



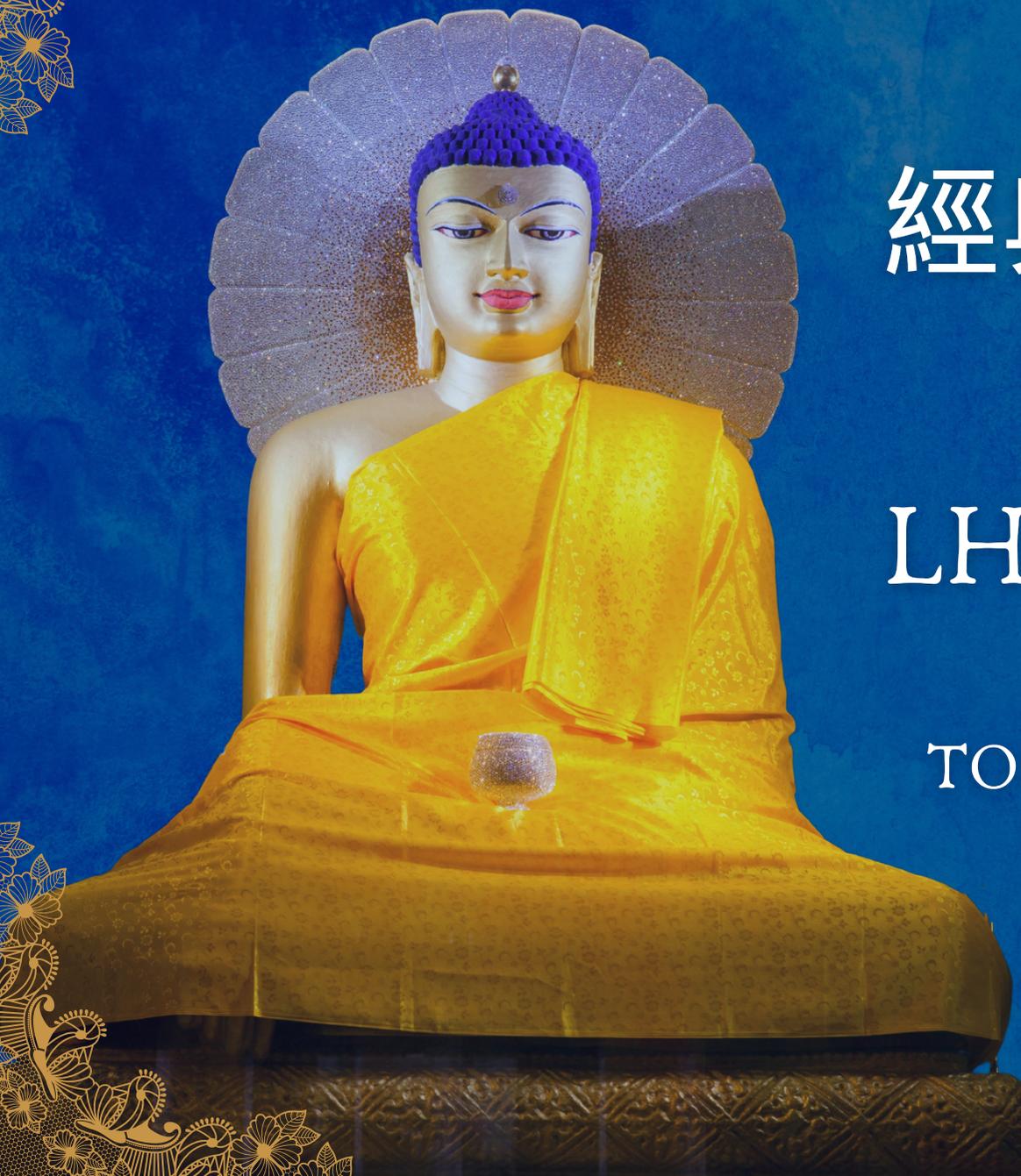
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經典讀誦 憶念佛陀

