

Kuan Yin The Great Compassion Bodhisattva (Avalokitesvara Bodhisattva)

大慈大悲觀世音菩薩



Avalokitesvara Bodhisattva, known as Kuan Yin to the Japanese and Chinese, and Chenresig to the Tibetans, is the bodhisattva who most embodies compassion. The name Avalokitesvara has its root meaning as "he who observes the sounds of the world". The great vow of Avalokitesvara is to listen to the supplications, and cries for help from those in difficulty in the world and to provide them with aid. He takes many different forms....male, female, four-armed, thousand-armed, human, non-human, teacher, student...whatever expedient means are needed to help people most effectively.

Kuan Yin Bodhisattva, an emanation of Amida Buddha's compassion, is the "[Regarder of the Cries of the World](#)". Sometimes referred to in the West as the Goddess of Mercy. (Note: Avalokitesvara means "Kuan Yin" in Sanskrit, the language of early India, from an earlier time when The Cry Regarder was depicted as a male figure. "Kuan Yin" is Chinese; "Kannon" is Japanese.)

The following brief excerpt was adapted (notably changing "he" to "she") from the chapter on the Bodhisattva Regarder of the Cries of the World, in the W. E. Soothill translation of The Lotus Sutra (The Lotus of the Wonderful Law, published by Curzon Press):

"Listen to the deeds of the Cry-Regarder,
 Who well responds to every quarter;
 Vast is her vow as deep the sea,
 Age-long, and inconceivable.
 Who hears her name and looks to her,
 Unremittingly remembering her,
 Will end the sorrows of existence.

* * *

Sorrows of birth, age, disease, death,
 All will thus be ended.
 True regard, serene regard,
 Far-reaching, wise regard,
 Regard of pity, regard compassionate,
 Ever longed for, ever looked for,
 In radiance ever pure and serene!
 Wisdom's sun, destroying darkness,
 Subduer of woes, of storm, of fire,
 Illuminator of the world!
 Law of pity, thunder quivering,
 Compassion wondrous as a great cloud,
 Pouring spiritual rain like nectar,
 Quenching all the flames of distress!

* * *

Voice of the Regarder, wondrous voice,
 Voice of the rolling tide, Brahma-voice,
 Voice all world-surpassing,
 Ever to be cherished in mind
 With never a doubting thought.
 World's Cry-Regarder, pure and holy,
 In pain, distress, in death or woe,
 Potent as a sure reliance,
 Perfect in every virtuous merit,
 All-beholding with eyes of pity,
 Boundless ocean-store of blessings!
 Prostrate, let us make obeisance."

Praise To Qwan Yin Bodhisattva

Gwan Yin Bodhisattva's compassion for all beings is so vast and inconceivable, our gratitude cannot comprehend nor fully express the magnitude of her blessings. Her body and garments of brilliant, translucent White Light. Her adornments, a white vase of Compassionate Water in her left hand, The Sacred

Willow Branch in her right hand.

Enlightened through infinite acts of compassion countless lifetimes ago. Her feet rest upon a fragrant red lotus flower above a vast ocean. Her brows curved and radiant like the crescent of an autumn moon. With the sweet dew drops she sprinkles from her vase, She relieves the suffering of beings everywhere and always, for countless autumns.

Prayers for help arise from thousands of hearts, and thousands of prayers are answered by her vow of eternal compassion: Beings in Samsara, who sail the ocean of suffering, She will guide and deliver safely to the ultimate shore of enlightenment.



Great Compassion Mantra

Instructions on how to practice the Great Compassion Mantra (Da Bei Zhou) of Kwan Yin

By Vajra Regent DongShan Wu-Tsen

1. Light incense and place beside shrine;
2. Prostrate 3 times to Kwan Yin;
3. Offer one (or more) glass (es) of water which Kwan Yin will bless;
4. Invite Kwan Yin to come to you and appear;
5. Bring the palms of your hands together in the prayer-mudra;
6. Invite all the Buddhas and Bodhisattvas to come and be present.
7. Recite the following chant:

Lu Shian dza zo,
 Fa Je Mung Shin,
 Dzu Fo Haj Whey Shi Yao Wen,
 Swey Tsu Dje Shang Yun,
 Tsong Yi Fong Yin,
 Dzu Fo Shien Chuan Song.
 Na Mo Shian Yun Gai Pu Sa Mo Ko Sa. (3 times)

8. Recite the following lines to purify your speech and apologize for the pronunciation errors made by you during this practice:

An Sho Li Sho Lie, Mo Ho Sho Li, Sho Sho Li, Sa Po Ho (So Ha).

