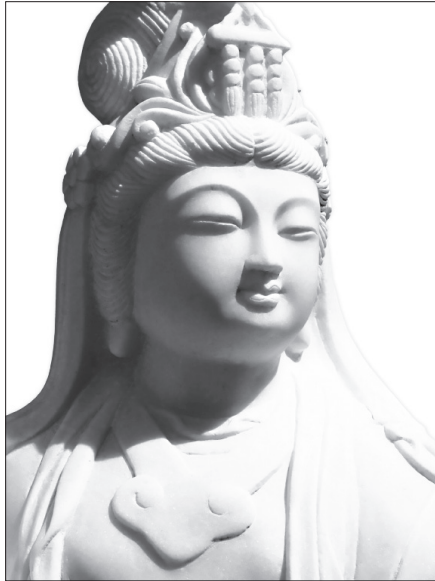


THE LOTUS SUTRA'S

UNIVERSAL GATE CHAPTER
on
AVALOKITESVARA BODHISATTVA

妙法蓮華經觀世音菩薩普門品



Fo Guang Shan International Translation Center

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Published by Fo Guang Shan International Translation Center
3456 Glenmark Drive
Hacienda Heights, CA 91745 U.S.A.
Tel: (626) 330-8361 / (626) 330-8362
Fax: (626) 330-8363
www.fgsitc.org

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Printed in Taiwan.

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Yang Zhi Jing Shui Zan
楊 枝 淨 水 讚

Yang Zhi Jing Shui Bian Sa San Qian
楊 枝 淨 水 遍 灑 三 千

Xing Kong Ba De Li Ren Tian
性 空 八 德 利 人 天

Fu Shou Guang Zeng Yan
福 壽 廣 增 延

Mie Zui Xiao Qian
滅 罪 消 愆

Huo Yan Hua Hong Lian
火 燄 化 紅 蓮

Nan Mo Guan Shi Yin Pu Sa
南 無 觀 世 音 菩 薩

Mo He Sa
摩 訶 薩 (三稱)

Praise of Holy Water

With willow twigs, may the holy water be
sprinkled on the three thousand realms.

May the nature of emptiness and eight virtues
benefit heaven and earth.

May good fortune and long life both be enhanced
and extended. May wrongdoing be extin-
guished and be gone.

Burning flames transform into red lotus blossoms.

We take refuge in Avalokitesvara Bodhisattva-
Mahasattva. (repeat three times)

Nan	Mo	Da	Bei	Guan	Shi	Yin
南	無	大	悲	觀	世	音
Pu	Sa	(三稱)				
菩	薩					

Kai	Jing	Ji
開	經	偈

Wu	Shang	Shen	Shen	Wei	Miao	Fa
無	上	甚	深	微	妙	法
Bai	Qian	Wan	Jie	Nan	Zao	Yu
百	千	萬	劫	難	遭	遇
Wo	Jin	Jian	Wen	De	Shou	Chi
我	今	見	聞	得	受	持
Yuan	Jie	Ru	Lai	Zhen	Shi	Yi
願	解	如	來	真	實	義

Homage to great compassionate Avalokitesvara
Bodhisattva.
(repeat three times)

Sutra Opening Verse

The unexcelled, most profound, and exquisitely
wondrous Dharma,
Is difficult to encounter throughout hundreds of
thousands of millions of kalpas.
Since we are now able to see, hear, receive and
retain it,
May we comprehend the true meaning of the
Tathagata.

Miao Fa Lian Hua Jing
妙 法 蓮 華 經

Guan Shi Yin Pu Sa Pu Men Pin
觀 世 音 菩 薩 普 門 品

Er Shi Wu Jin Yi Pu Sa Ji
爾 時 無 盡 意 菩 薩， 即

Cong Zuo Qi Pian Tan You Jian He
從 座 起， 偏 袒 右 肩， 合

Zhang Xiang Fo Er Zuo Shi Yan Shi
掌 向 佛， 而 作 是 言： 「世

Zun Guan Shi Yin Pu Sa Yi He
尊！ 觀 世 音 菩 薩 以 何

Yin Yuan Ming Guan Shi Yin Fo Gao
因 緣 名 觀 世 音？」 佛 告

Wu Jin Yi Pu Sa Shan Nan Zi
無 盡 意 菩 薩： 「善 男 子！

Ruo You Wu Liang Bai Qian Wan Yi
若 有 無 量 百 千 萬 億

The Lotus Sutra's Universal Gate Chapter on Avalokitesvara Bodhisattva

At that time, Aksayamati Bodhisattva rose from his seat, bared his right shoulder, put his palms together facing the Buddha, and said, “World-honored One, for what reason is Avalokitesvara Bodhisattva named ‘Observing the Sounds of the World?’”