LHABAB DÜCHEN

SŪTRA RECITATION

TO REMEMBER THE BUDDHA



圓滿法藏·佛典漢譯
THE KUMARAJIVA PROJECT
A KHYENTSE FOUNDATION INITIATIVE



84000

TRANSLATING THE WORDS OF THE BUDDHA

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三寶讚

Triratnavandanā: In Praise of the Three Jewels

namo buddhāya guruve
namo dharmāya tāyine
namo saṃghāya mahate
tribhyopi satataṃ namaḥ

南無佛，導師尊
南無法，聖依怙
南無僧，眾中尊

Homage to the Buddha, the teacher;
Homage to the dharma, the protector;
Homage to the great saṅgha –
To all these three I continually offer homage.

歸依 Sharaṇagamana: Taking Refuge

Buddhaṃ śaraṇaṃ gacchāmi
Dhammaṃ śaraṇaṃ gacchāmi
Sanghaṃ śaraṇaṃ gacchāmi

Dutiyampi Buddhaṃ śaraṇaṃ gacchāmi
Dutiyampi Dhammaṃ śaraṇaṃ gacchāmi
Dutiyampi Sanghaṃ śaraṇaṃ gacchāmi

Tatīyampi Buddhaṃ śaraṇaṃ gacchāmi
Tatīyampi Dhammaṃ śaraṇaṃ gacchāmi
Tatīyampi Sanghaṃ śaraṇaṃ gacchāmi

發菩提心 Bodhicitta

yathā grhītaṃ sugatair bodhicittaṃ purātanaiḥ |
te bodhisattva śikṣāyāṃ ānupūrvyā yathā sthitāḥ ||
tadvadutpādayāmyeṣa bodhicittaṃ jagaddhite |
tadvadeva ca tāḥ śikṣāḥ śikṣiṣyāmi yathākramam ||

如其往昔諸如來 從於生起菩提心
如是為利有情故 願我亦發菩提心

Just as sugatas of the past gave birth to the enlightened mind,
And trained in all the stages of the bodhisattva's disciplines
Like them, for every beings' sake, I'll rouse this same enlightened mind.
And in the precepts, step-by-step, I will abide and train myself.



Prajñāpāramitāhṛdayasūtram

namaḥ sarvajñāya!

āryāvalokiteśvara bodhisattvo gambhīrāyāṃ prajñā pāramitāyāṃ caryāṃ
caramāṇo vyavalokayati sma, pañca skandhāḥ, tāṃśca svabhāva śūnyān
paśyati sma. iha śāriputra rūpaṃ śūnyatā, śūnyataiva rūpaṃ, rūpāna
pṛithak śūnyatā, śūnyatāyā na pṛithag rūpaṃ, yadrūpaṃ sā śūnyatā, yā
śūnyatā tadrūpaṃ.

evameva vedanā saṃjñā saṃskāra vijñānāni ca śūnyatā.

ihaṃ śāriputra sarvadharmāḥ śūnyatālakṣaṇā, anutpannā, aniruddhā
amalā na vimalā, anonā, na paripūrṇāḥ, tasmācchāriputra śūnyatāyāṃ na
rūpaṃ, na vedanā, na saṃjñā, na saṃskārāḥ, na vijñānānm, na cakṣuḥ
śrotra ghrāṇa jihvā kāya manāṃsi,

na rūpa śabda gandha rasa spraṣṭavya dharmāḥ, na cakṣurdhātur yāvanna
manodhātuḥ, na vidyā nāvidyā na vidyākṣayo nāvidyākṣayo yāvanna
jarāmarāṇaṃ na jarāmarāṇa kṣayo, na duḥkha samudaya nirodha mārḡā na
jñānaṃ na prāpti na aprāptih.

tasmāt śāriputra, atrātitvāda bodhisattvasya prajñāpāramitām āśritya
viharati cittāvaraṇaḥ, cittāvaraṇa nāstitvād atrasto viparyāsātikrānto niṣṭha
nirvāṇaḥ prāptaha, tryadhva vyavasthitāḥ sarvabuddhāḥ prajñāpāramitām
āśritya anuttarāṃ samyak saṃbodhim abhisambuddhāḥ.

tasmāt jñātavyam prajñāpāramitā mahāmantra mahāvidyāmantra
anuttaramantra asamasamamantraḥ sarvaduḥkhapraśamaṇaḥ satyam
amithyatvāt prajñāpāramitāyām ukto mantraḥ,

tadyathā- gate gate pāragate pārasaṃgate bodhi svāhā

iti prajñāpāramitāhṛdayasūtraṃ samāptam.