9. Recite the Kwan Yin Great Compassion Mantra 3, 5, 7, 21, 49 or 108 times.

10. Recite the short mantra 10 times:

Na Mo Kwan Yin Bodhisattva.

11. Finally, drink the water blessed by Kwan Yin. This water now has healing powers.

12. Dedicate this practice of the Kwan Yin Great compassion Mantra to the benefit and enlightenment of all beings.

Great Compassion Mantra (Da Bei Zhou)

1. na mo ho la da nu do la ye ye,
2. na mo o li ye,
3. po lu je di sho bo la ye,
4. pu ti sa do po ye,
5. mo ho sa do po ye,
6. mo ho jia lu ni jia ye,
7. an,
8. sa bo la fa yi,
9. su da nu da sia,
10. na mo si ji li do yi mung o li ye,
11. po lu ji di, sho fo la ling to po,
12. na mo nu la jin cho,
13. si li mo ho po do sha me,
14. sa po wo to do shu pung,
15. wo si yun,
16. sa po sa do na mo po sa do na mo po che,
17. mo fa to do,
18. da dzo to,
19. an, o po lu si,
20. lu jia di,
21. jia lo di,
22. i si li,
23. mo ho pu ti sa do,
24. sa po sa po,
25. mo la mo la,
26. mo si mo si li to yun,
27. ji lu ju lu, jie mong,
28. du lu du lu fa she ye di,
29. mo ho fa she ye di,
30. to la to la,
31. di li ni,
32. shi fo la ye,
33. zhe la zhe la,
34. mo mo, fa mo la,

35. mu di li,
36. yi si yi si,
37. shi nu shi nu,
38. o la son, fo la so li,
39. fa sha fa son,
40. fo la she ye,
41. hu lu hu lu mo la,
42. hu lu hu lu si li,
43. so la so la,
44. si li si li,
45. su lu su lu,
46. pu ti ye, pu ti ye,
47. pu to ye, pu to ye,
48. mi di li ye,
49. nu la jin cho,
50. di li so ni nu,
51. po ye mo nu,
52. so po ho,
53. si to ye,
54. so po ho,
55. mo ho si to ye,
56. so po ho,
57. si to yu yi,
58. shi bo la ye,
59. so po ho,
60. no la jin cho,
61. so po ho,
62. mo la nu la,
63. so po ho,
64. si la son o mo chi ye,
65. so po ho,
66. so po mo ho o si to ye,
67. so po ho,
68. zhe ji la o xi to ye,
69. so po ho,
70. bo fo mo jie si to ye,
71. so po ho,
72. nu la jin cho bo che la ye,
73. so po ho,
74. mo po li song ji la ye,
75. so po ho,
76. na mo ho la ta nu do la ye ye,
77. na mo o li ye,
78. po lu ji di,
79. sho bo la ye,
80. so po ho,
81. an si den,

82. man do la,
 83. ba to ye,
 84. so po ho.

There are 83 Bodhisattvas listed in Great Compassion Mantra, but #43 is not a Bodhisattva.

Benefits in Reciting and Holding The Great Compassion Mantra

Excerpts from The Dharani Sutra
 English translation by the Buddhist Text Translation Society,
 Dharma Realm Buddhist University, USA

If humans and gods recite and hold the phrases of the Great Compassion Mantra, then when they approach the end of life, all the Buddhas of the ten directions will come to take them by the hand to rebirth in whatever Buddhaland they wish, according to their desire.

Should any living beings who recites and holds the spiritual mantra of Great Compassion fall into the three evil paths, I vow not to realise the right enlightenment. Should any living being who recites and holds the spiritual mantra of Great Compassion not be reborn in any Buddhaland, I vow not to realise the right enlightenment. Should any living being who recites and holds the spiritual mantra of Great Compassion not obtain unlimited samadhis and eloquence, I vow not to realise the right enlightenment. Should any living being who recites and holds the spiritual mantra of Great Compassion not obtain the fruits of whatever is sought in this very life, then he cannot have been making proper use of the Dharani of the Great Compassion Heart.

People and gods who recite and hold the Great Compassion Mantra will obtain fifteen kinds of good birth and will not suffer fifteen kinds of bad death.

