



真實佛法息災賜福經 (真佛經)

zhēn shí fó fǎ xí zāi cì fú jīng (zhēn fó jīng)

**The Sutra of Authentic Dharma that Removes
Hindrances and Bestows Good Fortune**

True Buddha Sutra

Transmitted by

His Holiness Living Buddha Lian Sheng

聖尊蓮生活佛

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The True Buddha Sutra is the spontaneous revelation
from the heart of His Holiness Living Buddha Lian Sheng,
the emanation body of White Mahapadmakumara
of the Maha Twin Lotus Ponds in the Western Paradise



Transmitted by
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His Holiness Living Buddha Lian Sheng

Translated by
True Buddha Translation Teams
Compiled by Alice Yang, 2010



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As the paper burns, recite OM ĀH HŪM or the Heart Sutra, while meditating on emptiness.



About

True Buddha School (or Zhēn Fó Zōng 真佛宗) is a Taiwanese Vajrayana school founded by our Root Guru, His Holiness Living Buddha Lian Sheng, Grandmaster Sheng-Yen Lu.

The True Buddha Dharma offers modern people a highly effective means of removing their bad karma, attaining correct enlightenment and gaining rebirth in the Pure Lands. As a school of Vajrayana, the highest attainment would be reaching buddhahood within this lifetime. A practitioner with just a low level of attainment should be able to live a comfortable worldly existence, gaining a rebirth in the heavens or Pure Lands after their life ends.

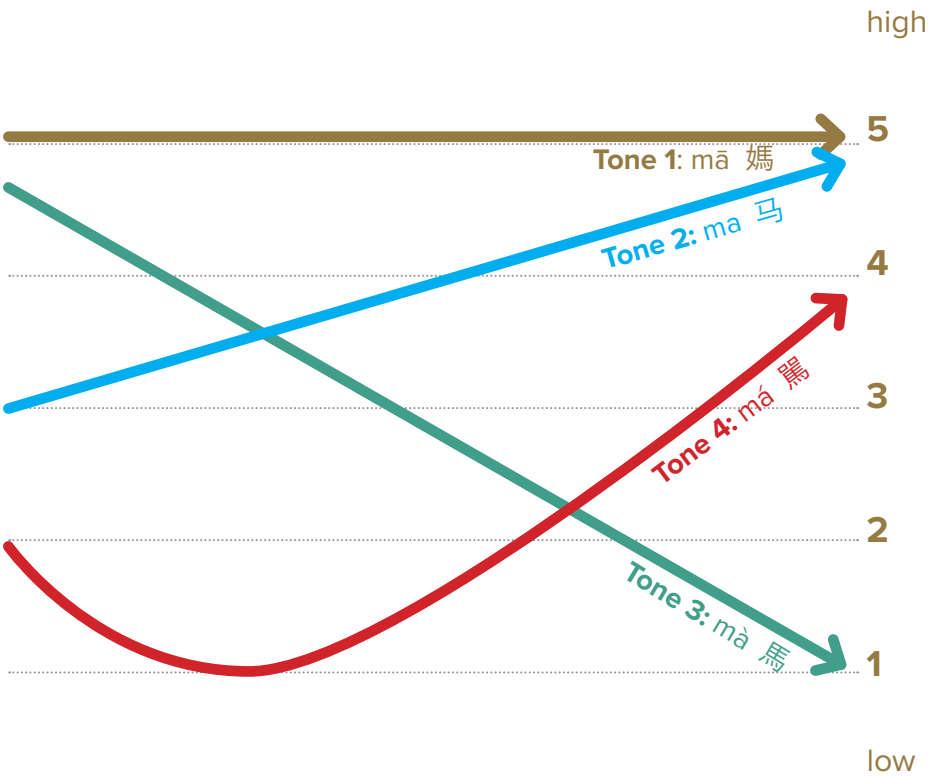
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A Short Guide to Pinyin

Mandarin Chinese

Tone Contours



Pinyin	Pronunciation rule
z	Pronounced “dz”
zh	Pronounced similar to an English “j”
q	Similar to n English “ch”, but curling the tongue
x	Similar to an English “sh” but curling the tongue
c	Pronounced “ts”
chi	The ending “i” is pronounced “err”
shi	The ending “i” is pronounced “err”
zhi	The ending “i” is pronounced “err”

祈請蓮生活佛加持文：

Qí qǐng lián shēng huó fó jiā chí wén

Supplication for the blessing of Living Buddha Lian Sheng

唵。啞。吽。

om a hòu.

Om, Ah, Hum.

敬以清淨身口意。供養毘盧遮那尊。

jìng yǐ qīng jìng shēn kǒu yì. gòng yǎng pí lú zhē nà zūn.

With reverence I make my purified body, speech, and mind an offering to Vairocana.

法身佛眼佛母聖。報身蓮花童子身。

fǎ shēn fó yǎn fó mǔ shèng. bào shēn lián huā tóng zǐ shēn.

The holy Buddhalocana is the dharma body, Padmakumara is the bliss body,

應身教主蓮生佛。三身無別大佛恩。

yīng shēn jiào zhǔ lián shēng fó. sān shēn wú bié dà fó ēn.

and Living Buddha Lian Sheng is the emanation body; these three bodies being the same in essence as the Buddha's grace.

恭敬真佛大傳承。具足神通彌六合。

gōng jìng zhēn fó dà chuán chéng. jù zú shén tōng mí liù hé.

Homage to his True Buddha lineage and his transcendent power that encompasses the whole universe.

