ART. X.—*An Attempt to Translate from the Chinese a Work known as the Confessional Service of the Great Compassionate Kwan Yin, possessing 1000 Hands and 1000 Eyes.* By the REV. SAMUEL BEAL, Royal Navy.

This work was presented to the Translator by the Priests of the Hai Chw'ang Temple of Honan.

Imperial Preface to the Liturgical Services of the Great Compassionate Kwan Yin. [Written by Yung Loh, of the Ming Dynasty, 1412 A.D.]

This Preface being written in the usual terse style of such compositions, and being without punctuation, is not translated *verbatim*.

It is reported that Kwan Tseu Tsai Bodhisattva, prompted by her great compassionate heart¹ has engaged herself by a great oath to enter into every one of the innumerable worlds, and bring deliverance to all creatures who inhabit them.

For this purpose she has enunciated the Divine sentences which follow, which, if properly recited, will render all creatures exempt from the causes of sorrow, and by removing them, render them capable of attaining Supreme Reason.

And if the virtuous man, who has already attained the happiness consequent on True Wisdom, still continue to recite these sentences, and by his correct line of conduct induce others who believe not to follow his example, and to accept the Truth and believe in it—how great his happiness!

So we, the Ruler of the Empire, because of our pity for those who ignorantly immerse themselves wholly in the affairs of the world, and are not acquainted with the virtue of these Sentences to obtain for them deliverance, do hereby bring before them a mode for attaining to the condition of Supreme Wisdom.

And we do so the rather, because Tathâgata when in the world, did principally enforce the practical duties of Fidelity

¹ I have followed the usual mode of considering Kwan Yin as a female.

and Obedience. From this it is plain that his religion is not a selfish system merely, but one which may do good to men and benefit the world.

As then by reciting these sentences we may attain to the Supreme condition which is termed "beholding Buddha"—so unless in practice we follow the duties of Fidelity and Obedience, naught but misery awaits us.

We therefore earnestly exhort all men, whichever course they are pursuing, carefully to study the directions of this work, and faithfully to follow them.

YUNG LOH, 9th Year, 6th Month.

Liturgical Service of the Omnipotent and Omniscient Kwan Yin.

PREFACE.

In preparing the altar of the great Merciful One the rules are these :—

The image of Śākya Tathâgata Buddha must be reverently placed on an altar facing the south.

The image of the Omnipotent and Omniscient Kwan Yin Bodhisatwa should be reverently placed in the western quarter of the temple, facing east.

This figure of Kwan Yin may be either the one herein supposed (*i.e.*, exhibited in the accompanying Plate, and commonly known as Kwan Yin, with 1000 arms and 1000 eyes), or it may be one with forty arms, or six arms, or four arms—provided always it be made of the purest and best material, and with the greatest care.

At the dawn of day, before any act of worship be performed, the limits of the sanctuary [maṇḍala] must be well defined. The following is the mode—

First, take a knife, and mark out on the ground the prescribed limits of the sacred place, at the same time repeating the words.¹

Then take pure water, and sprinkle it towards the four quarters, repeating the words.

Then take clean ashes, and scatter them on the ground, repeating the words.

¹ So, at least, I understand the expression in the original.

Then take a silken cord, consisting of threads of five colours, and bind it round the four sides of the sanctuary, repeating the words.

In all there must be twenty-one repetitions of the words.

The sacred limits having been thus determined, the next care must be to provide all necessary adjuncts of worship for the sanctuary, viz., flowing streamers, burning lamps, incense, flowers, offerings of food; all these must be carefully provided.

The incense, especially, must be prepared from sandal wood, not such as is commonly used, which may not be genuine, or, at least, not free from adulteration, but of the purest kind.

If the means be not found adequate to provide these necessary articles, there should be immediate consultation as to the best manner of laying out the funds in hand for the present necessity.

The western portion of the building should be covered with mats, or, if the ground be damp, kneeling stools may be provided.

The days appointed for worship and for reciting the sentences are the three seventh days of the month; the hours are six, viz., thrice in the morning and thrice in the evening. There must on no account be any abatement of the prescribed hours.

Before worship there must be due preparation, particularly the rules prescribed for the first of the seventh days (called "Fong-pien;" these rules are probably connected with the manumission of certain living creatures).

Before entering the sacred precincts due attention must be given to personal cleanliness; the garments worn must be new ones and clean, or, if not new, at any rate the best in the possession of the worshippers.

If during the service there be occasion to leave the temple, and visit any place of impurity, the clothes must be changed, and on returning from such a place the person must be washed, and on entering the place of worship the new clothes put on again. If there be no occasion throughout the whole day to

visit such impure place, yet the person should be washed once.

One hour before and after service there should be no mixed conversation. On meeting one another there should be merely the customary mode of respectful salutation.

After the first service (*i.e.*, the service of the first canonical hour) the mind should be chiefly occupied in considering and weighing the nature of the ten vows of obligation entered on. The thoughts should be so occupied without intermission. Even whilst eating and drinking such thoughts should be persevered in, nor should the impressions received be allowed to be lost.