The bad deaths are:

1. They will not die of starvation or privation
2. They will not die from having been yoked, imprisoned, caned or otherwise beaten
3. They will not die at the hands of hostile enemies
4. They will not be killed in military battle
5. They will not be killed by tigers, wolves, or other evil beasts
6. They will not die from the venom of poisonous snakes, black serpents, or scorpions
7. They will not drown or be burned to death
8. They will not be poisoned to death
9. They will not die as a result of sorcery
10. They will not die of madness or insanity
11. They will not be killed by landslides or falling trees
12. They will not die of nightmares sent by evil people
13. They will not be killed by deviant spirits or evil ghosts
14. They will not die of evil illnesses which bind the body
15. They will not commit suicide

Those who recite and hold the spiritual Mantra of Great Compassion will not suffer any of these fifteen kinds of bad death and will obtain the following fifteen kinds of good birth:

1. Their place of birth will always have a good king
2. They will always be born in a good country
3. They will always be born at a good time
4. They will always meet good friends
5. The organs of their body will always be complete
6. Their heart will be pure and full in the way
7. They will not violate the prohibitive precepts
8. Their family will be kind and harmonious
9. They will always have the necessary wealth and goods in abundance
10. They will always obtain the respect and help of others
11. Their riches will not be plundered
12. They will obtain everything they seek
13. Dragons, gods, and good spirits will always protect them
14. In the place where they are born they will see the Buddha and hear the Dharma
15. They will awaken to the profound meaning of that Proper Dharma which they hear.

Those who recite and hold the Great Compassion Mantra will obtain these fifteen kinds of good birth. All gods and people should constantly recite and hold it, without carelessness.

Six Character Great Bright Mantra



OM MANI PADME HUM



Significance of OM, MA, NI, PAD, ME, HUM

OM

- Go for refuge to the Buddha
- Produce the aspiring enlightened mind.
- Perfection of Generosity
- Guard the vows of an auditor
- Purify physical obscurations
- Overcome the god demon
- Cure the sickness of bad accumulation
- Pacify all defilements
- The Dharmadhatu wisdom arises

Freedom from the god's suffering of death and rebirth
 Union of all the Buddha families, Mahakarunika, and Consort Sadaksari
 Obtain the state of Sarva-dakini
 Obtain the Dharma Body

MA

Go for refuge to the Dharma
 Produce the engaging enlightened mind
 Perfection of Moral Conduct
 Guard the vows of a bodhisattva
 Purify vocal obscurations
 Overcome the female demoness
 Cure fever
 Defeat nescience
 The mirror wisdom arises
 Freedom from the jealous gods' suffering of fighting
 Buddha Vairocana and Consort Buddhilocana
 Obtain the state of Buddha-dakini
 Obtain the Enjoyment Body

NI

Go for refuge to the Sangha
 Produce the non-dual enlightened mind
 Perfection of Patience
 Guard the vows of fasting
 Purify mental obscurations
 Overcome the rgyal-gong demon
 Cure wind diseases
 Defeat anger
 The equanimity wisdom arises
 Freedom from the human suffering of change
 Vajrasattva and Consort Samantabhadri
 Obtain the state of Vajra-dakini
 Obtain the Emanation Body

PAD

Go for refuge to the Guru
 Produce the natural enlightened mind
 Perfection of enthusiasm
 Guard the vows of the layperson
 Purify the obscurations of defilement
 Overcome the local deity/naga demon
 Cure mucous disease
 Defeat pride
 Discriminating wisdom arises
 Freedom from the animals' suffering of service

Ratnasambhava and Consort Manaki
 Obtain the state of Ratna-dakini
 Obtain the Essence Body

ME

Go for refuge to the Yidam
 Produce the wisdom enlightened mind
 Perfection of Meditation
 Guard the vows of celibacy
 Purify the obscurations of the traces
 Overcome Mara and the Lord of Death
 Cure arthritis
 Eliminate desire
 All-accomplishing wisdom arises
 Freedom from the hungry ghosts' suffering of hunger and thirst
 Buddha Amitabha and Consort Pandara-vasini
 Obtain the state of Padma-dakini
 Obtain the Enlightened Body

HUM

Go for refuge to the Dakinis
 Produce the ultimate enlightened mind
 Perfection of Discriminating Insight
 Guard the tantric vows of a Knowledge Holder
 Purify the obscurations to knowledge
 Overcome the Raksa and Rahula demons
 Cure bilious disease
 Eliminate jealousy
 Inherent wisdom arises
 Freedom from the hell sufferings of hot and cold
 Buddha Amoghasiddhi and Consort Samaya-tara
 Obtain the state of the Karma-dakini
 Obtain the unchanging Vajra-like Body