The Buddha answered Aksayamati Bodhisattva, “Good men, if there be countless hundreds of millions of billions of living beings [...]

Zhong	Sheng	Shou	Zhu	Ku	Nao	Wen	Shi
眾	生，	受	諸	苦	惱，	聞	是
Guan	Shi	Yin	Pu	Sa	Yi	Xin	Cheng
觀	世	音	菩	薩，	一	心	稱
Ming	Guan	Shi	Yin	Pu	Sa	Ji	Shi
名，	觀	世	音	菩	薩	即	時
Guan	Qi	Yin	Sheng	Jie	De	Jie	Tuo
觀	其	音	聲，	皆	得	解	脫。
Ruo	You	Chi	Shi	Guan	Shi	Yin	Pu
若	有	持	是	觀	世	音	菩
Sa	Ming	Zhe	She	Ru	Da	Huo	Huo
薩	名	者，	設	入	大	火，	火
Bu	Neng	Shao	You	Shi	Pu	Sa	Wei
不	能	燒，	由	是	菩	薩	威
Shen	Li	Gu	Ruo	Wei	Da	Shui	Suo
神	力	故。	若	爲	大	水	所
Piao	Cheng	Qi	Ming	Hao	Ji	De	Qian
漂，	稱	其	名	號，	即	得	淺
Chu	Ruo	You	Bai	Qian	Wan	Yi	Zhong
處。	若	有	百	千	萬	億	眾
Sheng	Wei	Qiu	Jin	Yin	Liu	Li	Che
生，	爲	求	金、	銀、	琉	璃、	磲

[...] experiencing all manner of suffering who hear of Avalokitesvara Bodhisattva and call his name with single-minded effort, then Avalokitesvara Bodhisattva will instantly observe the sound of their cries, and they will all be liberated.

“If anyone who upholds the name of Avalokitesvara Bodhisattva were to fall into a great fire, the fire would be unable to burn that person due to the bodhisattva’s awe-inspiring spiritual powers. If anyone, carried away by a flood, were to call his name, that person would immediately reach a shallow place.

“If there are living beings in the hundreds of millions of billions who go out to sea in search of such treasures as gold, silver, lapis lazuli, mother of pearl,

Qu	Ma	Nao	Shan	Hu	Hu	Po	Zhen
磉、	瑪	瑙、	珊	瑚、	琥	珀、	眞
Zhu	Deng	Bao	Ru	Yu	Da	Hai	Jia
珠	等	寶，	入	於	大	海，	假
Shi	Hei	Feng	Chui	Qi	Chuan	Fang	Piao
使	黑	風	吹	其	船	舫，	漂
Duo	Luo	Cha	Gui	Guo	Qi	Zhong	Ruo
墮	羅	剎	鬼	國，	其	中	若
You	Nai	Zhi	Yi	Ren	Cheng	Guan	Shi
有	乃	至	一	人	稱	觀	世
Yin	Pu	Sa	Ming	Zhe	Shi	Zhu	Ren
音	菩	薩	名	者，	是	諸	人
Deng	Jie	De	Jie	Tuo	Luo	Cha	Zhi
等，	皆	得	解	脫	羅	剎	之
Nan	Yi	Shi	Yin	Yuan	Ming	Guan	Shi
難。	以	是	因	緣，	名	觀	世
Yin	Ruo	Fu	You	Ren	Lin	Dang	Bei
音。	若	復	有	人，	臨	當	被
Hai	Cheng	Guan	Shi	Yin	Pu	Sa	Ming
害，	稱	觀	世	音	菩	薩	名
Zhe	Bi	Suo	Zhi	Dao	Zhang	Xun	Duan
者，	彼	所	執	刀	杖，	尋	段

carnelian, coral, amber, and pearls, and if a fierce storm were to blow their ship off course to make landfall in the territory of raksas, and further if among them there is even one person who calls the name of Avalokitesvara Bodhisattva, then all of those people will be liberated from the torment of the raksas. This is why the bodhisattva is named “Observing the Sounds of the World.”