But if at time of prayer there be no devotional thoughts, but only a confused way of going through external duties, deceiving both oneself and others, and if after worship there be indifferent conversation, gossiping and babbling, hurrying to and fro, lounging about or sleeping, just as on ordinary days; if there be such criminal acts of careless self-indulgence, what benefit or assistance can we look for from our religious exercises?

The rules and directions for the service must also be properly studied and prepared; so that in going through it there may be outward decorum observed as well as inward devotion, whilst each portion of it is properly rendered.

Without such preparation, at the time of beginning the service, the mind and thoughts will be confused and hurried, and so the whole course of it will be unprofitable and nugatory.

Finally, let all disciples (*lit.* white-black) who have undertaken the precepts in earnest, and those who have not yet entered on a course of deep meditation (*i.e.*, laymen), strive after a firm faith, and excite in themselves an earnest intention; and so having purified the three faculties of thought, speech, and action, and engaging in this worship in a spirit of entire devotion, they shall obtain their prayers.

End of Preface.

The Service of Kwan Yin.

[*Direction.*].—The worshippers on entering the main court of the temple (*lit.* the Hall of Contemplation) shall reverently bow the head. On leaving it let them say—

[*Invocation.*].—Hail! Great Compassionate *Kwan Yin* Bodhisattva!

[*Direction.*].—Slowly and reverently reciting this invocation, let them enter the sanctuary, and having invested the altar three times, and arranged themselves in an upright position, let them reflect thus: “The body of the three precious objects of worship, and all the mass of sentient beings throughout the universe, differ in no essential respect from my own body and my own soul (heart). But all the Buddhas have arrived at complete wisdom, whilst all sentient creatures have been drawn away and deceived. For the sake, therefore, of these creatures, with a view to remove the obstacles and destroy the causes of delusion, I now enter upon this worship of the three precious objects.” Having reflected thus, begin the following Hymn of Praise:—

[*Hymn*].—

Hail diffusive INCENSE CLOUD!¹

Bright mirror of the Divine excellencies!

Far spreading, boundless as the Heart of Wisdom.

Wherever lights one single ray (of that wisdom)

There is worship—there is praise—

To honor Him who reigns as king in the midst of all.

[*Invocation.*].—All Hail INCENSE-CLOUD-CANOPY, BODHISATTVA! MAHÂSATTVA. (To be repeated three times.)

[*Direction.*].—The Hymn of Praise being finished, then chant the following:—

[*Chant.*].—Profoundly Reverent,

In close communion² we adore the EVERLASTING BUDDHA, and the EVERLASTING LAW, and the EVERLASTING ASSEMBLY. (One bow after each ascription.) [Then continue], “This whole assembly, prostrate in adoration, holding flowers and incense, presents this bounden sacrifice.

¹ In all Buddhist Temples incense is continually burning before the various objects of worship.

² The phrase “in close communion” is an adaptation from the original, which is “one heart.” This phrase “one heart” is explained in an appendix of the present work to signify that worshippers and the object of worship are both “one.”

[*Direction.*].—Here the worshippers, holding flowers and incense in their hands, shall prostrate themselves and chant—

[*Chant.*].—Oh ! may this Incense cloud and the perfume of these flowers spread through the worlds of space (*lit.* of the ten regions), and reach to every land of all the Buddhas. May each of these lands be infinitely enriched and adorned, filled with¹ the wisdom of the Bodhisattvas, and at length attain to the perfection of Tathâgata.

[*Direction.*].—Then let the worshippers light the incense and scatter the flowers, and with profound reflection, say—

I scatter these flowers and this incense

To signify the mysterious character and the excellence of the Doctrine we (profess),

Symbols of the harmony of Heaven and its holy joys (*lit.* precious perfume),

Emblems of angels' food and their sacred vestments.

How impossible is it to exhibit in words the infinite portions of the mysterious² universe !

Each single atom evolved from all the atoms,

Each single atom evolved from the aggregate of all,

Revolving thus unhindered they unite in one harmonious whole.

And thus diffused through space they appear before the three precious objects of worship,

And before the three precious objects of worship throughout the vast collective universe.

Thus as I with my body offer this sacrifice,

It is presented throughout each region of the universe,

Unhindered, unopposed by any external object ;

And so through endless ages yet to come, discharging these sacred duties,

All sentient creatures united at length with the Divine essence,

(Thus united) shall attain the Heart of Wisdom,³ and

¹ The expression "ku tsuh" is explained in the commentary on the twentieth section of the Kin-kong Sûtra.

² Miao fah, *i.e.* saddharma.

³ I need not say that in the translation of such passages as the above I can only hope to attain to some obscure idea of the meaning of the original.

together enter on the State that admits of no Birth, the Wisdom of Buddha himself. Having concluded these offerings let all remain solemnly reverent.

[*Direction.*].—The officiating priest having finished this chant, bows once.

The body of worshippers, deeply meditating, having made their offerings, their incense still burning, and themselves still prostrate, ought to consider thus:—"The three precious objects of worship, although removed and distinct from us in respect of their essential purity, yet in respect of their very substance are one and the same with us, and therefore it is through their infinite love they continually regard and protect the whole body of sentient creatures. Can we only purify the three organs (body, speech, thought), they must of necessity come to us and remove sorrows and give joy. So let each one earnestly strive after this purity; then thrice invoked they will surely come and unite themselves with us." Let the worshippers now repeat the following chants.