放光遍照於三際。一如無間能現證。

fàng guāng biàn zhào yú sān jì. yī rú wú jiàn néng xiàn zhèng.

Radiating light throughout the Three Times, he can manifest himself instantaneously.

佛子時時常哀請。光明注照福慧增。

fó zǐ shí shí cháng āi qǐng. guāng míng zhù zhào fú huì zēng.

Disciples of Buddha should constantly cry out for his pure light which enhances blessings and wisdom.

昔日釋迦來授記。阿彌陀佛殷付託。

xī rì shì jiā lái shòu jì. ā mí tuó fó yīn fù tuō.

In the past, his buddhahood was prophesied by Shakyamuni Buddha and he was entrusted with the mission of salvation by Amitabha Buddha.

彌勒菩薩戴紅冠。蓮華大士授密法。

mí lè pú sà dài hóng guān. lián huá dà shì shòu mì fǎ.

Maitreya Bodhisattva bestowed upon him the red crown and Guru Padmasambhava taught him the tantra.

祈請不捨弘誓願。救度我等諸眾生。

qí qǐng bù shě hóng shì yuàn. jiù dù wǒ děng zhū zhòng shēng.

We pray you never abandon your vast vows to liberate us all.

如是護念而攝受。祈請加持速成就。

rú shì hù niàn ér shè shòu. qí qǐng jiā chí sù chéng jiù.

Thus, as you embrace and enfold us with protection and care, empower us to quickly attain realization.

南摩毘盧遮那佛。

ná mó pí lú zhē nà fó.

Namo Vairocana Buddha.

南摩佛眼佛母。

ná mó fó yǎn fó mǔ.

Namo Buddhalocana.

南摩蓮花童子。

ná mó lián huā tóng zǐ.

Namo Padmakumara.



南摩蓮生活佛。

ná mó lián shēng huó fó.

Namo Living Buddha Lian Sheng.

南摩真佛海會十方三世諸佛菩薩摩訶薩。

(三稱)

ná mó zhēn fó hǎi huì shí fāng sān shì zhū fó pú sà mó hē sà.

(sān chēng)

Namo the True Buddha Assembly, all Buddhas, Bodhisattvas,
and Mahasattvas everywhere throughout the Three Times.

(3 times)

唵聖誥三遍 (三稱)

niàn shèng gào sān biàn (sān chēng)

Recite the Sacred Edict (3 times)

西方蓮池海會。摩訶雙蓮池。

xī fāng lián chí hǎi huì. mó hē shuāng lián chí.

The Western True Buddha Assembly, the Maha Twin Lotus Ponds,

十八大蓮花童子。白衣聖尊。

shí bā dà lián huā tóng zǐ. bái yī shèng zūn.

the Eighteen Mahapadmakumaras,

the Holy Revered One Robed in White,

紅冠聖冕金剛上師。

hóng guān shèng miǎn jīn gāng shàng shī.

the Holy Red Crown Vajra Master,

主金剛真言界秘密主。

zhǔ jīn gāng zhēn yán jiè mì mì zhǔ.

Lord of Secrets of the Realm of Vajra-mantra,

大持明第一世靈仙真佛宗。

dà chí míng dì yī shì líng xiān zhēn fó zōng.

the Great Enlightened Founder of Ling Xian True Buddha School:

盧勝彥密行尊者。

lú shèng yàn mì xíng zūn zhě.

the Eminent Tantric Adept Sheng-Yen Lu.

香讚
xiāng zàn

Incense Praise

爐香乍熱。法界蒙熏。真佛海會悉遙聞。

lú xiāng zhà rè fǎ jiè méng xūn zhēn fó hǎi huì xī yáo wén.

The incense is now lit, suffusing the dharma realm, and from afar the scent is inhaled by the True Buddha Assembly.

隨處結祥雲。誠意方殷。諸佛現全身。

suí chù jié xiáng yún chéng yì fāng yīn zhū fó xiàn quán shēn.

Auspicious are the gathering clouds, as we now request, with sincere and earnest hearts, that all Buddhas manifest.

南無香雲蓋菩薩摩訶薩

(三遍)

ná mó xiāng yún gài pú sà mó hē sà

(sān biàn).

Namo cloud canopy of fragrance, Bodhisattvas, Mahasattvas.

(3 times)

南無真佛會上諸佛菩薩摩訶薩

(三遍)

ná mó zhēn fó huì shàng zhū fó pú sà mó hē sà

(sān biàn).

Namo the True Buddha Assembly, all Buddhas, Bodhisattvas and Mahasattvas.

(3 times)



奉請二佛八菩薩
fèng qǐng èr fó bā pú sà

Invocation of the Two Buddhas and Eight Bodhisattvas

南摩法界最勝宮毘盧遮那佛。

ná mó fǎ jiè zuì shèng gōng pí lú zhē nà fó.

Namo Vairocana Buddha of the All-Conquering Palace
in the Dharma Realm.

南摩西方極樂世界阿彌陀佛。

ná mó xī fāng jí lè shì jiè a mí tuó fó.

Namo Amitabha Buddha of the Western Paradise.

南摩觀世音菩薩摩訶薩。

ná mó guān shì yīn pú sà mó hē sà.

Namo Mahasattva Avalokitesvara.

南摩彌勒菩薩摩訶薩。

ná mó mí lè pú sà mó hē sà.

Namo Mahasattva Maitreya.

南摩虛空藏菩薩摩訶薩。

ná mó xū kōng zàng pú sà mó hē sà.

Namo Mahasattva Akasagarbha.

南摩普賢菩薩摩訶薩。

ná mó pǔ xián pú sà mó hē sà.

