

「釋迦牟尼佛」心咒： 亦即「般若波羅蜜多」陀羅尼

上 下
悟 禪長老指導
釋心傳 整理與白話翻譯

釋迦牟尼佛心咒：

namo ratna-trayāya | namaḥ śākya-munaye tathāgatāyārhate samyak-
saṃ-buddhāya | tad-yathā - oṃ mune mune mahā-munaye svāhā ||

【白話翻譯】皈命（或敬禮）三寶。皈命（或敬禮）釋迦摩尼如來・應供・正等
覺。即說咒曰：oṃ聖者！聖者！朝向偉大的聖者。謹願吉祥！

「釋迦牟尼佛心咒」之相近的流通版：

(1) 「釋迦牟尼佛心咒：『唵 末里 末里 摩訶末里 塞嚩訶』」¹

oṃ muni muni mahā-muni svāhā.

【白話翻譯】oṃ! 聖者！聖者！偉大的聖者！謹願吉祥！

(2) 「於曼拏羅中，想有八輻輪。於輪中心，有蓮花。花中，有師子寶座。座上，有月輪。於月輪中，有釋迦佛；以大慈悲、智慧、方便・利益眾生故，現出真言相。真言曰。唵_(引) 母爾_(引) 母爾_(引一) 摩賀_(引) 母爾_(引) 娑嚩_(二合引) 賀_(引二)」²

oṃ muni muni mahā-muni svāhā.

【白話翻譯】oṃ! 聖者！聖者！偉大的聖者！謹願吉祥！

(3) oṃ muni muni mahā-muni śākya-muni svāhā.³

【白話翻譯】oṃ! 聖者！聖者！偉大的聖者！釋迦族的聖者！謹願吉祥！

(4) oṃ muni muni mahā-muni śākya-munaye svāhā.

【白話翻譯】oṃ! 聖者！聖者！偉大的聖者！朝向釋迦族的聖者。謹願吉祥！

namaḥ (n.8.si.): 皈命、敬禮、崇敬！[注：連音變化 namaḥ + ratna-trayāya
---> namo ratna-trayāya]

ratna-trayāya (n.4.si.): 朝向三寶。ratna (n.): 珍寶、寶。traya (n.): 三重的、由
三項構成的。

śākya-munaye (m.4.si.): 朝向釋迦族的聖者、朝向釋迦摩尼。śākya (m.): 釋
迦族、其祖先來自śaka之氏族。muni (m.): 聖者、摩尼。

tathāgatāya (m.si.4.): 朝向如來。[注：<--- tathāgata (m.): 如來]

arhate (m.4.si.): 朝向應供。[注：<--- arhat (m.): 應供、阿羅漢]

samyak-saṃ-buddhāya (m.4.si.): 朝向正等覺。[注：<--- samyak-saṃ-buddha
(m.): 正等覺、正確且圓滿(或平等)之覺悟]

tad-yathā: 其乃如此、亦即。[注：玄奘法師翻譯成「即說咒曰」]

oṃ (聖音節、根本合音): 極讚、祈念，標示密咒的起頭。

mune (m.8.si.): 聖者！摩尼！muni (m.): 聖者、摩尼。

mahā (adj.): 大、廣大、偉大、卓越。[注：基本形為mahat; 在複合詞為
mahā-.]

mahā-munaye (m.4.si.): 朝向偉大的聖者。

svāhā: 謹願吉祥！善說！如是！密咒字尾用詞。不變化詞。

【背景觀念】在密咒（*mantra*）、心咒（*hṛdaya-mantra*）、明咒（*vidyā*）、或陀羅尼（*dhāraṇī*）的相應上，如果相應於「般若波羅蜜多」（全線通達的智慧），即相應於圓滿修行成就者當中的「釋迦摩尼佛」。根據《稻稈經》，如果洞見緣起，即洞見法；如果洞見法，即洞見佛陀。⁴換言之，法，即緣起。若非緣起機制的運轉，即談不上可組成萬事萬物的法目與法理；若非洞見萬事萬物在法目與法理之緣起，即談不上可進而開發「般若波羅蜜多」；若非圓滿「般若波羅蜜多」，即談不上可如「釋迦摩尼佛」成就無上正等菩提。《佛說聖佛母小字般若波羅蜜多經》，提供佛法的修行者，以相當少數的語詞（*sv-alpākṣara*），既可接通「釋迦摩尼佛」，又可接通「般若波羅蜜多」——此即濃縮在「釋迦牟尼佛心咒」。

