



六十四 悉囉僧阿穆佉耶  
#64 syi lu seng e mu chye ye

化現藥王大菩薩  
除瘟滅疫救恒沙  
普令有情離疾苦  
甘露遍灑含識芽

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

## 觀音合同會

# Guanyin's Harmonious Union Assembly

阮親光講於2023年9月25日萬佛聖城萬佛殿

邢親願 中譯

A Talk by Daniel Nguyen at the Buddha Hall of the City of Ten Thousand Buddhas on September 25, 2023

Chinese Translated by Xing Enran

Tonight, I would like to speak on my devotion to Guanyin Bodhisattva and my experiences in my devotion to her, as well as share a few stories with all of you.

Like most of us here, I believe that I have a strong affinity with Guanyin Bodhisattva because since I was a little child when I saw the image of the Bodhisattva, I would bow. I would carry a small statue of Guanyin Bodhisattva whenever I travel with my family. I didn't quite know who she was, but I deeply revered her. As I grew up and became more familiar with Buddhism, I understood her role in Buddhism more thoroughly and how she protects and saves living beings who call on her name.

My own practice is the "Universal Door Chapter" and the recitation of the Great Compassion Mantra, the Great Compassion Repentance, and the Forty-two Hands and Eyes. When I first began my own practice, I recited the great compassion mantra only

今晚我想談談我對觀世音菩薩的信仰及感應，並和各位分享幾個故事。

和在座大多數人一樣，我相信自己和觀世音菩薩有很深的緣分。從小，每當我看到觀世音菩薩像時，都會頂禮。當我和家人出外旅行，也會隨身攜帶一尊小的觀音像。當時，我對這位菩薩不大認識，但崇敬之心油然而生。長大後，對佛教有更深入的了解，也明白觀世音菩薩在佛教中的地位以及她如何庇護、救度稱其名號的眾生。

我的功課是誦〈普門品〉、持〈大悲咒〉、拜〈大悲懺〉和修習四十

twenty-one times. However, as I began to face some challenges, I increased the number of my recitation of the great compassion mantra. I then promised Guanyin Bodhisattva that as long as I live and can, I would recite the Great Compassion Mantra 200 times every day and the Forty-two Hands and Eyes twice. From that moment on, I really felt the presence of Guanyin Bodhisattva in my life and her protection.

During the COVID pandemic, which we are still not quite fully aware of, I was actually in contact with various individuals who tested positive. Because I was in close contact with these individuals, I was afraid I may have contracted the virus. The first few times this happened, I had to drive to the fairgrounds to get a test. Being nervous and thinking I had caught the virus, I was surprised when the results came back and was negative every time. I honestly believe I was protected due to the power of the Great Compassion Mantra, or maybe I was just lucky — who knows?

I'll now share a story about Guanyin Bodhisattva. This happened right around the time COVID-19 began spreading around the world. At that time, I was in Calgary at Avatamsaka Monastery, and I was speaking with a nun in the kitchen. This nun asked me, "I heard the pandemic has spread to Calgary. Is that true?" I told her I wasn't sure, but apparently, someone on a cruise who had caught the virus returned to Calgary, and now it has begun spreading in the city. I believe it was that same night I had a dream about Guanyin Bodhisattva.

I dreamt I was floating on a cloud in the sky, and the cloud brought me to some spot in the sky that was very bright, and a young boy greeted me. He laughed about something and then brought me to the Bodhisattva. I looked at the Bodhisattva; she was very tall and white. At that moment, I asked the Bodhisattva, "Why aren't you protecting and rescuing us from this virus?" The Bodhisattva answered, "I don't have my willow branch." I didn't know what to say and kept silent, but then I began reciting the great compassion mantra in my mind, and when I looked at the Bodhisattva, she was holding her vase, and from within the vase, she drew her willow branch, and she held it. But as I looked at her branch, it grew larger, and flowers started to grow. Then I heard her say, "**You all need to help me.**"

Then I watched her pour sweet dew from her hand, which looked like a soft mist. I woke up from the dream. When I woke up, I ran to find my mother and told her immediately

二手眼。起初，我每天持〈大悲咒〉二十一遍。後來遇到一些違緣，開始增加持咒遍數。我對觀世音菩薩發願：「有生之年，力所能及，每天都要持〈大悲咒〉兩百遍，練四十二手眼兩遍。」從那時起，我深刻感受到觀世音菩薩的存在和加被。