Namo Mahasattva Samantabhadra.

南摩金剛手菩薩摩訶薩。

ná mó jīn gāng shǒu pú sà mó hē sà.

Namo Mahasattva Vajrapani.

南摩妙吉祥菩薩摩訶薩。

ná mó miào jí xiáng pú sà mó hē sà.

Namo Mahasattva Manjusri.

南摩除蓋障菩薩摩訶薩。

ná mó chú gài zhàng pú sà mó hē sà.

Namo Mahasattva Nivaranaviskambin.

南摩地藏王菩薩摩訶薩。

ná mó dì zàng wáng pú sà mó hē sà.

Namo Mahasattva Ksitigarbha.

南摩諸尊菩薩摩訶薩。

ná mó zhū zūn pú sà mó hē sà.

Namo all Bodhisattvas and Mahasattvas.

開經偈
kāi jīng jì

Sutra Opening Verse

無上甚深微妙法。

wú shàng shēn shēn wéi miào fǎ.

The most supreme profound dharma,

百千萬劫難遭遇。

bǎi qiān wàn jié nán zāo yù.

Is rarely encountered in hundreds and thousands of kalpas,

我今見聞得受持。

wǒ jīn jiàn wén dé shòu chí.

As I receive this transmission and blessing,

願解如來真實義。

yuàn jiě rú lái zhēn shí yì.

I vow to penetrate the true meaning of the Tathagata.

蓮生活佛說「真實佛法息災賜福經」

lián shēng huó fó shuō 「zhēn shí fó fǎ xī zāi cì fú jīng」

The Sutra of Authentic Dharma that Removes Hindrances and Bestows Good Fortune, spoken by Living Buddha Lian Sheng:

如是我聞。一時大白蓮花童子。在摩訶雙蓮池。

rú shì wǒ wén. yī shí dà bái lián huā tóng zǐ. zài mó hē shuāng lián chí.

Thus, have I heard. At one time, White Mahapadmakumara
was present at the Maha Twin Lotus Ponds,

坐於大白蓮花法座之上。周圍十七朵大蓮花。

zuò yú dà bái lián huā fǎ zuò zhī shàng. zhōu wéi shí qī duǒ dà lián huā.

sitting upon the great white lotus dharma throne;
surrounding him were seventeen other great lotus blossoms.

青色青光。黃色黃光。赤色赤光。

qīng sè qīng guāng. huáng sè huáng guāng. chì sè chì guāng.

The Green Lotus radiated green light, the Yellow Lotus yellow light,
the Red Lotus red light,

紫色紫光。各朵蓮花。微妙香潔。

zǐ sè zǐ guāng. gè duǒ lián huā. wéi miào xiāng jié.

the Purple Lotus purple light. Each lotus blossom was mysteriously
wonderful, pure, and full of fragrance.

白蓮花童子。默運神通。將一個摩訶雙蓮池。變化得格外金光燦爛。

bái lián huā tóng zǐ. mò yùn shén tōng. jiāng yī gè mó hē shuāng lián chí. biàn
huà dé gé wài jīn guāng càn làn.

White Padmakumara, silently calling forth his spiritual power,
transformed the Maha Twin Lotus Ponds into an extraordinarily splendid
place filled with golden light.

所有香花全部怒放。瑞草放出香息。

suǒ yǒu xiāng huā quán bù nù fàng. ruì cǎo fàng chū xiāng xī.

All the flower buds simultaneously burst into fragrant blossoms.

Jade grasses sent forth a wonderful scent.

白鶴。孔雀。鸚鵡。舍利。

bái hè. kǒng què. yīng wǔ. shè lì.

White cranes, peacocks, parrots, saris,

迦陵頻迦。共命之鳥。均化金色。出和雅天音。

jiā líng pín jiā. gòng mìng zhī niǎo. jūn huà jīn sè. chū hé yǎ tiān yīn.

kalavinkas, and jivajivas all took on a golden hue,

and sang graceful heavenly songs in harmony.

空中金色光。有淨妙天音來自虛空。

kōng zhōng jīn sè guāng. yǒu jìng miào tiān yīn lái zì xū kōng.

The sky filled with golden light.

A pure and wonderful heavenly melody resounded from the sky.

諸世界香氣芬馥。空中金閣。全生光華。遍敷金蓮。虛空之中天花飄散。

zhū shì jiè xiāng qì fēn fù. kōng zhōng jīn gé. quán shēng guāng huá.

biàn fū jīn lián. xū kōng zhī zhōng tiān huā piāo sǎn.

Golden sky-abodes, adorned throughout with golden lotuses,

radiated splendor. From the sky there showered heavenly flowers.

爾時。摩訶雙蓮池。大大震動。無量諸天皆感受之。

ěr shí. mó hē shuāng lián chí. dà dà zhèn dòng. wú liàng zhū tiān jiē

gǎn shòu zhī.

At that moment, the ground shook violently in the Maha Twin Lotus

Ponds and throughout countless heavens tremors could be felt.

佛菩薩聲聞皆感受之。均至摩訶雙蓮池。

fó pú sà shēng wén jiē gǎn shòu zhī jūn zhì mó hē shuāng lián chí.

Buddhas, Bodhisattvas, and Sound-Hearers all felt it as well and came to the Maha Twin Lotus Ponds,

三十三天主均趕赴摩訶雙蓮池。

sān shí sān tiān zhǔ jūn gǎn fù mó hē shuāng lián chí.

as did the rulers of all the Thirty Three Heavens.