【經文對照】⁵

《佛說聖佛母小字般若波羅蜜多經》	<i>Sv-<u>alpākṣarā prajñā-pāramitā</u> </i>	<i>Sv-<u>alpākṣarā prajñā-pāramitā</u> </i>	<i>The Perfection of Wisdom In A Few Words</i>
(T. 258, vol. 8, p. 852c)	(Hidas, 273) namo bhagavatyai ārya-prajñā-pāramitāyai	(Vaidya, 93) namaḥ sarva-buddha-bodhisattvebhyaḥ	(Conze, 144) Homage to all Buddhas and Bodhisattvas!
如是我聞：	evaṃ mayā śrutam	evaṃ mayā śrutam	Thus have I heard at one time.
一時，世尊，在王舍城·鷲峯山中，	ekasmin samaye <u>bhagavān</u> rāja-grhe viharati sma gr̥dhra-kūṭe parvate	ekasmin samaye <u>bhagavān</u> rāja-grhe viharati sma gr̥dhra-kūṭe parvate	The Lord dwelt at Rājagr̥ha, on the Vulture Peak,
與大比丘眾·千二百五十人俱，并諸百、千、俱胝、 ^(p. 853a) 那庾多菩薩，復有百、千、俱胝、那庾多梵王、帝釋、護世、諸大眾等，恭敬圍繞。爾時，世尊，於吉祥寶藏師子座上，結跏趺坐。	mahatā bhikṣu-saṃghena sārddham ardha-tryo-daśabhir bhikṣu-śatair, an-ekaiś ca bodhisattva-koṭī-niyuta-śata-sahasraiḥ, śakra-brahma-loka-pāla-pra-mukhair an-ekaiś ca deva-koṭī-niyuta-śata-sahasraiḥ pari-vṛtaḥ puras-kṛto <u>bhagavān</u> śrī-ratna-garbha-siṃh'āsane ni-ṣaṇṇo, dharmaṃ deśayati sma	mahatā bhikṣu-saṃghena sārddham dvādaśa-sāhasra-pañca-śatair bodhisattva-koṭī-niyuta-śata-sahasraiḥ sārddham vi-harati sma, loka-pāl'ādi-deva-koṭī-niyuta-sahasraiḥ pari-vṛtaḥ puras-kṛtaḥ śrī-siṃh'āsane vi-harati sma	seated on the glorious Lion Throne, together with a large gathering of monks, with 1,250 monks, with hundreds of thousands of niyutas of kotis of Bodhisattvas, surrounded and revered by thousands of niyutas of kotis of gods, i.e. the World Guardians, and others.
	ādau kalyāṇaṃ, madhye kalyāṇaṃ, pary-ava-sāne kalyāṇaṃ, sv-artham su-vyañjanaṃ, kevalaṃ paripūrṇaṃ pari-śuddhaṃ pary-ava-dātaṃ brahmacaryaṃ saṃ-pra-kāśayati sma		
是時，聖觀自在菩薩摩訶薩，	atha khalv āryāvalokitēśvaro bodhisattvo mahāsattva	atha khalu <u>bodhisattvo mahāsattvo</u> āryāvalokitēśvaro	Thereupon the holy Lord <i>Avalokita</i> , the Bodhisattva, the great being,
即從座起，	ut-thāy' āsanād,	ut-thāya āsanād,	rose from his seat,
偏袒右肩，	ekāṃśam uttar'āsaṅgaṃ kṛtvā,	ekam aṃśam uttar'āsaṅgaṃ kṛtvā,	put his upper robe over one shoulder,
右膝著地，	dakṣiṇaṃ jānu-maṇḍalaṃ prthivyāṃ prati-ṣṭhāpya,	dakṣiṇaṃ jānu-maṇḍalaṃ prthivyāṃ prati-ṣṭhāpya,	placed his right knee on the earth,
瞻仰尊顏，目不暫捨，合掌恭敬，	yena bhagavāṃs tenāñjaliṃ pra-ṇamya,	yena bhagavāṃs tenāñjaliṃ pra-ṇamya,	bent forth his folded hands towards the Lord,

歡喜踊躍，頭面禮足，	pra-hasita-vadano bhūtvā,	pra-hasita-vadano bhūtvā,	and with a smiling face
而白佛言：	bhagavantam etad avocat	bhagavantam etad avocat -	said to the Lord:
「世尊！唯願世尊為我說是《小字般若波羅蜜多經》。」	deśayatu me <u>bhagavān</u> prajñā-pāramitāṃ sv- alpākṣarāṃ	deśayatu <u>bhagavān</u> prajñā-pāramitāṃ sv- alpākṣarāṃ	“Demonstrate, O Lord, the Perfection of Wisdom in a Few Words
令諸眾生得聞是法，獲大福德，一切業障決定消除，	mahā-puṇyāṃ (Hidas, 274) yasyāḥ śravana-mātrena sarva-sattvāḥ sarva-karm’ā-varaṇāni kṣapayaṣyanti,	mahā-puṇyāṃ, yasyāḥ śravana-mātrena sarva-sattvāḥ sarva-karm’ā-varaṇāni kṣapayaṣyanti,	which is of great merit: When they <u>merely</u> <u>hear</u> it, all beings will extinguish the obstacles (arising from their past) deeds,
當來速獲無上菩提。	niyatam ca <u>bodhi-</u> <u>parāyanā</u> bhaviṣyanti	niyatam ca <u>bodhi-</u> <u>parāyanā</u> bhaviṣyanti	and they will <u>definitely end up in</u> <u>enlightenment</u> ;
若有眾生發至誠心，受持讀誦此真言者，隨所求願，決定成就，無諸魔難。」	ye ca sattvā mantra- sādhane ud-yuktās teṣāṃ cā-vighnena mantrā siddherantīti	ye ca sattvā mantra- sādhane ud-yuktās teṣāṃ cā-vighnena mantrāḥ sidhyanti	and the Mantras of the beings who labour zealously at the evocation of Mantras will succeed without fail.”
爾時，世尊，告聖觀自在菩薩摩訶薩：	atha khalu <u>bhagavān</u> āryāvalokitēśvarāya bodhisattvāya mahāsattvāya mahā- kāruṇikāya sādhu-kāram adāt	atha khalu <u>bhagavān</u> āryāvalokitēśvarāya bodhisattvāya mahāsattvāya mahā- kāruṇikāya sādhu-kāram adāt -	Thereupon <i>the Lord</i> gave his approval to the greatly compassionate holy Lord Avalokita, the Bodhisattva, the great being:
「善哉，善說是言。善哉，善哉！善男子！	sādhu sādhu kula-putra,	sādhu sādhu kula-putra,	“Well said, well said, son of good family,
汝能如是至心為諸眾生，令得安樂、長壽。	yas tvam sarva- sattva-hitāya sukhāya prati-pannaḥ sarva- sattvārthaṃ dīrgha- rātram abhi-yuktas	yas tvam sarva- sattvānām arthāya hitāya sukhāya pradhānāya ca dīrgha-rātram niyuktaḥ	you who have been engaged for a long time in furthering the weal of all beings, their welfare and their happiness.
善男子！汝應諦聽，至心聽我說是《小字般若波羅蜜多經》。	tena hi tvam kula-putra śṛṇu, sādhu ca suṣṭhu ca manasi kuru	tena hi tvam kula-putra śṛṇu, sādhu ca suṣṭhu ca manasi kuru	Therefore, son of good family, listen and attend well!
若諸眾生聞說是法，	bhāṣiṣye ’haṃ te prajñā-pāramitāṃ sv- alpākṣarāṃ	bhāṣiṣye ’haṃ te prajñā-pāramitāṃ sv- alpākṣarāṃ	I will teach you the Perfection of Wisdom in a Few Words ,