[*Chant.*].—One in Spirit, respectfully we invoke thee. Hail! our own Teacher ŚĀKYA MUNI LOKAJIT.

[*Secret.*].—My nature being one with that of Tathāgata, if only the obstacles be removed, he will come and receive our offerings.

[The following invocations are similar to the above, following in order]; viz. to—

2. AMITĀBHA LOKAJIT of the world SUKHAVATĪ.
3. ŚĪLAPRABHA RĀJĀ LOKAJIT, of endless Kalpas past.
4. All the PAST BUDDHAS numerous as the sands of countless RIVERS GANGES.
5. CHING-FAH-MING.
6. All the Buddhas of the TEN REGIONS.
7. The 1000 BUDDHAS of the BHADRA KALPA.
8. All the DHĀRAṆĪS proceeding from the MERCIFUL HEART.
9. All the DHĀRAṆĪS spoken by KWAN YIN.
10. OMNIPOTENT, OMNISCIENT, GREATLY MERCIFUL, COMPASSIONATE KWAN SHAI YIN ĪṢVARA, BODHISATTVA, MAHĀ-SATTVA.
11. DHĀRAṆĪ RĀJA, BODHISATTVA, MAHĀSATTVA.
12. TAI-SI-CHI BODHISATTVA MAHĀSATTVA.

13. SŪRYAPRABHA BODHISATTVA, CHANDRAPRABHA BODHISATTVA MAHÂSATTVA.

14. RATNARÂJA BODHISATTVA.

15. LO-WANG BODHISATTVA, LO-SHANG BODHISATTVA MAHÂSATTVA.

16. AVATAMSAKA BODHISATTVA, TAI CH'WANG YEN BODHISATTVA, PO-TS'ONG BODHISATTVA MAHÂSATTVA.

17. TI-TS'ONG BODHISATTVA VAJRA BODHISATTVA, HU-HUNG BODHISATTVA MAHÂSATTVA.

18. MAITREYA B., BHADRIKA B., MANJUŚRÎ B., MAHÂSATTVAS.

19. All the BODHISATTVAS MAHÂSATTVAS of the THREE AGES of the TEN REGIONS.

20. MAHÂ KÂṢYAPA. teacher of countless great disciples.

21. The four illustrious Teachers of the Doctrine of TIEN TAI, great Doctors of the Law.

22. ŚÂNTI BRAHMÂ, GOPAKA DEVA, THE FOUR KINGS, THE EIGHT CLASSES OF DRAGONS, the large-eyed APSARASAS, Spirits of air, of rivers, of the sea, of fountains, of rivulets and pools, of plants and forests, of dwelling-places, water and fire, of wind, and sand, and mountains, of earth and rocks, Devas, dragons and demons who protect those who recite the Dhâraṇîs ; and all related to these spirits.

[*Prayer.*]—Oh! would that our own Teacher, ŚÂKYA MUNI, and our merciful FATHER AMITÂBHA (and the rest), not passing beyond their own limits of perfect Rest and Love, would all descend to this sacred precinct and be present with us who now discharge these religious duties. Would that the Great, perfect, illimitable compassionate HEART,¹ influenced by these invocations, would now attend and receive our offerings. May the OMNIPOTENT AND OMNISCIENT KWAN YIN, bearing the sword of her own strong vow, now come amongst us reciting these Divine sentences, and remove from us the three obstacles (viz., of impure thought, speech, and action).

Would that the great CHE-TCHI BODHISATTVA and all the DHÂRAṆÎ RÂJAS, the GREAT BODHISATTVAS, the GREAT

¹ The word "Heart" probably corresponds to the Sanscrit *Âtmâ*.

KĀṢYAPA, and all the GREAT ŚRĀVAKAS, all together manifesting (revolving) their compassionate natures, would now come and descend amongst us.

May BRAHMĀ, ŚAKRA, and the FOUR KINGS, and all the eight kinds of HEAVENLY BEINGS, according to our invocation, come now and protect this sacred place. May they defend us, as we recite these prayers, from the power of the evil demons, give us success, grant us strength ever to perform our vows.

[*Direction.*].—[All the above part of the Service, from the first invocation to Śākya Muni, down to the last words in the Text, must be repeated only on the first day; on other days, after the sacrifice of incense and flowers, proceed as follows]—

[*Chant.*].—Hail!¹ SADDHARMA PRABHA TATHĀGATA of by-gone ages ☉.² And thou! our ever present KWAN-SHAI-YIN-BODHISATTVA, who hast perfected wondrous merit, and art possessed of Great Mercy, who in virtue of thine infinite power and wisdom art manifested throughout the universe for the defence and protection of all creatures, and who leadest all to the attainment of boundless wisdom, and teachest them the rôle of Divine Sentences ☉. Thou who protectest us ever from the evil ways of birth, who grantest us to be born in the presence of Buddha, who dispellest all troubles, evil diseases and ignorance, who by thy power of spiritual perception art able to appear always to answer prayer, causing that which is desired to be brought about, who removest all doubts, who art able to cause speedy acquirement of the three degrees³ of merit, and a rapid birth in the land of Buddha (or, in the position of Buddha); possessed of infinite spiritual power, beyond the capability of language to express, we therefore adore Thee and worship, with one heart and mind!