集諸二十八天眾。帝釋。梵王。

jí zhū èr shí bā tiān zhòng. dì shì. fàn wáng.

The assembly included beings from the Twenty Eight Heavens,
Lords Indra and Brahma,

八部四眾。廣說法要。

bā bù sì zhòng. guǎng shuō fǎ yào.

the eight classes of supernatural beings, and the fourfold assembly,
all of whom came to hear the revelation of quintessential teaching.

爾時。金蓮花童子現出大慧光。

ěr shí. jīn lián huā tóng zǐ xiàn chū dà huì guāng.

At that moment, the Golden Padmakumara emitted the Great Wisdom
Light.

白蓮花童子現出法界光。

bái lián huā tóng zǐ xiàn chū fǎ jiè guāng.

The White Padmakumara emitted the Dharma Realm Light.

綠蓮花童子現出萬寶光。

lǜ lián huā tóng zǐ xiàn chū wàn bǎo guāng.

The Green Padmakumara emitted the Ten Thousand Treasure Light.

黑蓮花童子現出降伏光。

hēi lián huā tóng zǐ xiàn chū xiáng fú guāng.

The Black Padmakumara emitted the Subjugation Light.

紅蓮花童子現出行願光。

hóng lián huā tóng zǐ xiàn chū xíng yuàn guāng.

The Red Padmakumara emitted the Vow Light.

紫蓮花童子現出端嚴光。

zǐ lián huā tóng zǐ xiàn chū duān yán guāng.

The Purple Padmakumara emitted the Majestic Light.

藍蓮花童子現出果德光。

lán lián huā tóng zǐ xiàn chū guǒ dé guāng.

The Blue Padmakumara emitted the Virtuous Fruition Light.

黃蓮花童子現出福足光。

huáng lián huā tóng zǐ xiàn chū fú zú guāng.

The Yellow Padmakumara emitted the Fortune Fulfilling Light.

橙蓮花童子現出童真光。

chéng lián huā tóng zǐ xiàn chū tóng zhēn guāng.

The Orange Padmakumara emitted the Child Innocence Light.

諸天見之。大感驚異。

zhū tiān jiàn zhī. dà gǎn jīng yì.

Upon seeing this, all the heavenly beings were greatly awed.

於是帝釋從座而起。稽首向前對白蓮花童子而說。

yú shì dì shì cóng zuò ér qǐ. qǐ shǒu xiàng qián duì bái lián huā tóng zǐ ér shuō.

Then Indra arose from his seat and, joining his palms to White Padmakumara, said,

稀有聖尊。摩訶雙蓮池。以何因緣。現此大光華。

xī yǒu shèng zūn. mó hē shuāng lián chí. yǐ hé yīn yuán. xiàn cǐ dà guāng huá.

“This is most rare, O Holy and Revered One. By what cause does the Maha Twin Lotus Ponds emit such great light and splendor?”

大白蓮花童子說。當為汝等細說。帝釋說。

dà bái lián huā tóng zǐ shuō. dāng wèi rǔ děng xì shuō. dì shì shuō.

White Mahapadmakumara said, “I will expound upon this for everyone present.” Indra said,

聖尊威權最尊。惟願聖尊為眾宣說。一切人天咸知皈向。

shèng zūn wēi quán zuì zūn. wéi yuàn shèng zūn wèi zhòng xuān shuō. yī qiè rén tiān xián zhī guī xiàng.

“The Holy Revered One is the most mighty and powerful. Please explain to everyone present, that all men and devas may know where to turn.”

爾時。大白蓮花童子告帝釋及諸大眾說。

ěr shí. dà bái lián huā tóng zǐ gào dì shì jí zhū dà zhòng shuō.

At that moment, White Mahapadmakumara addressed Indra and the assembly as follows:

善哉善哉。吾今為汝及末世眾生。

shàn zāi shàn zāi. wú jīn wéi rǔ jí mò shì zhòng shēng.

“Very well, very well. I will now explain to you and all the beings of the last period of this Buddha-kalpa,

有緣者於當來之世。咸共知之真實佛法及息災賜福之理。

yǒu yuán zhě yú dāng lái zhī shì. xián gòng zhī zhī zhēn shí fó fǎ jí xī zāi cì fú zhī lǐ.

and all those in the future who have an affinity with the sutra, so that all may know the True Buddha Tantra and the principle that removes hindrances and bestows good fortune.”

大白蓮花童子即說。諸佛菩薩救度眾生。

dà bái lián huā tóng zǐ jí shuō. zhū fó pú sà jiù dù zhòng shēng.

White Mahapadmakumara then said, “All Buddhas and Bodhisattvas have, in order to liberate living beings,”

有最勝世界。妙寶世界。圓珠世界。

yǒu zuì shèng shì jiè. miào bǎo shì jiè. yuán zhū shì jiè.

manifested the worlds known as “All-Conquering,” “Wonderful Treasure,” “Round Pearl,”

無憂世界。淨住世界。法意世界。滿月世界。

wú yōu shì jiè. jìng zhù shì jiè. fǎ yì shì jiè. mǎn yuè shì jiè.

“Sorrowless,” “Pure Rest,” “Dharma Thought,” “Full Moon,”

妙喜世界。妙圓世界。華藏世界。

miào xǐ shì jiè. miào yuán shì jiè. huá zàng shì jiè.

“Profound Joy,” “Profound Completeness,” “Lotus,”

真如世界。圓通世界。如今。將有真佛世界。

zhēn rú shì jiè. yuán tōng shì jiè. rú jīn. jiāng yǒu zhēn fó shì jiè.

“Immutable,” and “Omnipresence.”