獲大福德，	mahā-puṇyām,	mahā-puṇyām,	which has great merit;
一切業障皆悉消除，	yasyāḥ śravana- <u>mātrena</u> sarva-sattvāḥ sarva-karm'ā-varaṇāni kṣapayaṣyanti,	yasyāḥ śravana- <u>mātrena</u> sarva-sattvāḥ sarva-karm'ā-varaṇāni kṣapayaṣyanti,	when they <u>merely</u> <u>hear it</u> , all beings will extinguish the obstacles (arising from their past) deeds,
決定速證無上正等菩 提。	niyataṃ ca bodhi- parāyaṇā bhaviṣyanti	niyataṃ ca bodhi- parāyaṇā bhaviṣyanti	and they will definitely end up in enlightenment.
若有眾生發心受持此 真言者，無諸魔事， 皆得成就。」	ye ca sattvā mantra- sādhane ud-yuktās teṣāṃ cā-vighnena mantrā siddheranti	ye ca sattvā mantra- sādhane ud-yuktās teṣāṃ cā-vighnenaḥ mantrāḥ sidhyanti	And the Mantras of those beings who labour zealously at the evocation of Mantras will succeed without fail.”
是時，聖觀自在菩薩 摩訶薩，復白佛言：	ath' āryāvalokitēśvaro <u>bodhisattvo mahāsattvo</u> bhagavantam etad avocat	atha khalu <u>āryāvalokitēśvaro</u> <u>bodhisattvo mahāsattvo</u> bhagavantam etad avocat -	Thereupon the holy Lord <i>Avalokita</i> , the Bodhisattva, the great being, said to the Lord:
「世尊！善逝！今說， 為諸眾生令得安樂。」	tena hi su-gato bhāṣatu sarva-sattva-hitāya sukhāya ca	tena hi su-gata bhāṣatu sarva-sattvānām arthāya hitāya sukhāya ca	“Teach it then, O Sugata, for the weal of all beings, for their welfare and happiness!”
爾時，世尊，而於一 時，入三摩地，名「解 脫一切眾生」。	atha khalu <u>bhagavāms</u> tasyāṃ velāyāṃ <u>sarva-</u> <u>sattva-pra-mocanīm</u> nāma <u>samādhiṃ</u> sam- ā-padyate sma,	atha khalu <u>bhagavāms</u> tasyāṃ velāyāṃ <u>sarva-</u> <u>duḥkha-pramocano</u> nāma <u>samādhiṃ</u> sam- ā-padyate sma,	Thereupon the Lord at that time entered on the concentration called “ The Liberation from all Suffering. ”
從定起已，眉間毫相， 放百、千、俱胝、那 庾多光明。	yayā samāhitayā <u>ūrnā-</u> <u>kośād bhrū-vi-varād</u> an- ekāni <u>raśmi-</u> koṭī-niyuta- śata-sahasrāṇi niś- caranti sma	yasya ca samādhiṃ sam-ā-pannasya bhagavata <u>ūrnā-kośa-</u> <u>vi-varāl lavād</u> an-ekāni <u>raśmi-</u> koṭī-niyuta-śata- sahasrāṇi niś-caranti sma	When he had entered (Conze, 145) into that concentration, many hundreds of thousands of niyutas of kotis of <u>rays</u> issued from <u>the</u> <u>hair-tuft</u> between <u>His</u> <u>eye-brows</u> ,
此大光明，普照一切 諸佛刹土；	taś ca raśmibhiḥ <u>sarva-buddha-ksetrāni</u> sphuṭāny abhūvan	taś ca raśmibhiḥ <u>sarva-</u> <u>buddha-ksetrāni</u> pari- sphuṭāny abhūvan	and <u>all the Buddha-</u> <u>fields</u> were filled with these rays,
所有無量眾生，蒙光 照耀，皆得決定速證 阿耨多羅三藐三菩提；	ye ca sattvās tayā prabhayā sprṣṭāḥ, te sarve <u>ni-yatā</u> abhūvann <u>an-ut-tarāyām samyak-</u> <u>sam-bodhau</u>	ye ca <u>sattvās</u> tayā prabhayā sprṣṭāḥ, te sarve <u>ni-yatā</u> abhūvann <u>an-ut-tarāya samyak-</u> <u>sam-bodhau</u>	and <u>all the beings</u> who were touched by that radiance <u>became fixed</u> <u>on the utmost, right and</u> <u>perfect enlightenment</u> ,