般若波羅蜜多心經

唐三藏法師玄奘譯

觀自在菩薩。行深般若波羅蜜多時。照見五蘊皆空。度一切苦厄。
舍利子。色不異空。空不異色。色即是空。空即是色。受想行識亦復如是。
舍利子。是諸法空相。不生不滅。不垢不淨。不增不減。
是故。空中無色。無受想行識。無眼耳鼻舌身意。無色聲香味觸法。
無眼界。乃至無意識界。無無明。亦無無明盡。乃至無老死。亦無老死盡。
無苦集滅道。無智亦無得。以無所得故。
菩提薩埵。依般若波羅蜜多故。心無罣礙。無罣礙故。無有恐怖。遠離顛倒夢想。
究竟涅槃。
三世諸佛。依般若波羅蜜多故。得阿耨多羅三藐三菩提。
故知,般若波羅蜜多是大神咒。是大明咒。是無上咒。是無等等咒。能除一切苦。
真實不虛。
故說般若波羅蜜多咒。即說咒曰。揭諦揭諦。波羅揭諦。波羅僧揭諦。菩提薩婆訶

The Sūtra of the Heart of Transcendent Knowledge

Thus have I heard. Once the Blessed One was dwelling in Rajagriha at Vulture Peak mountain, together with a great gathering of the sangha of monks and a great gathering of the sangha of bodhisattvas. At that time the Blessed One entered the samadhi that expresses the dharma called “profound illumination,” and at the same time noble Avalokiteshvara, the bodhisattva mahasattva, while practicing the profound prajñāparamita, saw in this way: he saw the five skandhas to be empty of nature.

Then, through the power of the Buddha, venerable Shariputra said to noble Avalokiteshvara, the bodhisattva mahasattva, “How should a son or daughter of noble family train, who wishes to practice the profound prajñāparamita?” Addressed in this way, noble Avalokiteshvara, the bodhisattva mahasattva, said to venerable Shariputra, “O Shariputra, a son or daughter of noble family who wishes to practice the profound prajñāparamita should see in this way: seeing the five skandhas to be empty of nature. Form is emptiness; emptiness also is form. Emptiness is no other than form; form is no other than emptiness. In the same way, feeling, perception, formation, and consciousness are emptiness. Thus, Shariputra, all dharmas are emptiness. There are no characteristics. There is no birth and no cessation. There is no impurity and no purity. There is no decrease and no increase.

Therefore, Shariputra, in emptiness, there is no form, no feeling, no perception, no formation, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no appearance, no sound, no smell, no taste, no touch, no dharmas; no eye dhatu up to no mind dhatu, no dhatu of dharmas, no mind consciousness dhatu; no ignorance, no end of ignorance up to no old age and death, no end of old age and death; no suffering, no origin of suffering, no cessation of suffering, no path, no wisdom, no attainment, and no nonattainment.

Therefore, Shariputra, since the bodhisattvas have no attainment, they abide by means of prajñāparamita. Since there is no obscuration of mind, there is no fear. They transcend falsity and attain complete nirvana. All the buddhas of the three times, by means of prajñāparamita, fully awaken to unsurpassable, true, complete enlightenment.