Now, there shall be the “True Buddha World.”

於是佛菩薩聲聞緣覺及諸天眾聞聖尊開演真佛世界。

yú shì fó pú sà shēng wén yuán jué jí zhū tiān zhòng wén shèng zūn kāi yǎn zhēn fó shì jiè.

Thus, the Buddhas, Bodhisattvas, Sound-Hearers, Solitary-Buddhas, and all the heavenly beings witnessed the Holy Revered One bringing forth the True Buddha World,

知是過去現在未來之吉祥善逝大悲因果。是聖尊為眾生化身示現。

zhī shì guò qù xiàn zài wèi lái zhī jí xiáng shàn shì dà bēi yīn guǒ.

shì shèng zūn wèi zhòng shēng huà shēn shì xiàn.

understanding it to be a manifestation of the cause and fruition of great compassion of the auspicious well-departed ones of the past, present, and future, and realizing that the Holy Revered One came for the sake of all beings.

各各歡喜得未曾有。稽首稱讚而說偈言。

gè gè huān xǐ dé wèi céng yǒu. qǐ shǒu chēng zàn ér shuō jì yán.

All present were moved by joy as never before. Then, bowing their heads, they made praise with these verses:

聖尊大慈悲。無上秘密尊。

shèng zūn dà cí bēi. wú shàng mì mì zūn.

The Holy Revered One of great compassion, the Secret One who is most supreme,

過去早修證。離欲超凡間。

guò qù zǎo xiū zhèng. lí yù chāo fán jiān.

Had attained enlightenment in the past, and transcended all worldly passions.

今創真佛界。憐愍諸群有。

jīn chuàng zhēn fó jiè. lián mǐn zhū qún yǒu.

He now establishes the True Buddha World, showering compassion on all living beings.

化身為教主。下降至娑婆。

huà shēn wéi jiào zhǔ. xià jiàng zhì suō pó.

Transforming himself into a Pure Land founding Buddha, he descends into the Saha world.

善哉號蓮生。為眾廣宣說。

shàn zāi hào lián shēng. wèi zhòng guǎng xuān shuō.

With Lian Sheng as his name, he announces and proclaims the dharma to all.

我等均已聞。當為大護持。

wǒ děng jūn yǐ wén. dāng wéi dà hù chí.

We all now have heard, and shall vow to protect and uphold his dharma.

爾時。聖尊大白蓮花童子告大眾。

ěr shí. shèng zūn dà bái lián huā tóng zǐ gào dà zhòng.

At that moment, the holy revered White Mahapadmakumara instructed the assembly, saying

修行以無念為正覺佛寶。

xiū xíng yǐ wú niàn wèi zhèng jué fó bǎo.

“In cultivation, the key to realizing the Buddha Jewel Sambodhi is a quiescent mind;

身清淨。口清淨。意清淨為法寶。依真佛上師為僧寶。

shēn qīng jìng. kǒu qīng jìng. yì qīng jìng wèi fǎ bǎo. yī zhēn fó shàng shī wèi sēng bǎo.

that of realizing the Dharma Jewel is purity of body, speech, and mind; that of realizing the Sangha Jewel is refuge in a True Buddha Guru.”

聖尊告大眾。若有善男子。善女人。於每年五月十八日。

shèng zūn gào dà zhòng. ruò yǒu shàn nán zǐ. shàn nǚ rén. yú měi nián wǔ yuè shí bā rì.

The Holy Revered One further instructed the assembly, saying
“If good men or women, on the eighteenth day of the fifth month
of each lunar year,

沐浴齋戒。著新淨衣服。

mù yù zhāi jiè. zhuo xīn jìng yī fú.

make ablution, abstain from meat, and wear new and clean clothes,

或於每月十八日。或本命生辰日。

huò yú měi yuè shí bā rì. huò běn mìng shēng chén rì.

or on the eighteenth day of each lunar month, or on their own birthdays,

在密壇前。奉請二佛八菩薩。奉誦「真實佛法息災賜福經」。隨心所
求。自有感應。

zài mì tán qián. fèng qǐng èr fó bā pú sà. fèng sòng “zhēn shí fó fǎ xí zāi cì fú jīng” suí xīn suǒ qiú. zì yǒu gǎn yìng.

call upon the Two Buddhas and Eight Bodhisattvas before the shrine,
and reverently recite this Sutra of Authentic Dharma that Removes
Hindrances and Bestows Good Fortune, then their supplications will be
answered.

更能供養香花燈茶果。虔誠祈禱。咸得如意。

gèng néng gòng yǎng xiāng huā dēng chá guǒ. qián chéng qí dǎo. xián dé rú yì.

Moreover, if incense, flowers, lamps, tea and fruit are offered,
along with sincere prayer, then all wishes will be granted.”

聖尊告大眾。世間高官貴人

shèng zūn gào dà zhòng. shì jiān gāo guān guì rén

The Holy Revered One told the assembly, “People of this Saha world, be
they high officials, nobility,

沙門居士修道俗人等。若聞此經。受持讀誦。

shā mén jū shì xiū dào sú rén děng. ruò wén cǐ jīng. shòu chí dú sòng.
renunciates, householders, yogis, or common folk, who, upon learning,
upholding and reciting of this sutra,

如是之人祿位最尊。壽命延長。

rú shì zhī rén lù wèi zuì zūn. shòu mìng yán cháng.
shall prosper above all others, have greater lifespan,

求子得子。求女得女。獲福最是無量。是增益的大福寶經。

qiú zǐ dé zǐ. qiú nǚ dé nǚ. huò fú zuì shì wú liàng. shì zēng yì de dà fú bǎo jīng.
obtain either a son or daughter as sought, and be blessed with
measureless fortune. This is indeed a great fortune-bestowing
sutra for obtaining blessings.