在新冠疫情期間（我們還無法完全了解這場疫情），我曾接觸過許多新冠篩檢呈陽性的人。因為和這些人有密切接觸，所以我很擔心自己可能確診。頭幾次發生這種情況時，我都得開車去露天廣場作病毒檢測。我很擔心，覺得自己應該是確診；但每次檢測結果都是陰性，讓我非常詫異。老實講，我相信自己得到〈大悲咒〉的保護，又或者只是好運而已——誰知道呢？

以下我想跟各位分享一個關於觀世音菩薩的故事。故事發生在新冠肺炎剛開始在全世界蔓延時。當時，我在卡加利的華嚴聖寺。一次，我在廚房與一位女眾法師談話。法師問我：「聽說新冠疫情已經燒到卡加利，是真的嗎？」我告訴她：「我不確定，但似乎有人在郵輪上確診，把病毒帶回卡加利。現在，病毒已經開始在城市散播。」我相信自己就在那天晚上，夢見觀世音菩薩。

我夢見自己在空中的雲上飄著，來到一個非常明亮的地方。有個童子招呼我，他笑著，把我帶到觀世音菩薩那兒。我看見菩薩，身著白衣，身形很高大。那時，我問菩薩：「您為什麼不保護我們？讓我們免於受到病毒的侵害？」菩薩回答說：「我沒有楊柳枝。」當時我不知如何應答，就默不作聲。不久，我開始在心中誦起〈大悲咒〉。我望著菩薩，她手持淨瓶，從瓶中抽出楊柳枝。我盯著菩薩手中的楊柳枝，枝幹越長越粗，上頭還開出花朵來。然後，我聽見菩薩

about the dream. But I was confused about Why Guanyin's willow branch turned into a tree branch with flowers. Then I started having doubts about my dream, thinking it was false because we all know what a willow branch looks like; it does not look like a tree branch with flowers. So, most of the day, I kept wondering to myself, "Was that a real dream? It must've been a false dream; willow branches don't look like that...I've never seen Guanyin Bodhisattva hold a tree branch with flowers."

That evening, as I was reciting the Great Compassion Mantra, I decided to look at the pictures of the drawings of the manifestations of Guanyin within the Great Compassion Mantra and when I flipped the page and saw verse 64: "syi lu seng e mu chye ye" the image was of the Bodhisattva holding a tree branch with flowers and the verse that came with that image says, "Transforming and appearing as the Great Bodhisattva Medicine King. He expels disease and eradicates plagues, saving millions. Enabling beings to escape pestilence and leave suffering. His sweet dew is sprinkled on the sprouts of those with feeling and awareness."

I was really surprised and I ran again to find my mother and told her it was a real dream! Look, I found the image of Guanyin Bodhisattva holding the branch I saw, and the verse accompanying it has to do with pandemics! I felt quite relieved and happy inside because I had dreamt of the Bodhisattva and was so close to her. I followed her instructions and recited the great compassion mantra every day without missing a single day. My thought is that it doesn't matter if I don't eat or drink; I must continue to recite the Great Compassion Mantra.

In the *Great Compassion Dharani Sutra*, Guanyin Bodhisattva tells us that if we can sincerely uphold the Great Compassion Mantra, we will avoid fifteen types of bad deaths and obtain fifteen kinds of good births. The fifteen bad deaths are as follows:

1. They will not die of starvation,
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,

說：「你們都要幫我。」

我看著菩薩從手中倒出甘露，看起來像一團薄霧。然後夢就醒了。起身後，我馬上跑去跟母親說這個夢境。但我很困惑：為什麼菩薩的楊柳枝會變成開著花的樹枝？我開始懷疑這個夢，覺得它不是真的，因為我們都知道楊柳枝長甚麼模樣，它看起來不像開著花的樹枝。這一整天我不停嘀咕：「那個夢是真的嗎？肯定不是。楊柳枝不是長那樣。沒見過觀世音菩薩拿著開著花的樹枝……」

那天晚上，我誦〈大悲咒〉的時候，決定看看大悲咒出相圖中各種觀音示現的畫像，當我翻到第64句：「悉盧僧阿穆佉耶」，畫像中的菩薩，正是手持開著花的樹枝！這幅畫的偈頌是：「化現藥王大菩薩，除瘟滅疫救恒沙，普令有情離疾苦，甘露遍灑含識芽。」