Therefore, the great mantra of prajñāparamita, the mantra of great insight, the unsurpassed mantra, the unequaled mantra, the mantra that calms all suffering, should be known as truth, since there is no deception. The prajñāparamita mantra is said in this way:

OM GATE GATE PĀRAGATE PĀRASAMGATE BODHI SVĀHĀ

Thus, Shariputra, the bodhisattva mahasattva should train in the profound prajñāparamita. Then the Blessed One arose from that samadhi and praised noble Avalokiteshvara, the bodhisattva mahasattva, saying, “Good, good, O son of noble family; thus it is, O son of noble family, thus it is. One should practice the profound prajñāparamita just as you have taught and all the tathagatas will rejoice.”

When the Blessed One had said this, venerable Shariputra and noble Avalokiteshvara, the bodhisattva mahasattva, that whole assembly and the world with its gods, humans, asuras, and gandharvas rejoiced and praised the words of the Blessed One.

Lotsawa bhikshu Rinchen De translated this text into Tibetan with the Indian pandita Vimalamitra. It was edited by the great editor-lotsawas Gelo, Namkha, and others. This Tibetan text was copied from the fresco in Gegye Chemaling at the glorious Samye vihara. It has been translated into English by the Nalanda Translation Committee, with reference to several Sanskrit editions. © 1975, 1980 by the Nalanda Translation Committee. All rights reserved.

The Sūtra of the Three Heaps

I [your name] seek refuge in the Buddha,
I seek refuge in the Dharma,
I seek refuge in the Sangha.
I pay homage to the tathāgata, the arhat, the
completely perfect Buddha Śākyamuni!
I pay homage to Vajragarbhapramardin.
I pay homage to Ratnārcis.
I pay homage to Nāgeśvararāja.
I pay homage to Vīrasena.
I pay homage to Vīranandin.
I pay homage to Ratnāgni.
I pay homage to Ratnacandraprabha.
I pay homage to Amoghadarśin.
I pay homage to Ratnacandra.
I pay homage to Vimala.
I pay homage to Śūradatta.
I pay homage to Brahmā.
I pay homage to Brahmadata.
I pay homage to Varuṇa.
I pay homage to Varuṇadeva.
I pay homage to Bhadrāśrī.
I pay homage to Candanaśrī.

I pay homage to Anantaujas.
I pay homage to Prabhāśrī.
I pay homage to Aśokaśrī.
I pay homage to Nārāyaṇa.
I pay homage to Kusumaśrī.
I pay homage to the Tathāgata Brahmajyotirvikrīḍitābhijña.
I pay homage to the Tathāgata Padmajyotirvikrīḍitābhijña.
I pay homage to Dhanaśrī.
I pay homage to Smṛtiśrī.
I pay homage to Suparikīrtitanāmadheyaśrī.
I pay homage to Indraketudhvajarāja.
I pay homage to Suvikrāntaśrī.
I pay homage to Suvijitasamgrāma.
I pay homage to Vikrāntagāmin.
I pay homage to Samantāvabhāsavyūhaśrī.
I pay homage to Ratnapadmavikrāmin.
I pay homage to the tathāgata, the arhat, the completely
perfect Buddha Ratnapadmasupraṭiṣṭhitaśailendrarāja.

To them, and to all the other tathāgata, arhat, and completely perfect buddhas who dwell, live, and endure in all realms throughout the ten directions—to those blessed buddhas, I pray, please pay heed to me!

In this and in all the other births that I have taken in saṃsāra without beginning or end, I have committed evil actions, I have asked others to commit them, or have rejoiced when they were committed.

I have stolen the property of stūpas, the property of the saṅgha, or the property of the saṅghas of the four directions, have made others steal them, or have rejoiced when they were stolen.

I have committed the five grave acts of immediate retribution, have made others commit them, or have rejoiced when they were committed.

I have taken the path of the ten nonvirtuous actions, have made others take it, or have rejoiced in their taking it.

Having been affected by karmic obscurations, I will go to the hells, I will go to the animal realm, I will go to the preta realm, I will be born among barbarians in a border region, I will be born among the long-lived devas, I will have incomplete faculties, I will hold false views, or I will not be able to delight in the appearance of a buddha in the world.