所有地獄一切眾生，皆獲安樂；	yāvan nārakāḥ sattvāḥ sarva-sukha-sam-arpitā abhūvan	yāvan nārakāḥ sattvāḥ * * *	even as far as the beings in the hells.
諸佛刹土，六種震動；	sarvāṇi ca buddha- kṣetrāṇi ṣaḍ-vi-kāraṃ pra-viceḥur	sarve ca buddha- kṣetrāṇi ṣaḍ-vi-kāraṃ pra-viceḥuḥ	And all the Buddha- fields shook in six ways,
於諸佛上，又雨·上妙栴檀、沈水、細末之香，以用供養。	divyāni candana-cūrṇa- tathāgata-pāda-mūle prāvarṣat	divyāni ca candana- cūrṇa-varṣāṇi tathāgata- pāda-mūlaṃ vavarṣuḥ	and showers of heavenly sandalwood powder rained down on the ground at the feet of the Lord.
爾時，世尊，說此《般若波羅蜜多經》。	atha khalu bhagavāms tasyāṃ velāyāṃ imāṃ prajñā-pāramitāṃ bhāṣate sma	atha khalu bhagavāms tasyāṃ velāyāṃ prajñā- pāramitāṃ bhāṣate sma 	Thereupon <i>the Lord</i> at that time taught the Perfection of Wisdom as follows:
是時，所有一切菩薩摩訶薩，各各發起平等之心，	tad-yathā bodhisattvena mahāsattvena sarva- sattveṣu <u>sama-cittena</u> bhavitavyam	tad-yathā - bodhisattvena mahāsattvena <u>sama- cittena</u> bhavitavyam	“The Bodhisattva, the great being, should have <u>an even thought</u> ,
發起慈愍心，(p. 853b)	<u>maitra-cittena</u> bhavitavyam	sarva-sattveṣu <u>maitra- cittena</u> bhavitavyam	he should have <u>a friendly thought</u> towards all beings,
發起憶念利他心，	<u>krta-jñena</u> bhavitavyam <u>krta-vedinā</u> ca bhavitavyam	<u>krta-jñena</u> bhavitavyam <u>krta-vedinā</u> ca bhavitavyam	he should be <u>thankful</u> , he should be <u>grateful</u> ,
發起遠離一切罪障心， 發起種種利益之心， 發起般若波羅蜜多心。	sarva-pāpa-vi-rata- <u>cittena</u> bhavitavyam	sarva-pāpa-vi-rata- <u>cittena</u> bhavitavyam	and he should desist in his heart from all evil.”
是時，世尊，告聖觀自在菩薩摩訶薩：「汝等諦聽，我今為汝說是『聖佛母小字般若波羅蜜多真言』，曰：	idaṃ ca <u>prajñā- pāramitā-hṛdayam</u> ā-vartayitavyam	idaṃ ca <u>prajñā- pāramitā-hṛdayam</u> ā-grahītavyam -	And this Heart of Perfect Wisdom should be repeatedly recited:
「曩莫 _{(入)(一)} 舍 _(引) 吉也 _{(二合、反)(二)} 母曩曳 _{(引)(三)} 怛他 _(去、引) 嚩訶 _(引) 野 _{(引)(四)} 嚩喝 _(二合) 帝 _{(引)(五)} 三麼藥 _(二合、反) 訖三 _(二合) 沒馱 _(引) 野 _(六) 怛爾也 _(二合、反) 他 _{(引)(八)} 母顥 _(引) 母顥 _{(引)(九)} 摩賀 _(引) 母曩曳 _{(引)(十)} 娑嚩 _(二合、引) 賀 _{(引)(十一)} 」 ⁶	namo ratna-trayāya namaḥ śākya-munaye tathāgatāyār hate samyak-saṃ- buddhāya tad-yathā oṃ mune mune mahā- munaye svāhā ⁷	namo ratna-trayāya namaḥ śākya-munaye tathāgatāya ar hate samyak-saṃ-buddhāya tad-yathā - oṃ mune mune mahā-munaye svāhā	HOMAGE TO THE TRIPLE JEWEL! HOMAGE TO ŚĀKYAMUNI, THE TATHĀGATA, THE ARHAT, THE FULLY ENLIGHTENED ONE! i.e. OM MUNE MUNE, MAHĀMUNAYE SVĀHĀ.

佛，告聖觀自在菩薩摩訶薩，言：「此『 聖佛母小字般若波羅蜜多真言 』，一切諸佛由是得阿耨多羅三藐三菩提。我亦由是『 小字般若波羅蜜多真言 』故，得成無上正等菩提。	asyāḥ prajñā-pāramitāyā lābhān mayā 'n-ut-tarā samyak-sam-bodhir anu-pr'āptā sarva-buddhās cāto nir-yātās	asyāḥ prajñā-pāramitāyā lābhāt mayā <u>an-ut-tarā samyak-sam-bodhir</u> anu-pr'āptā sarva-buddhās ca ato nir-yātāḥ	Through having gained this Perfection of Wisdom have I reached <u>the utmost, right and perfect enlightenment</u> , and from it all the Buddhas have come into being.
往昔有佛，亦名釋迦牟尼如來，於彼佛所，聞說是法。彼佛，說言：『如是三世一切諸佛，由斯法故，方得成佛。』」	tvayā 'pīyam eva prajñā-pāramitā śrūtā <u>mahā-śākya-munes tathāgata-sākṣāt</u>	mayā api iyaṃ eva (Vaidya, 94) prajñā-pāramitā śrūtā <u>mahā-śākya-munes tathāgatasya sākṣāt</u>	I also have heard this very Perfection of Wisdom from <u>Mahāśākyamuni, the Tathagata</u> .
佛，復告聖觀自在菩薩摩訶薩，言：「我今為汝授其記別。	tena hi tvaṃ sarva-buddha-bodhisattvānām agrato <u>buddhatve</u> ca <u>vyākṛto</u>	tena hi tvaṃ sarva-bodhisattvānām agrato <u>buddhatve</u> ca <u>vy-ā-kṛtaḥ</u> -	Therefore then have you in front of all the Bodhisattvas been <u>predicted to Buddhahood</u> :
汝於人間・未來世中，得成佛道，號 普放光明吉祥寶峯王如來 ・應・正等覺。	bhaviṣyasi tvaṃ māṇavakān-ā-gate 'dhvani samanta-raśmy-ud-gata-śrī-kūṭa-rājo nāma <u>tathāgato</u> 'rhan samyak-saṃ-buddho vidyā-caraṇa-saṃ-pannaḥ su-gato loka-vid an-ut-taraḥ puruṣa-damya-sārathiḥ śāstā devānām ca manuṣyāṇām ca buddho bhagavāms	bhaviṣyasi tvaṃ māṇava an-ā-gate 'dhvani sa(manta-raśmi-sam-u) d-gataḥ śrī-kūṭa-rājā nāma <u>tathāgato</u> 'rhan samyak-saṃ-buddho vidyā-caraṇa-saṃ-pannaḥ su-gato loka-vid an-ut-taraḥ puruṣa-damya-sārathiḥ śāstā devānām ca manuṣyāṇām ca buddho bhagavān	“You, young man, will become in a future period a Tathagata, Samanta-raśmi-samudgata Śrīkūṭarājā by name, an Arhat, a fully enlightened One, perfect in knowledge and conduct, a Sugata, a World-knower, unsurpassed, a Tamer of men to be tamed, a Teacher of gods and men, a Buddha, a Lord!”