“Or if someone facing imminent attack calls the name of Avalokitesvara Bodhisattva, the knives and clubs held by the attackers will then break into pieces, and that person will attain liberation.

Duan	Huai	Er	De	Jie	Tuo	Ruo	San
段	壞，	而	得	解	脫。	若	三
Qian	Da	Qian	Guo	Tu	Man	Zhong	Ye
千	大	千	國	土，	滿	中	夜
Cha	Luó	Cha	Yu	Lai	Nao	Ren	Wen
叉、	羅	刹，	欲	來	惱	人，	聞
Qi	Cheng	Guan	Shi	Yin	Pu	Sa	Ming
其	稱	觀	世	音	菩	薩	名
Zhe	Shi	Zhu	E	Gui	Shang	Bu	Neng
者，	是	諸	惡	鬼	尚	不	能
Yi	E	Yan	Shi	Zhi	Kuang	Fu	Jia
以	惡	眼	視	之，	況	復	加
Hai	She	Fu	You	Ren	Ruo	You	Zui
害？	設	復	有	人，	若	有	罪、
Ruo	Wu	Zui	Chou	Xie	Jia	Suo	Jian
若	無	罪，	杻	械	枷	鎖	檢
Xi	Qi	Shen	Cheng	Guan	Shi	Yin	Pu
繫	其	身，	稱	觀	世	音	菩
Sa	Ming	Zhe	Jie	Xi	Duan	Huai	Ji
薩	名	者，	皆	悉	斷	壞，	即
De	Jie	Tuo	Ruo	San	Qian	Da	Qian
得	解	脫。	若	三	千	大	千

“If a great three thousand-fold world system was full of yaksas and raksas seeking to torment people, and they heard someone call the name of Avalokitesvara Bodhisattva, these evil demons would not even be able to see that person with their evil eyes, much less do any harm.

“Or if someone, whether guilty or not guilty, who is bound and fettered with manacles, shackles, and cangue calls the name of Avalokitesvara Bodhisattva, then all the bonds will be broken, and that person will instantly attain liberation.

[...]

Guo	Tu	Man	Zhong	Yuan	Zei	You	Yi
國	土，	滿	中	怨	賊，	有	一
Shang	Zhu	Jiang	Zhu	Shang	Ren	Ji	Chi
商	主	將	諸	商	人，	齎	持
Zhong	Bao	Jing	Guo	Xian	Lu	Qi	Zhong
重	寶，	經	過	險	路，	其	中
Yi	Ren	Zuo	Shi	Chang	Yan	Zhu	Shan
一	人	作	是	唱	言：	「諸	善
Nan	Zi	Wu	De	Kong	Bu	Ru	Deng
男	子！	勿	得	恐	怖，	汝	等
Ying	Dang	Yi	Xin	Cheng	Guan	Shi	Yin
應	當	一	心	稱	觀	世	音
Pu	Sa	Ming	Hao	Shi	Pu	Sa	Neng
菩	薩	名	號，	是	菩	薩	能
Yi	Wu	Wei	Shi	Yu	Zhong	Sheng	Ru
以	無	畏	施	於	眾	生；	汝
Deng	Ruo	Cheng	Ming	Zhe	Yu	Ci	Yuan
等	若	稱	名	者，	於	此	怨
Zei	Dang	De	Jie	Tuo	Zhong	Shang	Ren
賊，	當	得	解	脫！」	眾	商	人
Wen	Ju	Fa	Sheng	Yan	Nan	Mo	Guan
聞，	俱	發	聲	言：	「南	無	觀

[...] “If a great three thousand-fold world system were full of malevolent brigands, and a merchant chief were leading many merchants carrying valuable treasures along a perilous road, and among them one man were to speak up and say, “Good men, do not be afraid. You should call the name of Avalokitesvara Bodhisattva with single-minded effort, for this bodhisattva can bestow fearlessness upon living beings. If you call his name, then you will surely be liberated from these malevolent brigands!” [...]