All these karmic obscurations I confess in the presence of the bhagavān buddhas, who are wise, who have vision, who witness, who are authoritative, and who know and see. I reveal these actions; I do not conceal them, and I will henceforth show restraint.

May those bhagavān buddhas pay heed to me!

In this and in all the other births that I have taken in saṃsāra without beginning or end, whatever gifts I have given, even if just a small bit of food to an animal, whatever roots of virtue I may possess from maintaining discipline, whatever roots of virtue I may possess from chaste conduct, whatever roots of virtue I may possess by bringing beings to maturity, whatever roots of virtue I may possess through the mind of awakening, and whatever roots of virtue I may possess through unsurpassed gnosis, I collect, combine, and coalesce all of it and dedicate it to unsurpassed, completely perfect awakening by making unsurpassable, unexcelled, and supreme dedications.

Just as the bhagavān buddhas of the past have dedicated, just as the bhagavān buddhas of the future will dedicate, and just as the bhagavān buddhas of the present now dedicate, in the same way, I also dedicate the virtue. I confess all evil actions. I rejoice in all merit. I supplicate all buddhas. May my gnosis be unsurpassed.

With folded hands I seek refuge
In all the conquerors, the most supreme beings
Of the present, of the past, and who have not yet come,
Who possess an ocean of qualities limitless and praiseworthy.

Translation excerpted from Toh 68: Ascertaining the Vinaya: Upāli's Questions, 1.43-1.52. 84000: Translating the Words of the Buddha (2021)

佛說三十五佛名禮懺文

(唐·不空三藏法師 譯)

娜謨釋迦牟尼佛、
娜謨金剛堅固能摧佛、
娜謨寶焰佛、
娜謨龍自在王佛、
娜謨勤勇軍佛、
娜謨勤勇喜佛、
娜謨寶火佛、
娜謨寶月光佛、
娜謨不空見佛、
娜謨寶月佛、
娜謨無垢佛、
娜謨離垢佛、
娜謨勇施佛、
娜謨淨行佛、
娜謨梵施佛、
娜謨水王佛、
娜謨水天佛、
娜謨賢吉祥佛、

娜謨無量威德佛、
娜謨栴檀吉祥佛、
娜謨光吉祥佛、
娜謨無憂吉祥佛、
娜謨那羅延吉祥佛、
娜謨花吉祥佛、
娜謨蓮花光遊戲神通佛、
娜謨財吉祥佛、
娜謨念吉祥佛、
娜謨善稱名號吉祥佛、
娜謨帝幢幡王佛、
娜謨鬪戰勝佛、
娜謨勇健吉祥佛、
娜謨勇健進佛、
娜謨普遍照曜莊嚴吉祥佛、
娜謨寶蓮花遊步佛、
娜謨寶蓮花妙住山王佛

佛說三十五佛名禮懺文

「如是等十方一切世界中諸佛世尊，出現世間住持遊行，願皆觀察哀愍於我。我或今生、或於餘生，無始時來廣作眾罪，或自作、或隨喜作、或教他作；或偷盜佛物四方僧物，或自作、或隨喜作、或教他作；或造五無間罪、十不善業道，或自作、或隨喜作、或教他作。由此業障，覆蔽身心，生於八難，或墮地獄、傍生、鬼趣，或生邊地及彌戾車，或生長壽天，設得人身諸根不具，或起邪見撥無因果，或厭諸佛出興于世。如是一切業障，我今對一切諸佛世尊，具一切智者、具五眼者、證實者、稱量者、知者、見者前，我今誠心悉皆懺悔，不敢覆藏，願我尸羅律儀復得如故。復願諸佛世尊攝受護念證明於我，若我今生或復餘生，無始時來於流轉生死，或曾捨施傍生一團之食、或曾持一淨戒、或曾修梵行善根、或曾修少分無上智善根，悉皆合集計校籌量。如三世一切諸佛於最勝無上迴向願中，願皆迴向無上正等菩提。

