

Evocation
Of The
Bodhisattva Kuan Shih Yin



Karida Buddhist Sangha

Book Of

Recitations

Why do we chant these recitations?

For over two thousand years, chanting, or recitation of the sutras, either by individuals or in groups, has been closely associated with Buddhist spiritual practices. Here are some of the reasons why we do this today:

- For a few moments we connect, back through time, with the millions of others who have chanted the same sutras. This reinforces our awareness of our interconnectedness through time and space.
- Through sound, we celebrate, with those around us, an outward manifestation of community (Sangha).
- Our chanting becomes a meditation focus for calming our unruly minds.
- Repeating these recitations with understanding, in our own language, is a pleasant way to absorb some of the basic teachings of the Buddha.
- Our focus on the Bodhisattva Kuan Shih Yin is a way to evoke and grow our own Buddha Nature in the form of Compassion.

Buddhist or not, we invite all to participate with us in this way of sharing our spiritual community with each other. Note that the symbols // represent two beat pauses between phrases of the Sutas.



The Five Aspirations

Recite:

May our recitations turn the Wheel of the Dharma,

May our recitations bring courage to all beings,

May the Earth bear witness to our recitations,

May our recitations benefit all beings,

May our recitations be centered in the heart.



Calm Abiding Meditation

Sitting like a mountain, breathe in and breathe out like the tides of the ocean. Undisturbed, breathe in the gift of peace from others and breathe out the gift of peace to all.



Recite 3X:

OM AMITABHA HRIH

Awaken the Buddha of Infinite Light within.



The wheel is a universal symbol of the teachings of Buddhism.
The eight spokes represent the Eightfold Path.

The Four Noble Truths



Upon his enlightenment, Buddha gave his first sermon in beautiful Deer Park on the outskirts of Benares in northeast India. The contents of this first sermon were the Four Noble Truths and the Eight-fold Path, which form the foundation of Buddhist teachings. Hear now the teaching of the Buddha.

Recite:

First (Dukka)

All beings are subject to suffering. No one escapes—suffering is universal.

Second (Samudaya)

The cause of suffering is ignorance. And the ignorance of oneself is the greatest ignorance.

Third (Nirodha)

Ignorance, the cause of suffering, can be overcome.

Fourth (Magga)

The way to overcome ignorance is the Eightfold Path.

Mantra:

Du-Sa-Ni-Ma



Just as the parasol protects us from the sun, it represents protection from harmful forces for those who take refuge in the Dharma.

The Eightfold Path

The Buddha Dharma is the realization within one's deepest consciousness of the oneness of all life. To help us attain this realization, the Buddha taught us the Eightfold Path trod even by those more ancient than he. Hear now the teaching of the Buddha.

Recite:

Right View means to keep ourselves free from prejudice, superstition, and delusion and to see correctly the true nature of life.

Right Thought means to turn away from the hypocrisies of this world and to direct our minds toward the truth and positive attitudes and actions.

Right Speech means to refrain from pointless and harmful talk—to speak kindly and courteously to all.

Right Conduct means to see that our deeds are peaceful, benevolent, compassionate, and pure—to live the teachings every day.

Right Livelihood means to earn our living in such a way as to entail no evil consequences and to seek that employment to which we can devote our complete enthusiasm and devotion.

Right Effort means to work tirelessly to avoid that which is harmful, and embrace only wholesome thoughts, words, and actions.

Right Mindfulness means to maintain a clear perception of those phenomena that affect both body and mind.

Right Meditation means to engage in a meditation practice that will open our eyes to wisdom.



The conch shell represents the sound of the Buddha's Teachings that awakens all beings from ignorance.

The Flower Garland Sutra (Avatamsaka)

May our recitation of this portion of the Flower Garland Sutra help us to hold firmly in mind the nature of reality: the coming and going of things and their interdependence. Hear now the teaching of the Buddha.

Recite:

Everything in the universe comes into being as a result of the union of certain causes and conditions. Likewise, all things pass away as these causes and conditions change and cease to exist.

Suffering also has certain causes and conditions, and suffering also passes away as these causes and conditions change and cease to exist.

Rains may come and go, winds may blow, flowers bloom and wilt, green leaves turn to rainbow colors to then be blown away: all of these changes are due to the changing of causes and conditions.

Humans are born through the causes and conditions of parents: the body is developed by food, the spirit by community. Accordingly, both the body and the spirit change as causes and conditions change.

Everything in this universe is enmeshed together like the lines and ties of a fisher's net. To think that any part can stand alone is as foolish as it is to think that one small knot in a fisher's net can catch a fish.

Flowers do not bloom, nor does a leaf fall independent of causes and conditions. All things in the universe are interdependent in this ocean of constant change. This is the one thing that does not change.