我真的很驚訝，又跑去跟母親說：「這個夢是真的！您看，我找到的菩薩像，拿的就是我夢中看見的樹枝。這幅畫像的偈頌也跟瘟疫有關！」我心中感到釋懷，很高興自己夢見菩薩！而且離菩薩很近。從那天起，我遵照菩薩的指示，每天堅持誦〈大悲咒〉，一天也沒有落下。我的想法是——我可以不吃不喝，但是〈大悲咒〉一定要繼續誦。

在《大悲心陀羅尼經》中，觀世音菩薩告訴我們，若能誠心持誦〈大悲咒〉，可免於十五種惡死，獲得十五種善生。可避開的十五種惡死包括：

1. 不令其饑餓困苦死；
2. 不為枷禁杖楚死；
3. 不為怨家讎對死；
4. 不為軍陣相殺死；
5. 不為虎狼惡獸殘害死；

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 ghosts,
14. They will not die of evil illnesses which bind the body,
15. They will not commit suicide.

6. 不為毒蛇、蚊蠍所中死；
7. 不為水火焚漂死；
8. 不為毒藥所中死；
9. 不為蠱毒害死；
10. 不為狂亂失念死；
11. 不為山樹崖岸墜落死；
12. 不為惡人厭魅死；
13. 不為邪神惡鬼得便死；
14. 不為惡病纏身死；
15. 不為非分自害死。

This list is comprehensive of all the calamities we can dispel through our cultivation of the great compassion mantra. For instance, Guan Yin Bodhisattva states that those who uphold the great compassion mantra will not die of starvation. Not only will you not die of starvation, but if your cultivation of the Great Compassion Dharma has some gong fu, you can cause many sentient beings without food and water to obtain food and water. Now that we are experiencing heat waves all across North America, we can find comfort in the promise of Number 7, which states, “They will not drown or be burned to death.” Not only will the reciter not drown or be burned to death, but if your mind can be vast and expansive and your recitation of the mantra has efficacy, you can cause a lot of living beings to escape the disasters of water and fire and cause living beings to dwell in coolness and be at ease. The same applies to the other categories of suffering; not only will the reciter not experience the calamity themselves, but it will also cause many living beings to be free from all sorts of dangers. This is why it’s so important to keep this practice in our hearts, and we should not fail to uphold the Great Compassion Mantra and the hands and eyes accompanying it. You might ask, how do I know this?

Well, when I was reading *Bhikshuni Fuhui’s* 福慧比丘尼 *biography*, I was very moved and touched by her cultivation of the great compassion mantra. Quite honestly, I really admire and look up to this Dharma Master and her cultivation of the mantra. When reading her biography states that she was able to heal and cure all sorts of illnesses from her recitation of the great compassion mantra and protect living beings from all kinds of calamities and disasters. So, that’s how I know of the benefits of the Great Compassion Mantra. Whenever I finish bowing the Great Compassion Repentance and after I finish my three bows to Venerable Master Hua, I will pay my respects to this Dharma Master and bow three times to her as well, as she is sort of my role model and hero.

I also want to mention that within the Surangama Mantra, the third section is called “Guanyin’s Harmonious Union Assembly,” so

上述十五種惡死涵蓋非常全面，通過修持〈大悲咒〉，我們可以免於一切災難。比方，觀世音菩薩說，持〈大悲咒〉的人，可免於飢餓困苦死。不但不會餓死，如果修持大悲法有功夫，還可以幫助受飢荒的眾生得到食物和水。現在，北美洲熱浪來襲，我們能在上述第七條「不為水火焚漂死」中找到寄託。誦持者不僅不會被淹死或燒死，持咒者若能放大心量，還能幫助許多眾生脫離水火之災，得到清涼自在。其它苦難也是如此，持咒者不但自身不歷險惡，還能令廣大眾生遠離各種危險。這就是為甚麼要將此法門銘記於心的重要性，我們不該忘記誦持〈大悲咒〉及相關的手眼。您或許會問，我怎麼知道這些呢？

我在閱讀《福慧比丘尼傳記》時，被她修持〈大悲咒〉的精神感召。說實話，我相當敬仰這位法師和她持咒的功夫。傳記中提到，福慧比丘尼持〈大悲咒〉的功能力治癒各種疾病，保護眾生免於一切災厄；因此我才了解修〈大悲咒〉的利益。每當我拜完〈大悲懺〉，跟上人頂禮三拜後，我也會向福慧比丘尼頂禮三拜，因為她是我的榜樣和英雄。

this section of the Surangama is dedicated to the Bodhisattva.