Benefits of Reciting OM MANI PADME HUM

by Lama Zopa Rinpoche

The benefits of reciting OM MANI PADME HUM are like the infinite sky. Depending on how perfectly qualified one's mind is and on one's motivation, even reciting OM MANI PADME HUM one time can purify negative karma. For example, a fully ordained monk who has received all four defeats can completely purify that very heavy negative karma by reciting OM MANI PADME HUM one time. So it is very powerful.

Reciting One Thousand Mantras Each Day

In the teachings it is said the benefits of reciting OM MANI PADME HUM are so many that the explanation will never finish. It is explained that if one recites OM MANI PADME HUM one thousand times every day, then one's children up to seven generations will not be reborn in the lower realms. So if, for example, parents recite one thousand mantras every day then their children, their children's children and so forth up to seven generations will never be reborn in the lower realms. So parents have quite a responsibility! This is one way that parents can benefit their children and grandchildren.

If one recites the OM MANI PADME HUM mantra one thousand times every day, then one's body becomes blessed. So when a person who recites one thousand OM MANI PADME HUM every day goes into water, into a river or ocean for example, that water becomes blessed. Whoever that water touches fish, tiny or big animals, or tiny insects, the negative karma of all those sentient beings is purified and they do not get reborn in the lower realms.

If one recites one thousand OM MANI PADME HUM every day, then at the time of death, when the body is burnt, even the smoke that comes from it purifies the negative karma of whoever it touches or whoever smells it. The negative karma of those sentient beings to be reborn in the lower realms is purified.

Fifteen Major Benefits

There are fifteen major benefits, which are the same for both the long and the short mantra. Actually, there are so many benefits but if one can remember these fifteen, these are the most important, the integrated outlines.

1. In all lifetimes, one will meet with virtuous kings - religious kings like His Holiness the Dalai Lama and other virtuous leaders - and by being in such a place where there is a virtuous king one will have much opportunity to practise Dharma.
2. One will always be reborn in virtuous places where there is a lot of Dharma practice, where there are lots of temples, where one can make lots of offerings, where there are a lot of holy objects, statues, stupas and so forth. Being in a place where there are all these holy objects gives one the opportunity to practise Dharma, to create the cause of happiness, to accumulate merit. And being in a place where there are many in the city doing practice inspires oneself to practise Dharma, the cause of happiness.
3. One will always meet with fortunate times and good conditions, which will help your Dharma practice. Having many good things happen it inspires you to practise Dharma, to receive teachings and to meditate.
4. One will always be able to meet with virtuous friends.
5. One will always receive a perfect human body.
6. One's mind will become familiar with the path, with virtue.
7. One will not allow one's vows, one's morality to degenerate.
8. People around you - family, Dharma students, people in the office, and so on - will be kind and harmonious with you.

- 9.You will always have wealth, the means of living.
- 10.You will always be protected and served by others.
- 11.Your wealth will not be stolen or taken away by others.
- 12.Whatever you wish will succeed.
- 13.You will always be protected by virtuous nagas and devas.
- 14.In all lifetimes, you will see Buddha and be able to hear the Dharma.
- 15.By listening to the pure Dharma, you will be able to actualise the profound meaning, emptiness.

It is said in the teachings that anybody who recites this mantra with compassion - devas or humans - will receive these virtues. In addition, the mantra has the power to heal many diseases and to protect from any harms.

The Compassionate Buddha manifesting in the form of the mantra leads us to enlightenment. In relation to the Holy Body of the Compassionate Buddha we make offerings, accumulate merit, purify and meditate. Then the Compassionate Buddha manifests in the form of the mantra OM MANI PADME HUM. Reciting this mantra unifies our negative karma and causes us to actualise the whole path from guru devotion through renunciation, bodhicitta, and emptiness up to the two stages of tantra. Then we are able to bring all sentient beings to enlightenment. That is how the mantra benefits us. It is the Compassionate Buddha's holy speech manifesting in an external way in order to benefit us.

Part of the information of this page is extracted from
<http://isis.infinet.com/rinpoche/dabei.htm>

 [Back to Buddhism Page](#)

 [Back to Homepage](#)