The endless knot represents Indra's Net and the interconnection and interpenetration of all phenomena.

The Dhammapada

The truth incomparably profound and exquisite is difficult to discover even in millions of years. May all creatures be hastened on their path by our recitation of these teachings of the Buddha. Hear now the teaching of the Buddha.

Recite:

All that we are is the result of what we have thought; it is founded on our thought; it is made up of our thoughts.

If a person speaks or acts with a pure thought, happiness follows like a shadow that never leaves.

**She abused me, he beat me, she defeated me, he robbed me;
in those who do not harbor such thoughts, hatred will cease.**

**For hatred is not overcome by hatred, hatred is overcome by love.
This is an ancient rule.**

Those who mistake false for true, their abode is wrong-mindedness—they arrive not at the truth.

Those who know true as true, and false as false, their abode is right-mindedness—they arrive at the truth.

As rain gets into an ill-thatched house, so craving gets into an ill-trained mind.

As rain gets not into a well-thatched house, so craving gets not into a well-trained mind.

The Dhammapada

(continued)

Recite:

Earnestness is the path of immortality; thoughtlessness the path of death.

Those who are in earnest do not die; those who are thoughtless are as if dead already.

Having understood this clearly, those who are advanced in earnestness delight in earnestness and rejoice in the knowledge of truth.

These wise people, meditative, steady, always possessed of strong powers, attain to Nirvana—the highest happiness.

If an earnest person is awakened and not forgetful, with pure deeds and self-restraint, then that person's glory will increase.

By awakening, by earnestness, by restraint and control, the wise person can make an island of awareness that no flood can overwhelm.

Earnest among the thoughtless, awake among the sleepers, the wise person advances like a racer.

The Three Treasures

Blessed it is to be living this life and blessed it is to hear the teachings of the Buddha and blessed to be freed from suffering by the Three Treasures. Homage to the Buddha, the Exalted One, the Enlightened One, the Supremely Awakened One.

Recite:

I take refuge in the Buddha — I resolve to strive to follow his teachings so that I may awaken to his supreme wisdom.

I take refuge in the Dharma — even though the gates of the Dharma are many, I vow to enter them all.

I take refuge in the Sangha — a Sangha that includes rather than excludes— a Sangha that strives to relieve the suffering of all beings.

Three Treasures in Pali language

Recite:

BUDDHAM SARANAM GACCHAMI

DHAMMAN SARANAM GACCHAMI

SANGHAM SARANAM GACCHAMI



The banner represents the Buddha's victory over the cause of suffering.

Ten Vows of Kuan Shih Yin

Bodhisattva Kuan Shih Yin teaches that if we wish to bring forth a heart of great compassion for all beings, we should follow her in making these ten vows.

Recite:

NA-MO TA PEI KUAN SHIH YIN // YUAN WO SU CHIH I CH'IEH FA//

|vow to quickly know the entire Dharma!

NA-MO TA PEI KUAN SHIH YIN // YUAN WO TSAO TE CHIH HUI YEN//

|vow to soon attain the eye of perfect wisdom!

NA-MO TA PEI KUAN SHIH YIN // YUAN WO SU TU I HI'IEH CHUNG//

|vow to quickly save all sentient beings!

NA-MO TA PEI KUAN SHIH YIN // YUAN WO TSAO TE SHAN FANG PIEN//

|vow to soon attain the best practice which leads to enlightenment!

NA-MO TA PEI KUAN SHIH YIN // YUAN WO SU CH'ENG PO JU CH'UAN//

|vow to quickly board the Prajna boat!

NA-MO TA PEI KUAN SHIH YIN // YUAN WO TSAO TE YUEH K'U HAI//

|vow to soon transcend the sea of delusion!

NA-MO TA PEI KUAN SHIH YIN // YUAN WO SU TE CHIEH TING TAO//

|vow to quickly attain good discipline, the stability of meditation, and the Way of the Buddha!

NA-MO TA PEI KUAN SHIH YIN // YUAN WO TSAO TENG NIEH P'AN SHAN//

|vow to soon scale the mountain of Nirvana!

NA-MO TA PEI KUAN SHIH YIN // YUAN WO SU HU WU WEI SHE//

|vow to quickly realize the unconditioned!

NA-MO TA PEI KUAN SHIH YIN // YUAN WO TSAO T'UNG FA HSING SHEN//

|vow to soon unite with the Dharmakaya!



Fish symbolize constant wakefulness and fearlessness as they move through the water.

The Thirty-Three Manifestations of Avalokitesvara

as

Kuan Shih Yin

Reciting these manifestations brings to consciousness the reality of human diversity
and the need for honoring the uniqueness of each individual.

Recite:

1. NA-MO YANG LIU KUAN YIN//

Homage to the sacred name of Kuan Yin who holds the willow branch.