汝得聽聞如是妙法，應當受持、讀誦，若自書寫，若教人書，思惟、解了，復能為他一切眾生廣說其義，令彼書寫是經，於己舍宅·受持、讀誦，於未來世·速成無上正等菩提。是時，一切如來，同證汝等。我今為汝復說『般若波羅蜜多陀羅尼』，曰：	tvadīyam api ya idaṃ <u>nāmadheyam</u> śroṣyanti likhiṣyanti likhāpayiṣyanti dhārayiṣyanti vācayiṣyanti paryav'āpsyanti parebhyaś ca vi-stareṇa saṃ-pra-kāṣayiṣyanti, <u>pustaka-likhitam</u> api kṛtvā grhe dhārayiṣyanti, te (Hidas, 275) sarve tathāgatā bhaviṣyanty an-ā-gate 'dhvani	[bad iyaṃ api?] ye idaṃ <u>nāmadheyam</u> śroṣyanti dhārayiṣyanti vācayiṣyanti likhayayiṣyanti, parebhyaś ca vi-stareṇa saṃ-pra-kāṣayiṣyanti, <u>pustaka-likhitam</u> api kṛtvā grhe dhārayiṣyanti pūjayiṣyanti, te sarve alpôpāyena alpa-śravaṇena ca tathāgatā bhaviṣyanti	And all those who will hear this his <u>Name</u>, will bear it in mind, recite it, write it and explain it in detail to others, and who, when this has been made into a <u>written book</u>, will preserve and worship it, they will, (Conze, 146) even through learning just this little bit (alpa), become Tathagatas. i.e.
「怛儻也 (二合、反) 他 (引) (一) 唵 (引) (二) 惹 (仁左反、下同) 野惹野 (二) 鉢訥麼 (二合、引) 避 (引) (三) 遏 (無可反) 銘 (引) (四) 薩囉 (來假反) 薩哩泥 (尼貞反) (五) 尾哩尾哩 (六) 尾囉 (引) 尾哩 (七) 企哩企哩 (八) 儻囉哆 (去) 弩 (鼻音) (九) 播 (引) 攞𩑦 (寧吉反) (十) 沒度 (引) 哆 (引) 囉泥 (十一) (p. 853c) 布囉泥 (十二) 布囉野 (十三) 婆 (去) 誡囉 (武末反) 帝 (十四) 薩唎囉 (二合、引) 啗 (引) (十五) 麼麼 (此處稱名) (十六) 布囉野 (十七) 薩唎囉 (二合) 薩怛囉 (二合、引) 難 (上) 左 (十八) 薩唎囉 (二合) 揭唎麼 (二合、引) (十九) 囉囉拏 (引) 𩑦 (二十) 尾戌 (引) 馱野 (二十一) 尾戌 (引) 馱野 (二十二) 沒馱 (引) 地瑟姪 (二合、引) 𩑦 (引) 曩 (二十三) 娑囉 (二合、引) 賀 (引) (二十四) 』⁸	tad-yathā om jaye jaye padm'ā-bhe. avame. sara saraṇi. dhiri dhiri. dhira dhiri. khiri khiri. khirā khiri. devatā'nu-pālani. buddhôt-tāraṇi. pūraya pūraya. bhagavati sarv'āśāṃ. mama sarva-sattvānāṃ ca sarva-karm'ā-varaṇāni vi-śodhaya sarva-buddhādhi-ṣṭhitena svāhā ⁹	tad-yathā - om jeya jeya padm'ā-bhe. avame avame. sara-saraṇi. dhiri dhiri. devatā. anu-pālani yuddhôt-tāriṇi paracakra-ni-vāriṇi. pūraya pūraya bhagavati sarva-āśā. mama ca sarva-sattvānāṃ ca sarva-karma-ā-varaṇāni vi-śodhaya buddhādhi-ṣṭhite svāhā	om, jeya jeya padmābhe, avame avame. sarasaraṇi. dhiri dhiri. devatā. anupālani yuddhāt-tāriṇi paracakra-nivāriṇi. pūraya pūraya bhagavati sarva-āśā, mama ca sarva-sattvānāṃ ca sarva-karma-āvaraṇāni viśodhaya buddha-adhiṣṭhite svāhā.¹⁰
佛告聖觀自在菩薩摩訶薩：「此『勝妙法·般若波羅蜜多·陀羅尼』，	ya imā paramārthā prajñā-pāramitā	iyaṃ sā kula-putra paramārtha-prajñā-pāramitā	This, son of good family, is the Perfection of Wisdom in the ultimate sense,

