom, compassion and kindness contemplation, we wish to always behold you with reverence!

Your pure light, free from defilement, is the sun of wisdom dispelling all darkness; it can quell the calamities of winds and fire, and illuminate the whole world.

A body of compassion brings the thunder of the precepts; a mind of kindness forms the great clouds that shower sweet dew of the Dharma to quench flames of afflictions.

In court disputes and litigation, or in fearful military battle, by the power of mindfulness of Guanyin, all hostilities will be dispersed.

Wondrous is your sound, Perceiver of Callings of the World, a pure sound, a sound like the ocean tide, beyond all worldly sounds, we shall always behold in our minds.

In thought after thought let no doubt arise: Guanyin is the pure sage; in times of suffering, agony, danger, and death, he is our refuge and protector.

Replete in all merits and virtues, Guanyin views sentient beings with merciful eyes. The sea of blessing he has accumulated is immeasurable. Therefore, we should pay homage to him.”

爾時持地菩薩。即從座起。前白佛言。世尊。若有眾生聞是觀世音菩薩品自在之業。普門示現神通力者。當知是人功德不少。佛說是普門品時。眾中八萬四千眾生。皆發無等等阿耨多羅三藐三菩提心。

妙法蓮華經觀世音菩薩普門品

At that time, Earth Guardian Bodhisattva rose from his seat, came forward and said to the Buddha, “World Honored One, let it be known to those who hear this chapter on the Guanyin Bodhisattva, the self-mastery of his actions, and his manifestations of extraordinary powers in this universal gateway for sentient beings, that their merits are immense.”

When the Buddha preached this chapter of the Universal Gateway, the eighty-four thousand in the assembly made the resolve to attain complete unsurpassed enlightenment.

The Universal Gateway of Guanyin Bodhisattva

---

GUANYIN BODHISATTVA'S  
MIRACULOUS RESPONSE MANTRA

觀音靈感真言

唵 嘛 呢 叭 咪 吽 麻 曷 倪 牙 納  
ān mā nī bā mī hòng mā gě ní yá nà  
積 都 特 巴 達 積 特 些 納 微 達 哩 葛  
jí dū tè bā dá jí tè xiē nà wēi dá lǐ gě  
薩 而 幹 而 塔 卜 哩 悉 塔 葛  
sā ér wá ér tǎ bǔ lǐ xī tǎ gě  
納 補 囉 納 納 卜 哩 丟 忒 班 納  
nà bǔ là nà nà bǔ lǐ diū tè bān nà  
那 麻 嚧 吉 說 囉 耶 莎 訶  
nà mā lú jí shuō là yě shōu hē

SEVEN BUDDHAS'  
DISPELLING INIQUITY MANTRA

七佛滅罪真言

離 婆 離 婆 帝	求 訶 求 訶 帝
lí pó lí pó dì	qiú hē qiú hē dì
陀 羅 尼 帝	尼 訶 囉 帝
tuó luó ní dì	ní hē là dì
毗 黎 你 帝	摩 訶 伽 帝
pí lí ní dì	mó hē qié dì
真 陵 乾 帝	莎 婆 訶
zhēn líng qián dì	suō pó hē

---

## GUANYIN BODHISATTVA PRAISE

### 觀音菩薩讚

Guanyin Bodhisattva's wonders are inexhaustible; his purity and majesty cultivated through many kalpas. His thirty-two manifestations reach innumerable worlds, having enlightened beings of the Jambu-dvipa (this world) for millions of kalpas.

For countless seasons his willow twigs sprinkled sweet dew from his vase throughout the world. A thousand pleas will receive a thousand responses – in this sea of suffering he is the boat that continually ferries all across.

觀音菩薩妙難酬。清淨莊嚴累劫修。  
三十二應周塵剎。百千萬劫化閻浮。  
瓶中甘露常徧灑。手內楊枝不計秋。  
千處祈求千處應。苦海常作度人舟。

---

## THREE REFUGES

### 三 皈 依

I take refuge in the Buddha, may all sentient beings  
Understand the Great Way profoundly,  
and bring forth the bodhi mind.

I take refuge in the Dharma, may all sentient beings  
Deeply enter the sutra treasury, and have wisdom  
vast as the sea.

I take refuge in the Sangha, may all sentient beings  
Form together a great assembly, one and all in  
harmony.

自 皈 依 佛	當 願 眾 生	體 解 大 道	發 無 上 心
自 皈 依 法	當 願 眾 生	深 入 經 藏	智 慧 如 海
自 皈 依 僧	當 願 眾 生	統 理 大 眾	一 切 無 礙
和 南 聖 眾			

## FOUR GREAT VOWS

### 四 弘 誓 願

Countless are sentient beings, I vow to liberate;  
Endless are afflictions, I vow to eradicate;  
Measureless are the Dharmas, I vow to master;  
Supreme is the Buddha Way, I vow to attain.

眾 生 無 邊 誓 願 度	煩 惱 無 盡 誓 願 斷
法 門 無 量 誓 願 學	佛 道 無 上 誓 願 成

---

## REPENTANCE

### 懺悔偈

All the harm I have ever done, since time immemorial,  
Are caused by greed, anger, and ignorance,  
And produced through my body, speech, and will,  
Now I confess and amend all.