[*Direction.*].—The worshippers should be filled with holy joy and pious reverence, their hearts without confusion; they should render

¹ Namō ching-fah-ming-Ju-lai.

² The mark ☉ in the original probably denotes a change of tone in the recitation of the chant.

³ *Lit.* "the three vehicles."

due homage ; bowing three times at the mention of ŚĀKYA BUDDHA, or the GREAT COMPASSIONATE DHĀRAṆĪS, or KWAN YIN BODHISATTVA, for these are worthy of chief honour and adoration. Say, therefore, these invocations :—

[*Invocation.*].—One in heart and mind, we worship Thee our own Teacher ŚĀKYA MUNI LOKAJIT !

[*Direction.*].—Repeat three times ; bow three times ; and with deep reflection say secretly, “The nature both of the object and subject in worship is empty (immaterial). Difficult is it to explain the blending of the one with the other. I regard this sacred altar as a Royal gem (a mirror ?),—in the midst of it appears the shadow of Śākya Tathāgata ; my body also appears in the presence of Śākya ; prostrate thus upon my face and hands I worship him, that hereafter all the Buddhas and Bodhisattvas when invoked may duly appear.”

[*Chant.*].—One in heart and mind we worship Thee AMIT-ĀBHA of the Western world SUKHAVATĪ LOKAJIT.

[Here follow ascriptions of worship to all the Buddhas and Bodhisattvas named in the former part of this service.]

[*Direction.*].—After these acts of worship, all the worshippers should bow once, then let the officiating priest proceed.

The Scripture saith : Whatever Bhikshu or Bhikshuṇī, Upāsaka or Upāsikī, layman or laywoman, desires to recite the sentences of this service, in order to excite in the midst of all sentient creatures the operation of the COMPASSIONATE MERCIFUL HEART, ought first with us to go through the following vows :—

[*Direction.*].—Then all prostrate themselves and say,—

All hail ! GREAT COMPASSIONATE KWAN SHAI YIN,
Oh ! may I soon acquire perfect knowledge.

All hail ! GREAT COMPASSIONATE KWAN SHAI YIN,
Oh ! may I soon attain the eyes of Divine Wisdom !

All hail ! etc.,

Oh ! may I quickly deliver all sentient creatures !

All hail ! etc.,

Oh ! may I soon acquire a glorious emancipation !

All hail ! etc.,

Oh ! may I soon cross over to the other side, in the boat of
Prajñā !

All hail ! etc.,

Oh ! may I soon pass over the sea of sorrow !

All hail ! etc.,

Oh ! may I quickly obtain moral perfection (lit. the fixed
way of the moral precepts).

All hail ! etc.,

Oh ! may I soon attain to Nirvāṇa (the hill of Nirvāṇa).

All hail ! etc.,

Oh ! may I quickly return to my original condition of passive
inactivity (*wou wei*).

All hail ! etc.,

Oh ! may I soon be able to unite in one perfect whole the
several parts of my nature ! (Law, Nature, Body.)

Though I were cast upon the mountain of knives,
They should not hurt me !

Though thrown into the midst of the lake of fire,
It should not burn me !

Though hurled down to the lowest hell,
It should not hold me !

Though hungry ghosts surrounded me,
They should not touch me !

Though exposed to the power of Asuras,
Their malice should not reach me !

Though transformed amongst the lowest forms of life,
I should attain to heavenly wisdom !

[*Invocation.*]—Hail ! KWAN YIN BODHISATTVA.

[*Direction.*]—To be repeated ten times, quickly. Let the wor-
shippers here pray for deliverance from any particular calamity, such
as fire, drowning, etc.

[*Invocation.*]—Hail ! AMITĀBHA BUDDHA.

[*Direction.*]—Ten times quickly repeated. Then let the officiat-
ing priest continue thus,—

[*Lesson.*].—KWAN YIN, addressing Buddha, said,—World-honoured one! Whilst the recitation of these divine sentences is ineffectual to deliver creatures from the three evil ways of birth, I vow never to arrive at the condition of Buddha! So long as those who recite these divine sentences are not born in the various lands of all the Buddhas, I vow never to arrive at that condition myself! So long as those who recite these divine sentences are unable to attain every degree of spiritual perception, I vow never to arrive at the condition of Buddha! So long as those who recite these divine sentences do not receive full answer to their prayers, I vow to remain as I am! Then, in the midst of all the congregation—with closed palms, standing perfectly upright, exciting in all creatures the GREAT COMPASSIONATE HEART, her eyebrows raised, a smile on her lips—KWAN YIN forthwith began to deliver these comprehensive, effectual, complete, Great Compassionate Heart DHÂRAṆÎ, mysterious and divine sentences.