Shi	Yin	Pu	Sa	Cheng	Qi	Ming	Gu
世	音	菩	薩!」	稱	其	名	故，
Ji	De	Jie	Tuo	Wu	Jin	Yi	Guan
即	得	解	脫。	無	盡	意!	觀
Shi	Yin	Pu	Sa	Mo	He	Sa	Wei
世	音	菩	薩	摩	訶	薩	威
Shen	Zhi	Li	Wei	Wei	Ru	Shi	Ruo
神	之	力，	巍	巍	如	是。	若
You	Zhong	Sheng	Duo	Yu	Yin	Yu	Chang
有	眾	生	多	於	淫	欲，	常
Nian	Gong	Jing	Guan	Shi	Yin	Pu	Sa
念	恭	敬	觀	世	音	菩	薩，
Bian	De	Li	Yu	Ruo	Duo	Chen	Hui
便	得	離	欲。	若	多	瞋	恚，
Chang	Nian	Gong	Jing	Guan	Shi	Yin	Pu
常	念	恭	敬	觀	世	音	菩
Sa	Bian	De	Li	Chen	Ruo	Duo	Yu
薩，	便	得	離	瞋。	若	多	愚
Chi	Chang	Nian	Gong	Jing	Guan	Shi	Yin
癡，	常	念	恭	敬	觀	世	音
Pu	Sa	Bian	De	Li	Chi	Wu	Jin
菩	薩，	便	得	離	癡。	無	盡

[...] and upon hearing this, if all of the merchants were to call out: “I take refuge in Avalokitesvara Bodhisattva,” then by calling his name, they would instantly attain liberation.

“Aksayamati, lofty indeed are the awe-inspiring spiritual powers of the great Avalokitesvara Bodhisattva.

“If any living beings are much given to greed, let them keep in mind and revere Avalokitesvara Bodhisattva, and they will be freed from their greed.

“If any are much given to anger, let them keep in mind and revere Avalokitesvara Bodhisattva, and they will be freed from their anger.

“If any are much given to ignorance, let them keep in mind and revere Avalokitesvara Bodhisattva, and they will be freed from their ignorance.

[...]

Yi	Guan	Shi	Yin	Pu	Sa	You	Ru
意!	觀	世	音	菩	薩	有	如
Shi	Deng	Da	Wei	Shen	Li	Duo	Suo
是	等	大	威	神	力，	多	所
Rao	Yi	Shi	Gu	Zhong	Sheng	Chang	Ying
饒	益，	是	故	眾	生	常	應
Xin	Nian	Ruo	You	Nü	Ren	She	Yu
心	念。	若	有	女	人，	設	欲
Qiu	Nan	Li	Bai	Gong	Yang	Guan	Shi
求	男，	禮	拜	供	養	觀	世
Yin	Pu	Sa	Bian	Sheng	Fu	De	Zhi
音	菩	薩，	便	生	福	德	智
Hui	Zhi	Nan	She	Yu	Qiu	Nü	Bian
慧	之	男；	設	欲	求	女，	便
Sheng	Duan	Zheng	You	Xiang	Zhi	Nü	Su
生	端	正	有	相	之	女，	宿
Zhi	De	Ben	Zhong	Ren	Ai	Jing	Wu
植	德	本，	眾	人	愛	敬。	無
Jin	Yi	Guan	Shi	Yin	Pu	Sa	You
盡	意!	觀	世	音	菩	薩	有
Ru	Shi	Li	Ruo	You	Zhong	Sheng	Gong
如	是	力。	若	有	眾	生	恭

[...] “Aksayamati, Avalokitesvara Bodhisattva possesses such awe-inspiring spiritual powers, and many have benefited from them. This is why living beings should constantly keep him in mind.

“If any woman wishes for a male child by worshipping and making offerings to Avalokitesvara Bodhisattva, she will then give birth to a son blessed with merit and wisdom. If she wishes for a female child, she will then give birth to a daughter blessed with well-formed and attractive features, one who has planted the roots of virtue over lifetimes and is cherished and respected by all. Aksayamati, such are the powers of Avalokitesvara Bodhisattva!

[...]