若有先亡。怨親債主。未能得度。滯泄幽冥。

ruò yǒu xiān wáng. yuàn qīn zhài zhǔ. wèi néng dé dù. zhì xiè yōu míng.
“One may have ancestors, enemies, close ones or creditors who
are unable to obtain liberation and remain lost in the nether world.

若能持誦本經。印送本經。亡者昇天。怨親退散。現存獲福。

ruò néng chí sòng běn jīng. yìn sòng běn jīng. wáng zhě shēng tiān. yuàn qīn tuì sǎn. xiàn cún huò fú.

“However, by upholding, reciting, printing, and propagating this sutra,
the deceased will ascend to heaven, enemies will be turned away,
and those living will be blessed.

若有男子女人。或被邪魔所侵。鬼神為害。惡夢昏亂。

ruò yǒu nán zǐ nǚ rén. huò bèi xié mó suǒ qīn. guǐ shén wéi hài. è mèng hūn luàn.
“If there be a man or woman seized by negative forces or afflicted
by spirits, or confused and haunted by nightmares,

受持本經。施印本經。邪鬼退藏。即得安樂。

shòu chí běn jīng. shī yìn běn jīng xié guǐ tuì cáng. jí dé ān lè.
then, by upholding, reciting, printing, and propagating this sutra,
all negative influences shall be banished, thereby restoring peace and
ease.

若有疾厄纏身。前世因果業報。鬼神病等。

ruò yǒu jí è chán shēn. qián shì yīn guǒ yè bào. guǐ shén bìng děng.

“If one suffers the physical retribution of illness and calamity, whether due to non-virtuous body karma from previous lives or to the afflictions of spirits,

受持本經。印施本經。即得災厄消除。病源立解。

shòu chí běn jīng. yìn shī běn jīng. jí dé zāi è xiāo chú. bìng yuán lì jiě.

then, by upholding, reciting, printing and propagating this sutra, ill omens will immediately disappear and the causes of illness will quickly be removed.

若有惡運。官訟牽纏。囚禁獄繫但能持誦本經。印施本經。即得解除。

ruò yǒu è yùn. guān sòng qiān chán. qiú jìn yù xì dàn néng chí sòng běn jīng. yìn shī běn jīng. jí dé jiě chú.

“If one suffers from misfortune, legal entanglements or imprisonment, then, by upholding, reciting, printing and propagating this sutra, all such obstacles will dissolve immediately,

凶殃殄滅。化為吉祥。

xiōng yāng tiǎn miè. huà wéi jí xiáng.

and calamities will be vanquished and turned into auspiciousness.

若兩國爭戰。能持此經。立像供養。

ruò liǎng guó zhēng zhàn. néng chí cǐ jīng. lì xiàng gòng yǎng.

“Should nations enter into war, then whoever upholds this sutra and enthrones the image of Padmakumara, setting up offerings before it,

即得加威。戰無不勝。

jí dé jiā wēi. zhàn wú bù shèng.

immediately receives extra prowess wherein no battle can be lost.

誦者。印者。施者。能一切吉祥如意圓滿。

sòng zhě. yìn zhě. shī zhě. néng yī qiè jí xiáng rú yì yuán mǎn.

“Those who uphold, recite, print, or propagate this sutra will receive all blessings, just as they desire.

消除諸毒害。能滅生死苦。

xiāo chú zhū dú hài. néng miè shēng sǐ kǔ.

“All hindrances will be removed, and the sufferings of the cycle of birth and death will be extinguished.”

西方真佛海會。摩訶雙蓮池。

xī fāng zhēn fó hǎi huì. mó hē shuāng lián chí.

Then, in the Western True Buddha Assembly at the Maha Twin Lotus Ponds,

大白蓮花童子。即於其中。而說咒曰：

dà bái lián huā tóng zǐ. jí yú qí zhōng. ér shuō zhòu yuē:

White Mahapadmakumara proclaimed this mantra:

「唵。古魯。蓮生悉地。吽。」

(無數遍)

“om. gǔ lǔ. lián shēng xī dì. hòm.”

(wú shù biàn)

“Om, guru, lian-sheng siddhi, hum.”

(numerous times)

聖尊說此經已。帝釋及諸大眾。

shèng zūn shuō cǐ jīng yǐ. dì shì jí zhū dà zhòng.

When the Holy Revered One completed this discourse, Indra and the whole assembly,

天龍八部四眾。恭敬作禮。信受奉行。

tiān lóng bā bù sì zhòng. gōng jìng zuò lǐ. xìn shòu fèng xíng.

including devas, nagas, the rest of the eight classes of supernatural beings, and the fourfold assembly, all paid reverence.

They brought forth faith and upheld the teaching.

真實佛法息災賜福經終。

zhēn shí fó fǎ xí zāi cì fú jīng zhōng.

Thus ends The Sutra of Authentic Dharma that Removes Hindrances and Bestows Good Fortune.



Glossary

A

Ablution

To cleanse oneself physically. At minimum, one should wash one's hands and brush one's teeth. If one has time, a bath or shower is more thorough.

Amitabha

(Sanskrit, literally “Boundless Light”, in Chinese, 阿彌陀佛 Ā mí tuó fó)

One of the Five Dhyani Buddhas; chief Buddha of the Lotus Family; typically depicted with a red body and holding the Meditation Mudra; Buddha of the Western Paradise (Sukhavati).