[*Direction.*].—Then let all the priests recite together—

Namo ho lo tan na to lo ye ye,
 Namō ho li ye, Po lou ki ti lo che lo ye,
 Bo ti sah to po ye, Mo ho ka lou ni ka ye,
 Om!
 Sah pa lah fah ye.

[These Dhâraṇîs being corrupt forms of Sanskrit or Pali words—chiefly names of popular objects of worship, interspersed with interjectional phrases, such as Om, svah, etc.,—I do not transcribe them further. The Sanskrit forms of the few written above appear to be Namō Ratnatrayâya, Namō Haraye, Avalokiteṣvarâya, Bodhisattvâya, Mahâsattvâya, Mahâkaruṇikâya, Om, etc., etc.]

[*Direction.*].—The worshippers having recited the DHÂRAṆÎ, must prostrate themselves on their faces and hands three times; then stand up four times in succession; then walk round the altar in procession eleven times; then stand up again three times in succession. In all twenty-one times.

This being finished, all standing upright, let the officiating priest continue thus,—

KWAN YIN BODHISATTVA having delivered these sentences, the great Earth trembled six times. The Heavens rained precious flowers, which fell down in commingled profusion. All the Buddhas of the ten quarters rejoiced. The powerful demons and the heretics shook with fear, and their hair stood on end. The members of the congregation immediately entered upon the paths, some on the path Sotâpanna, some on the path Sakadâgâmi, some on the path Anâgâmi, some on the path of a Rahat; others again obtained that condition which is known as the first platform (one earth), others the second, others the third, and so on, up to the tenth (daṣabhûmi), and numberless others attained to the Heart of Wisdom (*i.e.*, complete knowledge or Bodhi).

[*Direction.*].—One bow. The worshippers having finished the repetition of the sentences, ought to consider that all the connection of obstacles which prevent spiritual progress spring from sins committed in our condition as sentient creatures; that from the first till now, the sins of all created beings have been constantly going on, and that now the web of guilt has become intricate and complicated. Every age has intertwined its own peculiar crimes, which, descending from parent to child, have caused the obstacles to deliverance and the sorrows of our present condition. Without repentance there can be no remission. The law cannot be obeyed. Our sins, therefore, ought to be well considered and weighed that so they may be forgiven and destroyed.

Bowing low, say thus,—

We, and all men from the very first, by reason of the grievous sins we have committed in thought, word, and deed, have lived in ignorance of all the Buddhas, and of any way of escape from the consequences of our conduct. We have followed only the course of this evil world, nor have we known aught of supreme wisdom; and even now, though enlightened as to our duty, yet, with others, we still commit heavy sins, which still prevent us advancing in true knowledge. Therefore, in the presence of Kwan Yin, and the Buddhas of the Ten Regions, we would humble ourselves and repent us of our sins. Oh! that we may have strength to do

so aright, and that they may cause all obstacles to be removed. [Here with a loud voice add]—

For the sake of all sentient creatures, in whatever capacity they be, would that all obstacles may be removed, we confess our sins and repent !

[*Direction.*]—A complete prostration. Then continue thus,—

We, and all men from the first, from too great love of outward things, and from inward affection to men, leading to sinful friendships, having no wish to benefit others, or to do good in the least degree, have only strengthened the power of the three sources of sin, and added sin to sin ; and even though our actual crimes have not been so great, yet a wicked heart has ruled us within ; day and night, without interval or hesitation, have we continually contrived to do wrong. There has been no desire after knowledge, no fear of misery, no alarm, no heart-chiding, we have gone on heedless of all consequences. Now, therefore, believing from the bottom of the heart in the certain results of sin, filled with fear and shame, and great heart-chiding, we would thus publicly repent us of our sins ; we would cut off our connection with worldly objects, and aspire to the Heart of knowledge ; we would separate ourselves from evil and pursue good ; we would diligently recount all our past offences and earnestly pursue the path of virtue, ever remembering the blessedness of Heaven, and the power of all the Buddhas to deliver and rescue us and all men from evil. Hitherto we have only gone astray, but now we return. Oh ! would that the Merciful Kwan Yin would receive our vows of amendment.

[*Direction.*]—An entire prostration. Then add,—

With all our heart do we (mentioning each one his name) repent of our sins. We all here prostrate ourselves before the sacred presence with all the countless beings of the infinite universe. [Here follow particular confessions of sin.] So were we helpless and lost till we found out Kwan Shai Yin, the Great Teacher of the Ten Regions, who has manifested to all the source of true wisdom, so have we repented and returned. Would that the Great Compassionate Kwan

Yin Bodhisattva Mahāsattva, possessing 1000 hands and 1000 eyes, would overcome and destroy all obstacles in our way ; would that our original power of acquiring knowledge might develop itself, so that quitting this body we might obtain perfect rest and repose. Amitābha Buddha ! of the world Sukhavatī, receive our offerings !

Great Compassionate Kwan Yin, who art acquainted with all the sentences, fit to deliver every sort of creature, may all emerge from the wheel of transmigration and be saved.

[*Direction.*].—Having finished these vows connected with the confession and repentance of the worshippers, let adoration be once more paid to the three precious objects of worship.

All hail ! Buddhas of the ten quarters !