是 能出生一切諸佛、菩薩之母 。	sarva-buddhānām jananī bodhisattva-mātā sa-dyaḥ	sarva-buddhānām jananī bodhisattva-mātā (bodhi-dātrī)	the genetrix of all the Buddhas , the mother of the Bodhisattvas , donor of enlightenment ,
若有眾生暫聞 是法 ，所作罪障，悉皆消滅。	pāpa-harī bodhisattva-nāyikā	pāpa-hārakā	remover of all evil.
此法，一切諸佛及眾菩薩，經百俱胝劫，說其功德，不能得盡。	sarva-buddhair api na śakyate anu-śaṃsā vaktuṃ kalpa-koṭi-śatair api	sarva-buddhair api na śaknoti asyānu-śaṃsā vaktuṃ yāvat kalpa-koṭi-śatair api	Even all the Buddhas are unable to express in words her advantages, even after hundreds of kotis of aeons.
若能 受持、讀誦此陀羅尼 者，便同入一切曼拏羅中，得 受灌頂 。又如受持一切真言，皆獲 成就 。」	anayā paṭhita-mātrayā sarva-maṇḍalābhi-śikto bhavati sarve ca mantrā abhi-mukhā bhavanti	anayā paṭhita-mātreṇa sarva-parṣan-maṇḍalābhi-śiktā bhavanti, sarve ca mantrāḥ abhi-mukhā bhavanti	Where it is merely being recited , there all the Assemblies are consecrated , and all the Mantras are realized (face to face) .
是時，聖觀自在菩薩，而白佛言：	atha khalv <u>āryāvalokitēśvaro bodhisattvo mahāsattvo</u> bhagavantam etad avocat	atha <u>āryāvalokitēśvaro bodhisattvo mahāsattvo</u> bhagavantam etad avocat -	Thereupon the holy <i>Avalokiteśvara</i> , the Bodhisattva, the great being, said to the Lord:
「世尊！何故復說此『 般若波羅蜜多·陀羅尼 』？」	kena kāraṇena bhagavann iyaṃ prajñā-pāramitā saṃ-kṣiptā	kena kāraṇena bhagavan iyaṃ sv-alpākṣarā prajñā-pāramitā?	“For what reason, O Lord, is this the Perfection of Wisdom in a Few (alpa) Words (akshara)? ”
世尊告言：	atha bhagavān āha	bhagavān āha -	<i>The Lord</i> said:
「我為愍念一切少善方便、懈怠眾生，是故說此『 般若波羅蜜多·陀羅尼 』，令彼受持、	alpôpāyatvāt ye 'pi sattvā mandôṭ-sāhās, te 'pimāṃ prajñā-pāramitāṃ sv-alpākṣarāṃ dhārayiṣyanti	alpôpāyatvāt ye 'pi sattvā mandā-svādāḥ, te 'pi imāṃ prajñā-pāramitāṃ sv-alpākṣarāṃ dhārayiṣyanti	“Because it is an easy means. If there are beings who are dull and stupefied, and if they will bear in mind this Perfection of Wisdom in a Few Words ,
讀誦，	vācayiṣyanti	vācayiṣyanti	will recite it,
若自書寫，若教他書，此等一切眾生， 速疾 證得 無上菩提 。」	likhiṣyanti likhāpayiṣyanti te sarve <u>alpôpāyena bodhi-parāyaṇā</u> bhaviṣyanti	likhiṣyanti likhayiṣyanti, te sarve <u>alpôpāyena bodhi-parāyaṇā</u> bhaviṣyanti	read it, cause it to be read, they will, <u>through an easy means</u> , end up in enlightenment .

「如是，如是！世尊善說是『般若波羅蜜多·陀羅尼』。」	anena kāraṇena kula-putra saṃ-kṣiptā prajñā-pāramitēti	anena kāraṇena kula-putra <u>iyam saṃ-kṣiptā sv-alpākṣarā prajñā-pāramitā</u>	For this reason, son of good family, has this Perfection of Wisdom been compressed into a Few Words. ”
是時，聖觀自在菩薩摩訶薩，復白佛言：	evam ukte <u>āryāvalokitēśvaro bodhisattvo mahāsattvo</u> bhagavantam etad avocat	evam ukte <u>āryāvalokitēśvaro bodhisattvo mahāsattvo</u> bhagavantam etad avocat -	The holy <i>Avalokiteśvara</i> , the Bodhisattva, the great being, then said to the Lord:
「世尊！此法，實未曾有。世尊！	āścaryaṃ bhagavan,	āścaryaṃ bhagavan,	“It is wonderful, O Lord,
此法，實未曾有。善逝！	param’āścaryaṃ sugata,	param’āścaryaṃ sugata,	it is greatly wonderful, O Sugata,
世尊，大慈，為欲救度一切少善方便、懈怠眾生，令得利益安樂，說斯妙法。」	yāvad eva bhagavatā sarva-sattva-hitāya sukhāya ca <u>dharma-paryāyo</u> deśito mandapūṇyānām ca sattvānām arthāya hitāya sukhāya cēti	yāvad eva bhagavān sarva-sattva-hitāya <u>ayam dharma-paryāyo</u> bhāṣito mandapudgalānām eva arthāya hitāya sukhāya cēti	how, O Lord, for the weal of all beings <u>this discourse on</u> (Conze, 147) <u>dharma</u> has been pronounced, for the sake of dull people, for their welfare, for their happiness.”
是時，世尊說此經已。	idam avocat <u>bhagavān</u>	idam avocat <u>bhagavān</u>	Thus spoke the Lord.
諸大聲聞，并諸菩薩摩訶薩，一切世間天、人、阿蘇囉、彥達嚩等，聞佛所說，皆大歡喜，信受奉行，作禮而退。	ātta-manā <u>āryāvalokitēśvaro bodhisattvo mahāsattvo</u> , te ca mahā-śrāvakās, te ca bodhisattvā mahāsattvāḥ, sā ca sarvāvatī parṣat, sadeva-mānuṣāsura-gandharvaś ca loko bhagavato bhāṣitam abhy-a-nand-ann iti	ātta-manā <u>āryāvalokitēśvaro bodhisattvo mahāsattvaḥ</u> , te ca bhikṣavas, te ca bodhisattvāḥ, sā ca sarvāvatī parṣat, sadeva-mānuṣāsura-gandharvaś ca loko bhagavato bhāṣitam abhy-a-nand-ann iti	Enraptured the holy Lord Avalokita, the Bodhisattva, the great being, and the monks, and the Bodhisattvas, and the whole world with its gods, men, asuras and gandharvas rejoiced in the Lord’s teaching.
《佛說聖佛母小字般若波羅蜜多經》	<u>ārya-sv-alpākṣarā-prajñā-pāramitā</u> sam-āptā ārya-nāgārjuna-pādaiḥ pātālād ud-dhṛtēti	<u>Sv-alpākṣarā prajñā-pāramitā</u> sam-āptā	

《佛說觀想佛母般若波羅蜜多菩薩經》¹¹

「灌頂真言」：

「唵(引)曩莫舍吉野(二合)母曩曳(引)怛他誡哆野(引)囉賀(二合)帝三藐三沒馱野」¹²

誦此「真言」七遍，以手於頭上灌頂及摩觸遍身，然後息念，志心作「**佛母般若波羅蜜多菩薩觀行**」。想·此菩薩·三面、三眼，身·真金色，坐吉祥藏師子座。座，有千葉金蓮。身，有六臂。右邊，三臂；第一臂·執數珠，第二臂·執箭，第三臂·作施願相。左邊，三臂；第一臂·執經，第二臂·執弓，第三臂·執如意寶。如是六臂，種種莊嚴。於其身上，復放無數、百、千、那由他、俱胝光明，遍滿一切世界。復想：一切如來、及多羅菩薩等·一切菩薩，¹³具足相好，莊嚴其身，以諸香花而親供養。如是觀想已，復念「**心真言**」：