2. NA-MO LUNG T'OU KUAN YIN//

Homage to the sacred name of Kuan Yin of the Dragon Head.

3. NA-MO CH'IH CHING KUAN YIN//

Homage to the sacred name of Kuan Yin who holds the sutras.

4. NA-MO YUAN KUANG KUAN YIN//

Homage to the sacred name of Kuan Yin of complete light.

5. NA-MO YU HSI KUAN YIN//

Homage to the sacred name of the playful Kuan Yin.

6. NA-MO PAI YI KUAN YIN//

Homage to the sacred name of the white-robed Kuan Yin.

7. NA-MO LIEN WO KUAN YIN//

Homage to the sacred name of Kuan Yin who sits on a lotus leaf.

The Thirty-Three Manifestations (continued)

8. NA-MO LUNG CHIEN KUAN YIN//

Homage to Kuan Yin who views waterfalls and swift water.

9. NA-MO SHIH YAO KUAN YIN//

Homage to the sacred name of Kuan Yin who gives medicine.

10. NA-MO YU LAN KUAN YIN//

Homage to the sacred name of Kuan Yin of the fish basket.

11. NA-MO TE WANG KUAN YIN//

Homage to the sacred name of the Sovereign Merit Kuan Yin.

12. NA-MO SHUI YUEH KAUN YIN//

Homage to the sacred name of Kuan Yin of the moon and water.

13. NA-MO I YEH KUAN YIN//

Homage to the sacred name of Kuan Yin of the one leaf.

14. NA-MO CH'ING CHING KUAN YIN//

Homage to the sacred name of the blue throat Kuan Yin.

15. NA-MO WEI TE KUAN YIN//

Homage to the sacred name of the powerful and virtuous Kuan Yin.

16. NA-MO YEN MING KUAN YIN//

Homage to the name of Kuan Yin who extends life.

The Thirty-Three Manifestations (continued)

17. NA-MO CHUNG PAO KUAN YIN//

Homage to the sacred name of Kuan Yin of the various treasures.

18. NA-MO YEN HU KUAN YIN//

Homage to the sacred name of Kuan Yin of the rock cave.

19. NA-MO NENG CHING KUAN YIN//

Homage to the sacred name of the calming Kuan Yin.

20. NA-MO A-NOU KUAN YIN//

Homage to the sacred name of Anu.

21. NA-MO A-MO-TI KUAN YIN//

Homage to the sacred name of the Kuan Yin of fearlessness.

22. NA-MO YEH I KUAN YIN//

Homage to the sacred name of Kuan Yin of the robe of leaves.

23. NA-MO LIU LI KUAN YIN//

Homage to the sacred name of Vaidurya.

24. NA-MO TO-LO KUAN YIN//

Homage to the name of Tara.

25. NA-MO KE LI KUAN YIN//

Homage to the sacred name of Kuan Yin of the clam.

The Thirty-Three Manifestations

(continued)

26. NA-MO LIU SHIH KUAN YIN//

Homage to the sacred name of the six hours.

27. NA-MO P'U PEI KUAN YIN//

Homage to the name of the universally compassionate Kuan Yin.

28. NA-MO MA LANG FU KUAN YIN//

Homage to the sacred name of the Kuan Yin: wife of Ma Lang.

29. NA-MO HO CHANG KUAN YIN//

Homage to the sacred name of the Kuan Yin of prayer.

30. NA-MO I JU KUAN YIN//

Homage to the sacred name of the Kuan Yin of Oneness.

31. NA-MO PU ERH KUAN YIN//

Homage to the sacred name of Kuan Yin of non-duality.

32. NA-MO CH'IH LIEN HUA KUAN YIN//

Homage to the sacred name of Kuan Yin holding the lotus.

33. NA-MO SA SHUI KUAN YIN//

Homage to the sacred name of the Kuan Yin of pure water.



Calm Abiding Meditation

With eyes slightly open but not wandering,

sit quietly and focus on breathing.

Silently count the incoming breath as “one.”

Count the outgoing breath as “two,”

and the next incoming breath as “three.”

And so on to “ten.”

Start over with “one.”

Continue the repetitions “one” through “ten.”

If the count is lost, start over with the beginning.





The vase represents the “emptiness” (*Sunyata*) that is the central teaching of the *Prajnaparamitta Sutra*.

प्रज्ञापारमिताहृदय Prajñāpāramitā Hṛdaya Sutra

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We chant this sutra in the hope that the whole earth and all beings, especially those suffering from disasters will, through the recitation of this transcendental wisdom, be released from their afflictions.