All hail ! Law of the ten quarters !

All hail ! Assembly of the ten quarters !

Hail ! Śākya Muni Buddha !

Hail ! Amitābha Buddha !

[And so on as before.]

[*Direction.*].—Having walked round the altar in procession three times, once more returning before the image of Kwan Yin, proceed with these three forms of devout aspiration. (*Kwai-i.*)

Having myself returned to my duty to Buddha, I ought to pray for all men, that they may attain perfection of wisdom.

Having myself returned to my duty to the Law, I ought to pray that all men may be deeply versed in the wisdom of the Sacred Books, and acquire perfect knowledge.

Having myself returned to my duty to the Assembly, would that all men may agree in the great principles of Reason, and maintain Peace, and worship the Holy Assembly.

[*Direction.*].—(One bow.)

[*Invocation.*].—Namo ! Kwan Shai Yin Bodhisattva.

[*Direction.*].—(Three times invest the altar, and then leave the sanctuary).

Kia King, 6th year, 7th month, 8th day.

May the merit of this book redound to the benefit of all men, so that I and all mankind may soon arrive at the condition of Buddha.

REMARKS.

As the Paradise of Amitâbha is the desire of the great body of Buddhist worshippers in China and Japan, so Kwan Yin is revered and worshipped as the "Saviour of men," able to remove the obstacles which prevent them from attaining that happy condition. Were the highest aspiration of the Buddhist, then, after annihilation, it would be difficult to account for the belief in the existence of such a beneficent and compassionate Being as their ideal of "Kwan Yin,"—a Being who has declared his purpose, under the most solemn oath,¹ to manifest himself to all creatures in the universe, for the purpose of delivering them from the consequences of sin, so long as any such creatures exist. But what is the deliverance promised? is it to lead to the annihilation of all such beings? No! but to their restoration to the "one condition"² of happiness, in which all were included before the delusion of sense and of the organs of sense led them astray.

The explanation of the difficulty arising from the apparently different tenets held by the philosophical and religious schools of Buddhist believers, is to be found in the fact of a most important development having taken place in their philosophical views. Up to the time of Âryasangha (who was contemporary with Vasubandhu, the 21st Patriarch, and who died, according to Edkins, A.D. 117,—though I would suggest a later date,) the basis of every thing that exists was regarded as a "mere void,"—in other words, that nothing really existed; but the Yogâchârya system, which developed itself under his auspices, substituted for this void a *soul*, or *âlaya*, which was at once the basis and the receptacle, so to speak, of all existence. "This soul exists³ from time immemorial and in every object, it reflects itself in everything like the moon in clear and tranquil water. It was the loss of its original purity that caused it to wander about in the various spheres of existence. The restoration of the soul to its purity can be attained by the same means as

¹ *Vide* the end of the Translation for the form of this oath.

² Called in Chinese the "One Heart." *201, 212.*

³ Schlegelweit, p. 39.

in the other systems (viz., by the practice of the Pàramitās, etc.), but now its motive and the success become evident; ignorance is annihilated, and the illusion that anything ('except the soul') can be real is dissipated. The dogma once established that an absolute pure nature exists, Buddhism soon proceeded, in the mystical school, further to endow it with the character of an all-embracing Deity." So that we have here something very definite, emerging from the uncertainty of previous systems. And it is to bring men back to this state of purity and happiness, that Kwan Yin, in different forms, is manifested to men, and by them worshipped and adored.

The method of proof on which this system rests, is well exhibited in the work called in Chinese, the Sing yan Sûtra (Śurangama Sûtra); in which, by a laboured process, but not altogether an illogical one, the existence of a Supreme Soul is demonstrated. And it is in this same work (Book vi.) that the character and office of the Bodhisattva Kwan Yin are properly explained. His character is one of pure mercy—his office to deliver men from all their troubles, and to bring them to happiness—and the peculiar mode of gaining his assistance is there declared to be by the recitation of a certain number of Dhâraṇīs, fully detailed in the same book (these Dhâraṇīs when restored to their Sanskrit originals, are found to be simple invocations of the deities and powers, known in the religions of India). The same method is also exhibited in the work here translated—a good portion of which consists of the invocations above-mentioned, which are repeated by the priests in a low monotonous voice, and are believed to have the power of commanding the presence and assistance of superior beings. There is, however, a thread of reasonable worship running through the whole service, which commends it to our careful consideration, and suggests frequent enquiries as to the model after which it was framed. We are unable to answer any such questions at the present time: perhaps some Sanskrit original may be discovered and translated for the benefit of future students, but at present we must rest contented with what we have—satisfied to know that Bud-

dhism is not merely a cold philosophical system, or a system of morals only, or a system that binds men together as a community of religious mendicants; but beside all this, that it possesses a form of ceremonial worship, that includes in it a belief in future happiness and the existence of a Being of Supreme Power, and actuated by a principle of Supreme Love, manifested in His determination to deliver all creatures from their present evil condition.

The question now suggests itself, what do we know of the origin of the cultus herein described—Who is this Kwan Yin possessing the Power, Knowledge and Love, attributed to him in this ceremonial worship?