Jing	Li	Bai	Guan	Shi	Yin	Pu	Sa
敬	禮	拜	觀	世	音	菩	薩，
Fu	Bu	Tang	Juan	Shi	Gu	Zhong	Sheng
福	不	唐	捐。	是	故	眾	生
Jie	Ying	Shou	Chi	Guan	Shi	Yin	Pu
皆	應	受	持	觀	世	音	菩
Sa	Ming	Hao	Wu	Jin	Yi	Ruo	You
薩	名	號。	無	盡	意！	若	有
Ren	Shou	Chi	Liu	Shi	Er	Yi	Heng
人	受	持	六	十	二	億	恒
He	Sha	Pu	Sa	Ming	Zi	Fu	Jin
河	沙	菩	薩	名	字，	復	盡
Xing	Gong	Yang	Yin	Shi	Yi	Fu	Wo
形	供	養	飲	食、	衣	服、	臥
Ju	Yi	Yao	Yu	Ru	Yi	Yun	He
具、	醫	藥，	於	汝	意	云	何？
Shi	Shan	Nan	Zi	Shan	Nü	Ren	Gong
是	善	男	子、	善	女	人	功
De	Duo	Fou	Wu	Jin	Yi	Yan	Shen
德	多	不？」	無	盡	意	言：	「甚
Duo	Shi	Zun	Fo	Yan	Ruo	Fu	You
多，	世	尊！」	佛	言：	「若	復	有

[...] “If any living being reveres and worships Avalokitesvara Bodhisattva, their auspicious merit will not have been in vain.

“Therefore, let all living beings accept and uphold the name of Avalokitesvara Bodhisattva. Aksayamati, suppose someone were to accept and uphold the names of as many bodhisattvas as there are grains of sand along sixty-two hundred million Ganges Rivers, and spend a lifetime in making offerings of food, drink, clothing, lodging, and medicines to them. What do you think? Would the merit for such a good man or good woman be great or not?”

Aksayamati replied, “Great indeed, World-honored One.”

[...]

Ren	Shou	Chi	Guan	Shi	Yin	Pu	Sa
人	受	持	觀	世	音	菩	薩
Ming	Hao	Nai	Zhi	Yi	Shi	Li	Bai
名	號，	乃	至	一	時	禮	拜
Gong	Yang	Shi	Er	Ren	Fu	Zheng	Deng
供	養，	是	二	人	福，	正	等
Wu	Yi	Yu	Bai	Qian	Wan	Yi	Jie
無	異，	於	百	千	萬	億	劫，
Bu	Ke	Qiong	Jin	Wu	Jin	Yi	Shou
不	可	窮	盡。	無	盡	意！	受
Chi	Guan	Shi	Yin	Pu	Sa	Ming	Hao
持	觀	世	音	菩	薩	名	號，
De	Ru	Shi	Wu	Liang	Wu	Bian	Fu
得	如	是	無	量	無	邊	福
De	Zhi	Li	Wu	Jin	Yi	Pu	Sa
德	之	利。」	無	盡	意	菩	薩
Bai	Fo	Yan	Shi	Zun	Guan	Shi	Yin
白	佛	言：「	世	尊！	觀	世	音
Pu	Sa	Yun	He	You	Ci	Suo	Po
菩	薩	云	何	遊	此	娑	婆
Shi	Jie	Yun	He	Er	Wei	Zhong	Sheng
世	界？	云	何	而	爲	眾	生

[...] The Buddha said, “Suppose there is another person who accepts and upholds the name of Avalokitesvara Bodhisattva, and worships and makes offerings to him for a single moment; the merit gained by these two people will be exactly the same without any difference. Such merit cannot be exhausted even in hundreds of millions of billions of kalpas. Aksayamati, such are the immeasurable and limitless benefits of the auspicious merit one obtains from accepting and upholding the name of Avalokitesvara Bodhisattva.”

Aksayamati Bodhisattva said to the Buddha, “World-honored One, how does Avalokitesvara Bodhisattva wander through this Saha World? How does he teach the Dharma for the sake of living beings? How does he apply the power of skillful means?”