Recite:

OM MAKĀ HAN NYA HA RA MITTA SHIN GYO

KAN JI ZAI BO SATSU GYO // JIN HAN NYA HA RA MITTA//

Kuan Shih Yin, engaging in the illumination of profound transcendental wisdom,

JI SHO KEN GO UN KAI // KU DO ISSAI KU YAKU//

saw the five aggregates all empty, then passed by every kind of suffering.

SHA RI SHI SHIKI FU I KU KU FU I SHIKI//

Sharīputra, form not different from emptiness, emptiness not different from form.

SHIKI SOKU ZE KU KU SOKU ZE SHIKI//

Form therefore is emptiness, emptiness therefore is form.

JU SO GYO SHIKI YAKU BU NYO ZE//

Sensation, discernment, habitual thought, and knowledge are also like this.

SHA RI SHI ZE SHO HO KU SO // FU SHO FU METSU//

Sharīputra, these examples of emptiness are neither created nor destroyed,

FU KU FU JO FU ZO FU GEN // ZE KO KU CHU MU SHIKI//

neither impure, nor pure, neither increased nor decreased.

Therefore, within emptiness no form,

MU JU SO GYO SHIKI // MU GEN NI BI ZETS SHIN NI//

no sensation, no discernment, no habitual thought, no knowledge.

No eye, no ear, no nose, no tongue, no body, no mind;

The Prajnaparamitta Sutra

(continued)

MU SHIKI SHO KO MI // SOKU HO MU GEN KAI//

no form, no sound, no smell, no taste, no touch, no thoughts, no realm of eyes...

NAI SHI MU I SHIKI KAI MU MU MYO//

Even no realm of knowledge; no ignorance,

YAKU MU MU MYO JIN // NAI SHI MU RO SHI//

also no end of ignorance...even no old age and death,

YAKU MU RO SHI JIN // MU KU JU METSU DO//

also no end of old age and death. No suffering, no liberation from suffering, no path.

MU CHI YAKU MU TOKU // I MU SHO TOKU KO//

No wisdom, also no attainment.

BO DAI SAT TA E HAN NYA HA RA MITTA//

Bodhisattvas depend upon Transcendental Wisdom.

KO SHIN MU KE GE // MU KE GE KO MU U KU FU//

Because mind is no longer an obstacle, fear no longer exists.

ON RI IS SAI TEN DO MU SO // KU KYO NE HAN//

Therefore depart from confusing ideas and find Nirvana.

SAN ZE SHO BUTSU // E HAN NYA HA RA MI TA//

Past, present, and future Buddhas have all depended upon this Transcendental Wisdom,

The Prajnaparamitta Sutra

(continued)

KO TOKU A NOKU TA RA // SAN MYAKU SAN BO DAI//

and thereby attained perfect universal enlightenment.

KO CHI HAN NYA HA RA MI TA // ZE DAI JIN SHU//

Therefore, be aware that this Transcendental Wisdom is the great extraordinary mantra,

ZE DAI MYO SHU // ZE MU JO SHU//

the brilliant mantra, the unsurpassed mantra,

ZE MU TO DO SHU // NO JO ISSAI KU//

the unequaled mantra that is able to remove all suffering.

SHIN JITSU! FU KO!//

True! Not false!

KO SETSU HAN NYA HA RA MI TA SHU//

Therefore, the Transcendental Wisdom Mantra

SOKU SETSU SHU WATSU//

is recited in this fashion:

GYA TEI! GYA TEI! HA RA GYA TEI! HA RA SO GYA TEI!//

Gone! Gone! Gone to the other shore of enlightenment!

BO DAI SO WA KA! // HAN NYA SHIN GYO

BODHI SVAHA! Heart of Wisdom Sutra



The lotus represents the purity of liberation growing out of the mud of craving and suffering.

The Bodhisattva Vow

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Version given by His Holiness
the Fourteenth Dalai Lama, Tenzin Gyatso

Recite:

**With the wish to free all beings,
I shall always go for refuge
to the Buddha, Dharma, and Sangha
until I reach enlightenment.**

**Enthused by compassion and wisdom,
today in Buddha's presence,
I generate the mind for enlightenment
for the sake of all sentient beings.**

**For as long as space endures,
and as long as sentient beings remain,
until then may I too abide
to dispel the misery of the world.**



Dharma Study



Blessing for the Whole Earth

Recite:

**May the Whole Earth and all of its life
forms grow in harmony and balance to
achieve a bright and shining destiny.**

**Particularly do we send forth
loving thoughts to those in suffering
and sorrow, to all those in doubt and
ignorance, to all who are striving to attain
truth, and to those whose feet are standing
close to the great change we call death,
we send forth oceans of Wisdom,
Mercy, and Love.**



Bodhisattva Kuan Shih Yin of the Mantras

Recite:

OM MAHA HRIDAYAM

(We honor Great Heart)



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