If written in full the Chinese title of this Bodhisattva would be Kwan Shai Yin, a title translated by Sir J. Davis, "She who hears the cries of men." By M. Rémusat it is rendered, "*Vox contemplantis sæculum*;" whilst MM. Klaproth and Julien consider it as a mistaken version of the Sanskrit original, "*Avalokiteṣvara*."

Without doubt the original appellation of the Bodhisattva was *Avalokiteṣvara*; but I think the theory that "*īṣvara*" has been mistaken for "*swara*" is far-fetched.

It does not appear likely that the learned priests who superintended the translation of the originals into the Chinese, should have made such a mistake; on the contrary, we have proof that they did not, inasmuch as in the same chapter we frequently meet with both renderings "*Kwan Tseu Tsai*" and "*Kwan Shai Yin*" used indifferently; the first being the literal rendering of *Avalokiteṣvara*, and the other the popular equivalent.

With respect to the correct English translation of these titles, we know that the common rendering of Kwan Shai Yin, is "She who hears the cries of men," and hence the name, the "Goddess of Mercy," given to this Bodhisattva; but this appears rather to be a description of his character, than a true translation of the name itself. In the 6th Book of the *Śurangama Sūtra*, his character is fully described, as one who is always ready to assist and rescue men from trouble, hence he is always invoked in time of danger. Fah Hian,

when nearly wrecked on the coast of Ceylon, tells us that he and his fellow religionists all called on the name of Avalokiteṣvara to save them from their peril. And so in many other cases that might be cited. The Temple of "Fei-loi Kwan Yin" in the city of Canton, was erected, or rather enlarged and beautified, after the first siege of that city by the English in 1842, because, as the printed account goes, "Kwan Yin appeared on that occasion over the city to protect and save it, in consequence of which the shot and shells of the Barbarians fell harmless among the people." It was a misfortune, however, for the votaries of this worship, that on the occasion of the last bombardment of that city, the fire of the assailants happened to be directed immediately against that quarter of the city where stood that very temple, and, as might be expected, it was soon reduced to comparative ruin, and when we entered it, after cessation of the fire, we found the incense still burning and a few of the last suppliants for mercy still hovering about the ruined courts. This all shews the aspect in which Kwan Yin is regarded; and Avalokiteṣvara was regarded, by modern and ancient worshippers.

Still I cannot think that the title the Bodhisattva bears can be literally Englished by "the Goddess of Mercy," or as M. Klaproth has it, "The Being who contemplates with love." I know it is hazardous to suggest any other version after M. Burnouf has sanctioned such a signification for the passive participle, "*avalokita*,"¹ but he appears to have lent his sanction to this rendering only on the ground that the Chinese and Thibetan equivalents required it. But if I am not mistaken the Chinese title; "Kwan Shai Yin," or "Kwan Tseu Tsai," may as well be rendered the "Manifested voice," or the "Manifested Self-Existent One," as by the active participle, "She who contemplates" or "the contemplating" the voices or cries of men. And if so, it seems only reasonable to suppose that in the original the passive participle was intended to have its real force: so that "*Avalokiteṣvara*," or,

¹ Introduction to Indian Buddhism, p. 226, note.

in Chinese, "Kwan Tseu Tsai," may very justly be rendered "the Manifested Deity."

This rendering is in absolute agreement with what is related concerning the peculiar attributes of this Bodhisattva, viz., that on being invoked by suppliants he manifests himself to deliver them. Hiouen Tshang relates how those who worshipped him, were rewarded by his coming out, as it were, from the image before which they said their prayers. And so, also, as to the origin of the worship, he tells us that on the top of Mount Potalaka (perhaps Pedura-Talla-Galla, in Ceylon) this divinity was accustomed to manifest himself under various forms, sometimes as *Iṣvara*, at others as one of the *Paśupatas*, and so on, just as the occasion required. In fact, the secret of all the reverence paid to him is the belief that *Avalokiteśvara* would reveal himself to the devotees who frequented his shrine, and bring them deliverance; hence it appears that the title, "the Manifested Deity," or "*Īṣvara*," is not an unlikely rendering of the original.

But it may be asked whence the title Kwan Shai Yin is derived, and how can such a translation as the one proposed, viz., the "Manifested Voice," be supported. In reply to this, it must be considered that the worship of Kwan Yin was probably introduced into China from the northern school of Buddhism, and not from Ceylon. There is no such Divinity as Kwan Yin, or *Avalokiteśvara*, known amongst the southern Buddhists. Yet most probably the cultus originated amongst them, if not in the island of Ceylon itself. But the worship of *Avalokiteśvara* in those parts was simply the worship of *Vishṇu*, who we know is described as manifesting himself (as to *Vijaya*) in different forms to all those whom he regarded with favour, and we know also that Ceylon was always considered as being under the protection of *Vishṇu*; hence, I say, the possibility of this particular worship having been imported into Buddhism, from this popular belief in the South of India. But as the cultus spread further and wider, it necessarily came into contact with other legends and popular modes of religious worship, and so amongst the *Śivite* worshippers of the North, the idea of a "Manifested God"

took the form of Śiva, and as the Buddhist philosophy developed itself, other forms and characteristics would be attributed to this popular and plastic Deity.