B

Bliss body

(Sanskrit, Sambhogakaya, in Chinese 報身 bào shēn)

Form which Buddhas and Bodhisattvas take on in meditations, visions and dreams. For example, Padmakumara is the bliss body of Living Buddha Lian Sheng whose human body is the emanation body (nirmanakaya).

Bodhisattva

(Sanskrit, literally “Enlightened-being with Compassion”, in Chinese, 菩薩 pú sà)

One who has developed the altruistic motive of dedicating his existence throughout all rebirths to the attainment of enlightenment in order to liberate other beings who are suffering in samsara (the cycle of karma and reincarnation).

Buddhalocana

(Sanskrit, literally “Buddha Eyes Buddha Mother”, in Chinese, “佛眼佛母 Fó yǎn fó mǔ”)

A high Buddha mother emanated by Vairocana Buddha. She forms part of True Buddha School’s spiritual lineage and formed the Maha Twin Lotus Ponds in the Western Pure Lands from her eyes.

Brahma

(Sanskrit, in Chinese “梵王 Fàn wáng”)

One of the three primary deities of Hinduism, Brahma is the world-creating god. The other two deities are Vishnu (the preserver) and Shiva (the destroyer). He is usually depicted with four heads, four faces, and four arms. Buddhist scriptures recorded that Brahma appeared to Sakyamuni Buddha after the Buddha’s enlightenment. Brahma asked the Buddha not to enter nirvana immediately and stay in the human world to spread Buddha-dharma. Hence, Brahma was the first who requested the Buddha to “turn the dharma wheel.”

D

Devas

(Sanskrit, in Chinese “天人 tiān rén”)

One of the eight classes of supernatural beings, devas are gods, devi are goddesses. Most beings who are reborn into the heavens after they die, become one.

Dharma

(Sanskrit, in Chinese “法 fǎ”)

Typically, “dharma” is used to describe the body of teachings expounded by the Buddha. However, the word is also used in Buddhist phenomenology as the term for phenomenon, a basic unit of existence and/or experience.

Dharma body

(Sanskrit, dharmakaya, in Chinese 法身 fǎ shēn)

The dharmakāya constitutes the unmanifested, “inconceivable” aspect of a Buddha out of which Buddhas arise and to which they return after their dissolution. Buddhalocana is the dharmakaya of Living Buddha Lian Sheng, representing his root. This is the most difficult of a Buddha’s three bodies to see fully in a pure vision.

E

Eight Classes of Supernatural Beings

(天龍八部 tiān lóng bā bù)

Sometimes referred to as the Eight Legions, these are the spirits that belong to the lower levels of the heavens of desire where it overlaps with the human realm. Mainly nature spirits, there are devas (gods), nagas (dragons) as well as fierce beings like yaksha (ogres) and asuras (jealous gods). Although unseen, their influence on events is profound.

Emanation body

(Sanskrit, nirmanakaya, in Chinese “應身 yìng shēn”)

One of the three bodies of a Buddha, an emanation body is a convenient form used by a Buddha to enter the human realm. His Holiness Living Buddha Lian Sheng is the emanation body of Padmakumara, His Holiness the Dalai Lama is an emanation body of Avalokitesvara and His Eminence Master Sakya Zhen Kong was the emanation body of Maitreya. This is the easiest form of a Buddha’s three bodies to see since it takes a physical form as a human.

I

Indra

(Sanskrit, in Chinese “帝釋天 Dì shì tiān”)

Of superior strength to the other gods, Lord Indra rules the heavens of desire. Due to their proximity to the human realm, Lord Indra is entwined with human karma and is known to use his powers to support justice and righteousness. Indra’s favourite weapon is the thunderbolt. Other names include Sakradevanam and Jade Emperor.

J

Jivajiva

(共命之鳥 gòng mìng zhī niǎo)

A two-headed bird that creates heavenly songs that induce bliss and purity in those who hear them

K

Kalpa

(“劫 jié”)

A measure of time. Buddha gave an analogy that if you lived at the base of the biggest mountain on Earth, and once every month, walked up to the mountain and rubbed it once, gently, with a piece of silk, the amount of time it would take you to make a tunnel through the mountain by this means would still be less than a Kalpa.

Kalavinka

(“迦陵頻伽 jiā líng pín jiā”)

A heavenly bird-like being, with the body of a bird, a human head, and a long, flowing tail that preaches the Dharma with its fine voice.

M

Maitreya

(“彌勒 mí lè”)

He presently resides in the Tushita heaven. He will be the future Buddha of this aeon.

Maha

(Sanskrit, in Chinese either 摩訶 “mó hē ” or “da”)

Great or big, often in the honorific sense.

Mahasattva

A Mahāsattva (lit. ‘great being’, in Chinese “摩訶薩 mó hē sà”) is a great Bodhisattva who has practiced Buddhism for a long time and reached a very high level on the path to awakening. Some Mahasattvas, such as Avalokitesvara, have attained a level of awakening equivalent to a Buddha but choose to remain in the world to carry out their deep vows to liberate sentient beings.

N

Nagas

(Sanskrit, in Chinese “龍 lóng”)

One of the Eight classes of supernatural beings, nagas are dragons and can take a serpent-like form or a human-like form at will. They can fly through the air or swim underwater and have great supernatural powers. They are associated with water, including rivers, oceans, and rainfall.