In the third session of the Surangama Mantra, several lines name spirits and ghosts; these spirits and ghosts are not ordinary; they are transformations of Bodhisattvas.

If you can memorize the entire mantra, that's wonderful, but if it's too long and you wish to memorize any part of the mantra first, then slowly work your way to memorizing the whole mantra, I hope you try to keep the third section in your heart because this section of the mantra is very powerful for protecting living beings against calamities, illnesses, pandemics, poison, and the disasters of the four elements as well as thieves.

When we reach section three of the Shurangama Mantra, you'll hear the suffix "po ye" at the end of every line. In Sanskrit, "po ye" corresponds to "bhaya," which means "danger" or "fear." The opposite, "Abhaya," means "fearless." However, when "po ye" is appended to each line, it signifies rescuing those who suffer in that particular category. For instance, line 235 reads: "e qi ni po ye." "E qi ni" is the transliteration of the Sanskrit word "Agni," which means "fire." Adding "po ye" or "bhaya" implies rescuing those who suffer from fire dangers. When we recite this section of the Shurangama Mantra, you'll notice that the lines sound very thunderous and startling due to the repetition of various sounds. According to Venerable Master Hua's commentary, this section is designed to dispel evil entities and prevent them from causing trouble in our world. .

I don't know how many of you read the news, but almost every day, there are shootings in the world, and people are being killed or harmed in some gruesome way. Whenever I read the news and stumble upon these events, I can't help but think, "What's going on with this world? Why is this happening?" And then, intuitively, I know some strange forces behind the scenes are causing havoc and urging humans to do evil. It's so heartbreaking to see families and lives destroyed. So I hope those of you who have time please uphold the two mantras to protect your family, your loved ones, and yourself from danger. The power of these two mantras brings wholesome energy to our earth. They protect and shield living beings from disasters, untimely deaths, and healing illnesses. I have learned this from classes I took under Dharma Master Chih. That is what white dharmas do; they take what is broken and piece it back together like new, and if you all take a look at what's happening in our world, it desperately needs healing. From drastic climate change that has been causing wildfires all over Canada to earthquakes that have been taking thousands of lives in Libya, and hurricanes destroying homes,

另外，我想提一下，〈楞嚴咒〉的第三會叫「觀音合同會」，這一會和觀世音菩薩有關。在〈楞嚴咒〉第三會中，有好幾句咒文都是鬼神的名字；這些鬼神不是普通的鬼神，都是菩薩的化身。最好是能背誦〈楞嚴咒〉全咒，但如果覺得〈楞嚴咒〉太長，想先背一部分，我建議各位從第三會下手。因為這一會威力巨大，能保護眾生，免除災難、疾病、瘟疫、毒藥、地水火風四大引發的災難以及盜賊難。

當我們誦〈楞嚴咒〉第三會，在（前幾句）每行末尾，會聽到後綴「婆夜」或梵語bhaya，意思是危險或恐懼，bhaya的反義詞是abhaya，意思是無所畏。附加在每行末尾的後綴，意為拯救那一類受苦的眾生。例如，第235句是：「阿祈尼婆夜」，阿祈尼是梵語Agni的音譯，梵文的意思是「火」。加上「婆夜」，則意味著救度遭受火難的眾生。每次誦〈楞嚴咒〉到這一段時，都覺得那些重複的音節聽起來雷霆萬鈞、氣勢驚人。這幾行能夠驅散鬼怪，使其不危害世間。以上是根據上人講解的〈楞嚴咒句偈解〉。

不知道在座各位有多少人會看新聞，世界上幾乎每天都有槍擊事件，有人被殺或被殘害，死傷方式令人毛骨悚然。每當我讀到這類新聞，都不禁想：「這個世界到底怎麼了？為甚麼會這樣？」我的直覺認為，這些事件背後肯定有一些怪力亂神在煽動人類作惡。看到家庭、生命被毀，真令人不勝唏噓。所以我懇請各位抽空誦持〈楞嚴咒〉、〈大悲咒〉，以保護我們的家人、親友和我們自己免於危險。這兩個咒的力量能夠為地球帶來正能量，能為眾生消災免難、避免橫死、治癒疾病。這些都是我在持法師的課

and then man-made disasters we bring upon ourselves, I seriously hope we all take it upon ourselves to be responsible for the well-being of humanity. We here are very blessed to be protected by Guanyin Bodhisattva, as this is her way-place. So, I hope we all take time to recite the Great Compassion and Shurangama Mantras to spread wholesome energy and heal Mother Earth.