It is well known that a later development of Buddhism taught that each of the mortal, or Mānushi Buddhas, had a corresponding Dhyāni Buddha, just as Brahmā we may say, was developed from Brahmā. Now the Dhyāni Buddha, corresponding to Śākya Muni, is Amitābha Buddha, and hence the far extended worship paid to this particular Buddha; for as Śākya Buddha is called the Saviour of our particular Sakwala, so Amitābha is described as having even a paramount interest in our welfare, and not ours only, but in that of all the infinite Sakwalas composing his "platform" of existence (if we may so speak). Hence he is called the "God above all" by the Thibetans, and, if not so called, he is so regarded, by Chinese and Japanese Buddhists.

But in the North of India the theory of each Supreme Being having a female, or Śakti, representing the active power of that Being, had developed itself at an early date. Hence we find that the Śakti of Brahmā was Vāch or Sarasvatī. But these names do but represent the power of speech, the connection being, evidently, between the faculty of speech and the hidden mind, of which speech is the exponent. Hence Buddhism (according to its facile character) was soon driven to adopt some similar theory, and as Amitābha was regarded with supreme devotion, etc., his Śakti or active power was at first spoken of as Avalokiteṣvara, *i.e.* the *manifestation* of the Deity, and afterwards indifferently as Kwan Yin or the "Manifested Voice," corresponding to the female power called Vāch or Sarasvatī. Hence we find that Sarasvatī is adored in Thibet as the Śakti of Manjuṣrī,¹ simply because *he*, *i.e.* Manjuṣrī, is regarded as the chief divinity and protector of the country; and so also we may reasonably argue that as the belief in Amitābha spread towards China, and afterwards to Japan, that the worship of Avalokiteṣvara under the title of Kwan Yin (or Vāch) accompanied it, and has ever after remained attached to it. We

¹ Schlagintweit, p. 65 n.

need not repeat that the two titles have the same meaning, and that as Sarasvatī was the Goddess of Speech, or as Vāch represented that power, so also that Kwan Yin is but the "Manifested Voice."

Hence again this Bodhisattva is nearly always represented in China under a female form, so much so, that to us she is familiarly known as the Goddess of Mercy, simply because when so represented she is the exponent of the character of Buddha, who is always regarded as being principally influenced by the attribute of *Love* in all he did for the benefit of men.

I have thus endeavoured to trace the origin of the title Kwan Yin, given in China and Japan to the Bodhisattva Avalokiteṣvara.

I may now say that Kwan Yin is there worshipped under many various shapes. It was my fortune some years ago to live for many months in the town of Hakodadi, in the North of Japan, and there on the different hills that surrounded the town, I found thirty-two images of this Being (called by the Japanese Kanōn), each possessing particular features—one, for instance, with two faces and four arms; another with three faces and six arms, etc.;—and I further discovered that these figures were well recognized models of different idols in the thirty-two chief temples of the country, in which the worship of Kanōn is particularly affected. So, also, in China, Kwan Yin is worshipped under very various shapes—at one time as "Kwan Yin of the Southern Seas," *i.e.*, no doubt, as inhabiting Potalaka (which is in Ceylon), and as such she is adored and invoked by sailors. Then she is worshipped by women as the Goddess of parturition, and so also she is represented, as in the present work, as being possessed of a thousand eyes and a thousand hands, indicating her supreme wisdom and power, to know all things and deliver all men. In the roll which accompanies the Chinese text, are representations of some forms under which Kwan Yin is known to the Chinese. Perhaps the most curious of all is the one in which he is described as the "Great Manes," no doubt referring to the Persian Manes, the founder of the Manichæan sect. We

may gather from these representations the real mode of regarding this cultus: as being in fact adoration paid to every form of Wisdom and Beneficence, idealized under a particular figure and admitted, at an early period, as a proper personification of those attributes.

The work here translated does not profess to be a version of any Sanskrit original: it forms part of the Imperial collection of Sacred Books, and has a preface written by Yung loh the second of the Ming dynasty, A.D. 1412. It appears to have been re-printed at the Hai chwang Sze, near Canton (where I procured my own copy), in the 6th year of Kea King, *i.e.*, A.D. 1802.

I have been unable to revise the translation, and I am conscious of many faults being contained in it; but should it be considered of sufficient importance, the work of revision might be subsequently attended to, and perhaps the whole rendered more intelligible.

In the translation I have not hesitated to adopt words commonly understood to represent equivalent expressions in Chinese, as *e.g.*, in rendering the phrase "the thousand-handed and thousand-eyed Kwan Yin" by the expression Omniscient and Omnipotent, and also in other cases—in all of which I hope I have not been guided by anything but a wish correctly to render the original.

I have only to add that I have not in the translation written down all the Dhâranîs, as they are (unless restored to their originals) unmeaning sounds. They are repeated by the priests merely by rote, and with "no understanding." On examination, they are found to be invocations addressed to all the Buddhas, and to the popular idols of India; interspersed with frequent recitation of the words Om, Svah, Sri, &c.

Dec. 15, 1865.