「唵(引)曩莫舍吉野(二合)母曩曳怛他(引) 哆野(引)囉賀(二合)諦(引)三藐三沒馱(引)野怛儼野(二合)他(引)唵(引)母儼(引)母儼摩賀(引)母儼(引)曳(引)娑嚩(二合、引)賀」¹⁴

次誦「**根本真言**」：

「怛儼野(二合)他(引) 唵 惹曳(引)惹曳(引)鉢納摩(二合、引)鼻 阿嚩弭(引)阿嚩弭(引)娑囉娑羅尼地里地里囉(引)地里地囉(引)地里儼嚩哆(引)努波(引)羅儼 沒度(引)哆(引)囉尼 布囉野布囉野 娑誡嚩底 薩里嚩(二合、引)舍(引) 摩摩 波里布囉野 娑波里嚩囉寫薩里嚩(二合、引)薩怛鑠(二合)左 薩里嚩(二合)迦里摩(二合、引) 嚩囉拏儼 尾輸馱野 尾輸馱野 沒馱(引)地瑟姪(二合、引)儼曩 娑嚩(二合、引)賀(引)」¹⁵

誦此「**真言**」已，復作「**觀行**」。想彼**佛母般若波羅蜜多菩薩**右邊，有釋迦世尊、燃燈世尊、無量壽世尊、智決定世尊、光明王世尊、雷聲吼音世尊、金花世尊、散花世尊。於**菩薩**左邊，毘婆尸世尊、羯俱伐那世尊、迦諾迦牟尼世尊、迦葉世尊、寶手世尊。於**菩薩**前面，大遍照世尊、寶生世尊、阿彌陀世尊、不空成就世尊、阿閼世尊。於菩薩後面，最上蓮華世尊、最上寶世尊、喜吉祥世尊、琉璃光世尊、不思議吉祥世尊。於菩薩前，復有聖觀自在菩薩、慈氏菩薩、普賢菩薩、妙吉祥菩薩、歸命菩薩、不思議吉祥聲菩薩、金剛手菩薩、無盡意菩薩、辯積菩薩、無邊辯菩薩、虛空藏菩薩、無垢稱菩薩、自在行菩薩、法生菩薩、常啼菩薩、月光菩薩、法雲菩薩、地藏菩薩、寶藏菩薩、寶幢菩薩、尸棄菩薩、香象菩薩、金毘羅菩薩，如是等一切菩薩摩訶薩遍滿佛刹。復有顰眉明王等，亦在菩薩前。如是聖眾·一一**觀想**已，復**想**人間、天

上·殊妙香花、珍寶·供具，以用供養**佛母般若波羅蜜多菩薩**，并諸眷屬、一切菩薩。作此觀已，是人·不久當成正覺。

《佛說觀想佛母般若波羅蜜多菩薩經》

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註釋

1. 《大佛頂廣聚陀羅尼經·大佛頂無畏廣聚如來佛頂召請諸佛品第十三》，T. 946, vol. 10, p. 167a27-a28.
2. 《佛說大乘觀想曼拏羅淨諸惡趣經》，宋·法賢譯，T. 939, vol. 19, p. 89a14-a19.
3. Cf. <http://www.visiblemantra.org/shakyamuni.html>
Cf. <https://edharmalib.com/lib/ekangyur/ekprajna/ekprajna23>
4. 參閱：《佛說稻芊經》，T. 709, vol. 16, p. 817a; 《慈氏菩薩所說大乘緣生稻芊喻經》，T. 709, vol. 16, p. 819a; The Noble Mahāyāna Sūtra “The Rice Seedling,” version 1.18.12, translated by the Dharmasāgara Translation Group, 2023 (<https://read.84000.co/translation/UT22084-062-010.html>).
5. (1) 《佛說聖佛母小字般若波羅蜜多經》，北宋·天息災（Devasāntika）譯，T. 258, vol. 8, pp. 852c-853c.
(2) Gergely Hidas, “ārya-svalpākṣarā-prajñā-pāramitā,” Powers of Protection: The Buddhist Tradition of Spells in the Dhāraṇīsaṃgraha Collections, Berlin: De Gruyter, 2021, pp. 273-275. (<https://www.degruyter.com/search?query=Powers+of+Protection>)
(3) P. L. Vaidya (ed.), “Sv-alpākṣarā Prajñā-pāramitā,” Mahāyāna-sūtra-saṃgraha, part 1, Darbhanga: The Mithila Institute, 1961, pp. 93-94. (GRETIL - Göttingen Register of Electronic Texts in Indian Languages: http://gretil.sub.uni-goettingen.de/gretil/corpus/transformations/html/sa_svalpAkSarA-prajJApAramitA.htm) (Digital Sanskrit Buddhist Canon: <http://www.dsbcproject.org/canon-text/content/75/632>)
(4) Edward Conze (tr.), “The Perfection of Wisdom in A Few Words,” Perfect Wisdom: The Short Prajñā-pāramitā Texts, Totnes: Buddhist Publishing Group, 1993, pp. 144-147.
此外，參閱：Edward Conze, “Tantric Prajñāpāramitā Texts,” Sino-Indian Studies 5, no. 2 (1956): 113-115 (http://prajnaquest.fr/downloads/BookofDzyan/Sanskrit%20Buddhist%20Texts/prajnaparamita_svalpaksara_and_kausaka_1956.pdf).
6. [經本搭配梵文] 「[namo ratna-trayāya] | 曩莫(namaḥ) 舍(śā)吉也(kya) 母曩曳(munaye) 怛他(tathā)誡哆(gatā)野(yā) 唎喝(rha)帝(te) 三麼藥(samya)訖三(k-saṃ)沒駄(buddhā)野(ya) | 怛儻也(tad-ya)他(thā) [oṃ] 母賴(mune)母賴(mune) 摩賀(mahā)母曩曳(munaye) 娑嚩(svā)賀(hā) ||」
7. [白話翻譯] namo ratna-trayāya (皈命(或敬禮)三寶。)| namaḥ śākya-munaye tathāgatāyārhatē

samyak-saṃ-buddhāya (皈命(或敬禮)釋迦摩尼如來·應供·正等覺。)| tad-yathā (即說咒曰：)|
- om mune mune mahā-munaye svāhā (om 聖者！聖者！朝向偉大的聖者。謹願吉祥！)|