I want to end tonight's talk by saying: Don't doubt yourself and your practice of these mantras. They certainly work. I have heard people, including myself, in the past have a defeatist mentality, saying things, "I can't make this function, I can't make the mantras work, I'm not like Master Hua," and that is not at all true. In all honesty, and I'm not trying to be falsely modest, but I don't have significant concentration. However, I try my best to be mindful of the two mantras, especially the Great Compassion Mantra and the Hands and Eyes. Even though my own recitation is somewhat scattered, as long as your heart is in the right place and there's some sincerity in you, you will undoubtedly contribute to the overall well-being of our world. So, as long as you recite these mantras and these lines, they function independently. You do not have to have some great cultivation for these mantras to function; your own blood and breath bring the mantra to life, and that is more than enough to protect our earth and the beings who inhabit it. ☸

堂中學到的。這就是白淨法，能修補和重生。看看這個地球，它非常需被修復。從造成加拿大遍地野火的氣候巨變，奪走數千生命的利比亞地震，摧毀家園的颶風，以及人為的災難，我真誠地希望我們每個人都能擔起謀求全人類福祉的責任。這裡是觀世音菩薩的道場，我們非常有福報能夠受到菩薩的庇佑。因此，我希望大家都能抽出時間來誦持〈楞嚴咒〉、〈大悲咒〉，傳播正能量，治癒地球母親。

最後，我想用這句話來作結尾——不要懷疑自己和持咒的修行，它們一定有感應。我曾聽別人，包括過去的自己也曾說：「我沒那能耐，我念這些咒不管用。我又不是上人！」這個想法是錯的！說實話，並不是我假裝自謙，我的定力不夠。但我還是很盡力去誦這兩個咒，特別是〈大悲咒〉和四十二手眼。雖然我比較散心，但只要保持正念，有誠心，還是會有效果，對世界的福祉有所貢獻。因此，只要你肯念這些咒和這些咒句，它們自己就會起作用。不需要有很高深的修行才能使這些咒語發揮力量，我們的氣血就能給咒帶來生命，就足以保護地球，還有地球上的所有眾生。☸

網上訂閱：

Subscribe to Vajra Bodhi Sea Magazine online at <http://www.buddhisttexts.org>



萬佛城 聖剎菩提海  
VAJRA BODHI SEA

訂閱萬佛城月刊〈金剛菩提海雜誌〉  
附上支票乙紙，抬頭：D.R.B.A.

I am enclosing a check made to D.R.B.A. for a subscription to VAJRA BODHI SEA for:

- 一年美金四十五元 US\$45.00 / 1 year
- 二年美金八十五元 US\$85.00 / 2 years
- 三年美金一百十元 US\$110.00 / 3 years

歡迎投稿，稿件請寄 [vbs@drba.org](mailto:vbs@drba.org)  
We welcome articles. Please send suggestions or submissions for review to [vbs@drba.org](mailto:vbs@drba.org)

歐美地區 In the United States & Europe, please send to:  
Gold Mountain Monastery  
800 Sacramento Street, San Francisco, CA 94108  
Tel: (415) 421-6117 Fax: (415) 788-6001

亞澳地區 In Asia & Australia, please send to:  
Dharma Realm Guan Yin Sagely Monastery  
161, Jalan Ampang,  
50450 Kuala Lumpur, Malaysia  
Tel: (03)2164-8055 Fax: (03) 2163-7118  
Email: [vbs@drba.org](mailto:vbs@drba.org)

臺灣 In Taiwan 請寄法界佛教印經會  
臺北市忠孝東路六段八十五號十一樓  
電話：(02) 2786-3022 傳真：(02) 2786-2674

訂閱單 Subscription Form

姓名 Name: \_\_\_\_\_

地址 Address: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

電話 Tel. No.: \_\_\_\_\_

\_\_\_\_\_