P

Padmakumara

(Sanskrit, literally “Lotus Youth”, in Chinese “蓮花童子 Lián huā tóng zǐ”)

The sambhogakaya (bliss body) form of Living Buddha Lian Sheng, a great fortune-bestowing and hindrance removing Bodhisattva. For more details about Padmakumara and his abode, the Maha Twin Lotus Ponds in the Western Paradise, see The Annotated True Buddha Sutra by His Holiness Living Buddha Lian Sheng.

Padmasambhava

(Sanskrit, literally “Lotus Born”, in Chinese “蓮華生大士 Lián huá shēng dà shì”)

He is the founder of the Nyingma tradition of Tibetan Buddhism and is commonly known as the Second Buddha, after Sakyamuni Buddha. He was supremely accomplished in the esoteric arts and used his powers to defeat many demons and black magic (Bon) practitioners after being invited by the Tibetan king Trisong Detsen to establish Buddhism in Tibet in the eighth century. Padmasambhava is one of the principal deities of True Buddha School.

Pratekyabuddha

(Sanskrit, literally “Solitary Realizer”, in Chinese “緣覺 yuán jué”)

One who attains nirvana without a human teacher but does not go on to teach others the path toward enlightenment.

S

Saha world

(Sanskrit: saḥāloka, in Chinese “娑婆 suō pó”)

Essentially all of the existence outside of nirvana, including the Earth we live on, together with the heavens and lower realms.

Sakyamuni

(釋迦牟尼 Shì jiā móu ní) Siddhartha Gautama was born in Lumbini, India (modern-day Nepal) sometime between 563 BCE to 483 BCE. He later became known as Sakyamuni Buddha. “Shakya” was his clan name and “muni” means great sage, thus, “the great sage of the Shakya clan.” At the age of twenty-nine, he left his home and achieved enlightenment under the Bodhi Tree at age thirty-five. He became the founder of Buddhism and spread the dharma to all beings.

Sambodhi

(三菩提 sān pú tí)

The perfect enlightenment of a Buddha. This is distinct from the enlightenment attained by an Arhat, Sravaka, or Bodhisattva, and is the highest of all forms of enlightenment.

Sangha

(僧伽 Sēng jiā)

A Sanskrit word meaning community, assembly, or association with a common goal. In Buddhism, it refers to monks or nuns with a higher realization, though in modern times this term has been used to describe groups of Buddhist followers in general. They are responsible for teaching, spreading, translating, and maintaining the teachings of Buddha.

Sky abodes

These houses in the Pure Lands are golden abodes. They are constructed of gold and emit great golden light. All these Sky abodes are adorned with many sculptures and paintings of golden lotuses.

Sravaka

(Sanskrit, literally “Sound-Hearer, in Chinese “聲聞 shēng wén”)

One who attains enlightenment by being a disciple of and hearing the teachings of a living Buddha.

T

Tantra

Refers to the teachings of Vajrayana. It is the spiritual truth that seeks through various mystical means to unite the individual consciousness with the universal consciousness.

Tathagata

(Sanskrit, literally “Thus Come One” or “Thus Gone One”, in Chinese “rulai”)

A synonym for Buddha. It refers to the primordially pure Buddha nature which can neither be created anew nor ever destroyed.

This nature can remain obscured indefinitely if not purified and developed.

Thirty-Three Heavens

(Sanskrit, Trayastrimsa literally “belonging to the thirty-three [devas]”, in Chinese Dāolì tiān)”

Twenty-Eight Heavens

Buddhism recognises many levels of heavens. There are heavens of desire, heavens beyond desire of form and formless heavens. In total, there are 28 (six heavens of desire, 18 beyond desire of form and four formless).

V

Vairocana Buddha

Buddhism recognizes many levels of heaven. There are heavens of desire, heavens beyond desire, and formless heavens. In total, there are 28 (six heavens of desire, 18 beyond desire, and four formless).

Vajra

(Sanskrit, literally “Diamond Scepter”; Dorje)

A common ritual object in Vajrayana Buddhist practices which represents a thunderbolt, or diamond, which in turn represents being indestructible. It can symbolize the male aspect of enlightenment (skillful means), whereas the vajra bell is the female aspect (wisdom).

Vajra Master

(Vajra Acharya; Sanskrit, literally “Diamond Teacher”)

A master of Vajrayana teachings who has achieved accomplishment in esoteric practices and can guide trainees to overcome spiritual obstacles toward enlightenment. In True Buddha School, the Vajra Masters are identified with yellow collars on their lama robes.

Dedication

To free innumerable hell beings, to free innumerable hungry ghosts, to free innumerable animals, to free innumerable human beings, to free innumerable asuras, to free innumerable devas from the causes of suffering and bring them to enlightenment, to relieve the poverty of sentient beings and to achieve the needs of the holy Guru's mission of salvation, the needs of the teachings of the Buddha, the needs of the holy beings of the Sangha, and to spread the true Dharma widely; this sutra edition was made by Charlotte Frejya-Richwoods, Sonia Otero and Gareth Jones based upon the original translation work of Alice "Mimosa" Yang and the Padmakumara Translation Team.

We dedicate all merits from this effort to the long life and well-being of the Root Guru in this and every lifetime. May the Root Guru always be healthy and well, joyously turning the dharma wheel in Samsara to benefit and bring happiness to countless multitudes of sentient beings, whilst forsaking nirvana.

May anyone, just by hearing this sutra or seeing this sutra - even by merely touching this text or keeping it - achieve all the happiness that they are wishing for, including attaining correct awakening.

May they train their mind, body and speech in the true dharma, delight their Guru without displeasing him for a second, attain the siddhi of Padmakumara in this very lifetime and free innumerable sentient beings from suffering.



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