8. [經本搭配梵文] 「怛儻也(tad-ya)他(thā) 唵(om) 惹野(jaye)惹野(jaye) 鉢訖麼(padma) 避(bhe) 遏囉(ava) 銘(me) 薩囉(sara) 薩哩呢(saraṇi) 尾哩(dhiri) 尾哩(dhiri) 尾囉(dhirā) 尾哩(dhiri) 企哩(khiri) 企哩(khiri) [khirā khiri] 儻囉哆(devatā) 弩('nu) 播(pā) 囉拈(lani) 沒度(buddhō) 哆(ttā) 囉呢(ṇi) 布囉呢(pūraya) 布囉野(pūraya) 婆(bha) 誡囉(gava) 帝(ti) 薩囉囉(sarv'-ā) 唵(śāṃ) 麼麼(mama) 布囉野(pūraya) 薩囉囉(sarva) 薩怛囉(sattvā) 難(nāṃ) 左(ca) 薩囉囉(sarva) 揭囉麼(karm'ā) 囉囉拏(varaṇā) 拈(ni) 尾戌[viśo] 馱野[dhaya] 尾戌(viśo) 馱野(dhaya) [sarva-]沒馱(buddhā)地(dhi)瑟姪(ṣṭhi)賴(te)曩(na) 娑囉(svā)賀(hā)」

9. [白話翻譯] tad-yathā (即說咒曰：)| om jaye jaye (om 願我克服而勝利！願我克服而勝利！)|
padmā-bhe (光照如蓮花尊！). avame (親近尊！). sara (奔流尊！) saraṇi (奔流尊！). dhiri (智能尊！) dhiri (智能尊！). dhirā (智能尊！) dhiri (智能尊！). khiri (銳利尊！) khiri (銳利尊！).
khirā (銳利尊！) khiri (銳利尊！). devatā (天尊！). 'nu-pālani (守護尊！). buddhō-tāraṇi (覺悟尊！高超救度尊！). pūraya (祈請助成充足) pūraya (祈請助成充足). bhagavati (尊貴者！).
sarv'-āśāṃ (向著一切[眾生]的期望). mama sarva-sattvānāṃ ca sarva-karm'ā-varaṇāni vi-śodhaya (祈請助成淨化我的與所有眾生的一切業障) sarva-buddhādhi-ṣṭhitena (藉由一切佛陀的加持),
svāhā (謹願吉祥！)|

10. “Om, May I conquer, may I conquer! O you who are in the likeness of a lotus! Intimate, intimate! O You, the Path for going along! Possessor of Wisdom, Possessor of Wisdom! Goddess! Protectress! You who rescue us from strife, who ward off the hostile actions of others! Fulfill, fulfill, Lovely Lady, the hopes of all! Clean away all my karma- coverings and those of all beings! You who are sustained by the Buddhas! All Hail!” – Conze’s translation.

11. 《佛說觀想佛母般若波羅蜜多菩薩經》，北宋·天息災（Devasāntika）譯，T. 259, vol. 8, p. 854a-b.

12. [經本搭配梵文] 「唵(om) 曩莫(namaḥ) 舍吉野(śākya-)母曩曳(munaye) 怛他 哆野(tathāgatāyā) 囉賀(rha)帝(te) 三藐三沒馱野(samyak-saṃ-buddhāya)」

[梵文] om namaḥ śākya-munaye tathāgatāyārhatē samyak-saṃ-buddhāya.

[白話翻譯] om 皈命(或敬禮)釋迦摩尼如來·應供·正等覺。

13. 多羅, tāra之音譯詞, 女性救度者、救度母、度母。

14. [經本搭配梵文] 「唵(om) 曩莫(namaḥ) 舍吉野(śākya-)母曩曳(munaye) 怛他(tathā)誡哆野(gatāyā)囉賀(rha)諦(te) 三藐三沒馱野(samyak-saṃ-buddhāya) 怛儻野(tad-ya)他(thā) 唵(om) 母儻(mune)母儻(mune) 摩賀(mahā-)母儻曳(munaye) 娑囉(svā)賀(hā)」

[梵文] om namaḥ śākya-munaye tathāgatāyārhatē samyak-saṃ-buddhāya. tad-yathā om mune mune mahā-munaye svāhā.

[白話翻譯] om 皈命(或敬禮)釋迦摩尼如來·應供·正等覺。即說咒曰：om 聖者！聖者！朝向偉大的聖者。謹願吉祥！

15. [經本搭配梵文] 「怛儻野(tad-ya)他(thā) 唵(om) 惹曳(jaye) 惹曳(jaye) 鉢訖摩(padma)鼻(bhe) 阿囉弭(avame) 阿囉弭(avame) 娑囉(sara-)娑囉尼(saraṇi) 地哩(dhiri-)地哩囉(dhirira-)地哩(dhiri-)地囉(dhira-)地哩(dhiri) 儻囉哆(devatā)弩('nu-)波(pā)囉儻(lani) 沒度(buddhō) 哆(ttā)囉呢(ṇi) 布囉野(pūraya) 布囉野(pūraya) 婆誡囉底(bhagavati) 薩里囉(sarvā)舍(śā) 摩摩(mama) 波里(pari-)布囉野(pūraya) 娑波里(pari-)囉囉寫(vāraya) 薩里囉(sarva-)薩怛鑊(sattvānāṃ) 左(ca) 薩里囉(sarva-)迦里摩(karm'ā-) 囉囉拏(varaṇā)儻(ni) 尾輪馱野(vi-śodhaya) 尾輪馱野(vi-śodhaya) 沒馱(buddhā)地(dhi-)瑟姪(ṣṭhi)儻(te)曩(na) 娑囉(svā)賀(hā)」