「一切罪懺悔， 諸福皆隨喜，

及勸請諸佛， 願證無上智，

過去及未來， 現在人中尊，

無量功德海， 我今稽首禮。」

《普賢行願品偈》 King of Aspiration Prayers

verses 1-12

yāvata keci dasha ddiśi loke sarva
triyadhva gatā narasiṃhāḥ
tānahu vandami sarvi aśeṣān kāyatu
vācha manena prasannah ॥1॥

所有十方世界中，
三世一切人師子，
我以清淨身語意，
一切遍禮盡無餘。

However many lions among men there are
In the three times, in the worlds in the ten directions,
I pay homage to them all without exception,
With purity of body, speech, and mind. {1}

kṣetra rajopama kāya pramāṇaiḥ
sarva jināna karomi praṇāmam
sarva jinābhi mukhena manena
bhadra-carī praṇidhāna balena ॥2॥

普賢行願威神力，
普現一切如來前，
一身複現刹塵身，
一一遍禮刹塵佛。

Thinking that all the jinas are before me,
With the power of the prayer of good conduct,
I bow down toward all the jinas
With as many bodies as there are atoms in the realms. {2}

eka rajāgri rajopama buddhā buddha
sutāna niṣaṅṅaku madhye
evama śeṣata dharmata dhātum
sarvādhi mucyami pūrṇa jinebhiḥ ॥3॥

於一塵中塵數佛，
各處菩薩眾會中，
無盡法界塵亦然，
深信諸佛皆充滿。

There are as many buddhas as atoms within a single atom,
Seated in the midst of bodhisattvas.
I focus on the entire realm of phenomena,
Without exception, being filled by jinas in that way. {3}

teṣu cha akṣaya varṇa samudrān sarva
svaraṅga samudra rutebhiḥ
sarva jināna guṇān bhaṇamānas tān
sugatān stavamī ahu sarvān ॥4॥

各以一切音聲海，
普出無盡妙言辭，
盡于未來一切劫，
贊佛甚深功德海。

I recite a praise of all the sugatas,
Enumerating the qualities of all the jinas,
With unending oceans of eulogies
And the sound of oceans of every quality of voice. {4}

puṣpa varebhi ca mālya varebhir
vādyā vilepana chatra varebhiḥ
dīpa varebhi ca dhūpa varebhiḥ
pūjana teṣu jināna karomi 115 11

vastra varebhi ca gandha
varebhiścūrṇa puṭebhi ca meru samebhiḥ
sarva viśiṣṭa viyūha varebhiḥ pūjana
teṣu jināna karomi 116 11

yā ca anuttara pūja udārā tānadhi
mucyami sarva jinānām
bhadra-carī adhi mukti balena vandami
pūjayamī jina sarvān 117 11

yac-cha kṛtaṃ mayi pāpa bhavēyyā
rāgatu dveṣatu moha vāśena
kāyatu vāca manena tathaiva taṃ
pratideśayamī ahu sarvaṃ 118 11

以諸最勝妙華鬘，
伎樂塗香及傘蓋，
如是最勝莊嚴具，
我以供養諸如來。

最勝衣服最勝香，
末香燒香與燈燭，
一一皆如妙高聚，
我悉供養諸如來。

我以廣大勝解心，
深信一切三世佛，
悉以普賢行願力，
普遍供養諸如來。

我昔所造諸惡業，
皆由無始貪瞋癡，
從身語意之所生，
一切我今皆懺悔。

I make an offering to those jinas
Of perfect flowers, perfect garlands,
Perfect music, ointments, and parasols,
Perfect lights, and perfect incenses. {5}

I make offerings to those jinas
Of perfect clothing and perfect perfumes,
Pouches of scented powders equal to Mount Meru,
And all perfect, sublime displays. {6}

Offerings that are unsurpassable and exalted
I am resolved to offer to all the jinas.
I praise and make offerings to all the jinas
Through the power of devotion to good conduct. {7}