往昔所造諸惡業 皆由無始貪瞋癡  
從身語意之所生 一切罪障皆懺悔

## DEDICATION OF MERITS

### 回向偈

May the merits of our deeds  
Reach every part of the world;  
Sentient beings large and small  
All attain enlightenment.  
Maha-Prajna-Paramita

願以此功德 普及於一切  
我等與眾生 皆共成佛道  
摩訶般若波羅蜜



# 中台禪寺

## Chung Tai Chan Monastery

2 Chung Tai Road, Puli, Nantou 54544, Taiwan, R.O.C.

Tel: (886-49) 2930-215 <http://www.ctworld.org> [ctworld@mail.ctcm.org.tw](mailto:ctworld@mail.ctcm.org.tw)

美國太谷精舍 Chung Tai Zen Center of Sunnyvale	750 East Arques Avenue, Sunnyvale, CA 94085, USA Tel. (1) 408-733-0750 <a href="http://sunnyvale.ctzen.org">http://sunnyvale.ctzen.org</a> <a href="mailto:sunnyvale@ctzen.org">sunnyvale@ctzen.org</a>
美國佛門寺 Buddha Gate Monastery	3254 Gloria Terrace, Lafayette, CA 94549, USA Tel. (1) 925-934-2411 <a href="http://www.buddhagate.org">www.buddhagate.org</a> <a href="mailto:mail@buddhagate.org">mail@buddhagate.org</a>
美國中洲禪寺 Middle Land Chan Monastery	1173 San Bernardino Avenue, Pomona, CA 91767, USA Tel. (1) 909-625-0187 <a href="http://www.middleland.org">www.middleland.org</a> <a href="mailto:middleland@ctzen.org">middleland@ctzen.org</a>
美國佛心寺 Buddha Mind Monastery	5800 South Anderson Road, Oklahoma City, OK 73150, USA Tel. (1) 405-869-0501 <a href="http://www.ctbuddhamind.org">www.ctbuddhamind.org</a> <a href="mailto:buddhamindokc@gmail.com">buddhamindokc@gmail.com</a>
美國普德精舍 Chung Tai Zen Center of Houston	12129 Bellaire Boulevard, Houston, TX 77072, USA Tel. (1) 281-568-1568 <a href="http://www.cthouston.org">www.cthouston.org</a> <a href="mailto:zen@cthouston.org">zen@cthouston.org</a>
德州寶塔禪寺 Texas Pagoda Chan Monastery	100 Chung Tai Road (P.O. Box 1247), Shepherd, TX 77371, USA Tel. (1) 936-365-2451 or (1)713-560-2889 <a href="http://www.ctcmusa.org">www.ctcmusa.org</a> <a href="mailto:zen@ctcmusa.org">zen@ctcmusa.org</a>
美國佛寶寺 Buddha Jewel Monastery	7930 Rainier Avenue South, Seattle, WA 98118, USA Tel. (1) 206-721-9921 <a href="http://www.buddhajewel.org">www.buddhajewel.org</a> <a href="mailto:buddhajewel@ctzen.org">buddhajewel@ctzen.org</a>
美國法寶寺 Dharma Jewel Monastery	2550 Henderson Mill Road NE, Atlanta, GA 30345, USA Phone: 770-939-5008 <a href="http://dharmajewel.us">http://dharmajewel.us</a> <a href="mailto:dharmajewel@ctzen.org">dharmajewel@ctzen.org</a>
澳洲寶林禪寺 Bao Lin Chan Monastery	94A High Street, Glen Iris, VIC. 3146, Australia Telephone: 03-9813-8922 <a href="http://www.chungtai.org.au">www.chungtai.org.au</a> <a href="mailto:baolin@mail.ctcm.org.tw">baolin@mail.ctcm.org.tw</a>
日本普東禪寺 Pudong Chan Monastery	22-2 Shinbashi-cho, Kadoma City, Osaka 571-0048, Japan Tel. 06-6902-2400 <a href="http://jpzen.org/pdeng">http://jpzen.org/pdeng</a> <a href="mailto:zen@jpzen.org">zen@jpzen.org</a>
菲律賓海天禪寺 Ocean Sky Monastery	716 Jose Abad Santos St, Little Baguio, San Juan, Metro Manila, Philippines Tel. (632) 723-6132 <a href="http://ctworld.org/108/oceansky">http://ctworld.org/108/oceansky</a> <a href="mailto:oceansky@mail.ctcm.org.tw">oceansky@mail.ctcm.org.tw</a>
香港普廣精舍 Puguang Meditation Center	G/F, Kingstown Mansion, 319-323 Jaffe Road, Wan Chai, Hong Kong Tel. (852) 2915-6011 <a href="http://ctworld.org/108/puguang3">http://ctworld.org/108/puguang3</a> <a href="mailto:puguang@mail.ctcm.org.tw">puguang@mail.ctcm.org.tw</a>
泰國泰佛寺 Great Buddha Monastery	61/84-86 Mooban Thaveemit, Rama 9 Rd, Bangkok 10320, Thailand Tel. (66) 2643-2386 <a href="http://ctworld.org/108/GreatBuddha">http://ctworld.org/108/GreatBuddha</a> <a href="mailto:thaifo@mail.ctcm.org.tw">thaifo@mail.ctcm.org.tw</a>
奧地利普法精舍 Chung Tai Zen Center of Linz	Hoerzingerstr. 62 ab, 4020 Linz, Austria Tel. (43) 732-944704 <a href="http://www.ctworld.org/108/pufa">http://www.ctworld.org/108/pufa</a> <a href="mailto:pufa@mail.ctcm.org.tw">pufa@mail.ctcm.org.tw</a>
義大利華義寺 Hua Yi Si Tempio Cinese-Italiano	Via Dell' omo N.142 00155 Roma Italia Tel. (39) 06-22428876 <a href="mailto:huayil@mail.ctcm.org.tw">huayil@mail.ctcm.org.tw</a>