Whatever bad actions I have done
Under the power of desire, anger, and ignorance,
With my body, speech, and mind,
I make a confession of them all. {8}

yac-ca daśaddiśi puṇya jagasya
śaikṣa aśaikṣa pratyeka jinānām
buddha sutā natha sarva jinānām taṃ
anumodayamī ahu sarvam ||9||

ye cha daśaddiśi loka pradīpā bodhi
vibuddha asaṅgata prāptāḥ
tānahu sarvi adhyeṣami nāthān cakra
anuttara vartanatāyai ||10||

ye'pi ca nirvṛti darśitu kāmās tān
abhiyācami prāñjali bhūtaḥ
kṣetra rajopama kalpasthi hetum sarva
jagasya hitāya sukhāya ||11||

vandana pūjana deshana tāya modana
dhyeṣaṇa yāchana tāya
yac-ca śubhaṃ mayi sañcitu kiñcid
bodhayi nāmayamī ahu sarvam ||12||

十方一切諸眾生，
二乘有學及無學，
一切如來與菩薩，
所有功德皆隨喜。

十方所有世間燈，
最初成就菩提者，
我今一切皆勸請，
轉於無上妙法輪。

諸佛若欲示涅槃，
我悉至誠而勸請，
唯願久住剎塵劫，
利樂一切諸眾生。

所有禮贊供養福，
請佛住世轉法輪，
隨喜懺悔諸善根，
回向眾生及佛道。

I am rejoicing in the entirety of merit
In the ten directions that is created by beings,
By practicing and accomplished pratyeka buddhas,
By the bodhisattvas, and by all the jinas. {9}

I make the request to all the lords,
The lamps of the worlds in the ten directions,
Who have attained without impediment
the enlightenment of buddhahood,
That they turn the unsurpassable wheel. {10}

With palms placed together, I supplicate
Those who wish to manifest passing into nirvāṇa
That they remain for as many kalpas
as there are atoms in the realms,
For the benefit and happiness of all beings. {11}

Whatever little virtue I have accumulated
Through homage, offering, confession,
Rejoicing, supplication, and entreating,
I dedicate it all to enlightenment. {12}

Translation excerpted from Toh 44-45: *The Stem Array*, 56.72-56.133.84000: *Translating the Words of the Buddha* (2021)

吉祥願文 Concluding Prayers of Auspiciousness

May the teachers, the glory of the teachings, live long;
May the holders of the teachings cover the entire earth;
May the power and prosperity of the patrons of the teachings increase;
May all be auspicious for the teachings to endure!

願上師及教法長住世
持教行者遍滿全世界
教法施主權財恆增長
祈願教法吉祥久住世

宗薩欽哲仁波切長壽祈請文

Long Life Supplication for Dzongsar Khyentse Rinpoche

Composed by Dilgo Khyentse Rinpoche

Om svasti!

Dance of wisdom and love,
sovereign of the entire Buddhist teaching—
The great Dharma-ocean of the transmission
and realization of the profound and vast,
You have mastered through hearing,
reflecting and meditating.
Supreme incarnation,
may your aspirations be fulfilled,
and may your life and activity be infinite.

嗡 斯瓦斯帝

智慈之舞、佛法主
深廣教證大法海
藉聞思修得自在
無上化身悉滿願
壽命事業皆無盡

迴向 Dedication of Merit

By this merit may all attain omniscience
May it defeat the enemy, wrongdoing,
From the stormy waves of birth, old age, sickness, and death.
From the ocean of samsara, may all beings be free.

以此功德證遍知
無有敵障諸違緣
離生老病死波濤
願眾生出輪迴海。

《入菩薩行論》迴向偈

Parinamana: Bodhicharyāvatāra:

Dedication Verses from The Way of the Bodhisattva

ākāshasya sthitiḥ yāvat, yāvaccha jagataḥ sthitiḥ
tāvam mama sthitiḥ bhūyāt jagat dukhāni nighnataḥ

As long as space remains, as long as the world remains,
May I too remain to alleviate the sufferings of the world.

乃至有虛空， 以及眾生住，
願吾住世間， 盡除眾生苦。