Shuo	Fa	Fang	Bian	Zhi	Li	Qi	Shi
說	法?	方	便	之	力，	其	事
Yun	He	Fo	Gao	Wu	Jin	Yi	Pu
云	何?」	佛	告	無	盡	意	菩
Sa	Shan	Nan	Zi	Ruo	You	Guo	Tu
薩：	「善	男	子!	若	有	國	土
Zhong	Sheng	Ying	Yi	Fo	Shen	De	Du
眾	生，	應	以	佛	身	得	度
Zhe	Guan	Shi	Yin	Pu	Sa	Ji	Xian
者，	觀	世	音	菩	薩	即	現
Fo	Shen	Er	Wei	Shuo	Fa	Ying	Yi
佛	身	而	爲	說	法。	應	以
Pi	Zhi	Fo	Shen	De	Du	Zhe	Ji
辟	支	佛	身	得	度	者，	即
Xian	Pi	Zhi	Fo	Shen	Er	Wei	Shuo
現	辟	支	佛	身	而	爲	說
Fa	Ying	Yi	Sheng	Wen	Shen	De	Du
法。	應	以	聲	聞	身	得	度
Zhe	Ji	Xian	Sheng	Wen	Shen	Er	Wei
者，	即	現	聲	聞	身	而	爲
Shuo	Fa	Ying	Yi	Fan	Wang	Shen	De
說	法。	應	以	梵	王	身	得

The Buddha told Aksayamati Bodhisattva, “Good men, if there are living beings in this land who should be liberated by someone in the form of a Buddha, then Avalokitesvara Bodhisattva will manifest in the form of a Buddha and teach the Dharma to them.”

“For those who should be liberated by someone in the form of a pratyekabuddha, then Avalokitesvara Bodhisattva will manifest in the form of a pratyekabuddha and teach the Dharma to them. For those who should be liberated by someone in the form of a sravaka, then he will manifest in the form of a sravaka and teach the Dharma to them.

[...]

Du	Zhe	Ji	Xian	Fan	Wang	Shen	Er
度	者，	即	現	梵	王	身	而
Wei	Shuo	Fa	Ying	Yi	Di	Shi	Shen
爲	說	法。	應	以	帝	釋	身
De	Du	Zhe	Ji	Xian	Di	Shi	Shen
得	度	者，	即	現	帝	釋	身
Er	Wei	Shuo	Fa	Ying	Yi	Zi	Zai
而	爲	說	法。	應	以	自	在
Tian	Shen	De	Du	Zhe	Ji	Xian	Zi
天	身	得	度	者，	即	現	自
Zai	Tian	Shen	Er	Wei	Shuo	Fa	Ying
在	天	身	而	爲	說	法。	應
Yi	Da	Zi	Zai	Tian	Shen	De	Du
以	大	自	在	天	身	得	度
Zhe	Ji	Xian	Da	Zi	Zai	Tian	Shen
者，	即	現	大	自	在	天	身
Er	Wei	Shuo	Fa	Ying	Yi	Tian	Da
而	爲	說	法。	應	以	天	大
Jiang	Jun	Shen	De	Du	Zhe	Ji	Xian
將	軍	身	得	度	者，	即	現
Tian	Da	Jiang	Jun	Shen	Er	Wei	Shuo
天	大	將	軍	身	而	爲	說

[...] “For those who should be liberated by someone in the form of King Brahma, then he will manifest in the form of King Brahma and teach the Dharma to them. For those who should be liberated by someone in the form of Lord Sakra, then he will manifest in the form of Lord Sakra and teach the Dharma to them. For those who should be liberated by someone in the form of Isvara, then he will manifest in the form of Isvara and teach the Dharma to them.

“For those who should be liberated by someone in the form of the Mahesvara, then he will manifest in the form of the Mahesvara and teach the Dharma to them. For those who should be liberated by someone in the form of a great heavenly general, then he will manifest in the form of a great heavenly general and teach the Dharma to them. [...]

Fa	Ying	Yi	Pi	Sha	Men	Shen	De
法。	應	以	毗	沙	門	身	得
Du	Zhe	Ji	Xian	Pi	Sha	Men	Shen
度	者，	即	現	毗	沙	門	身
Er	Wei	Shuo	Fa	Ying	Yi	Xiao	Wang
而	爲	說	法。	應	以	小	王
Shen	De	Du	Zhe	Ji	Xian	Xiao	Wang
身	得	度	者，	即	現	小	王
Shen	Er	Wei	Shuo	Fa	Ying	Yi	Zhang
身	而	爲	說	法。	應	以	長
Zhe	Shen	De	Du	Zhe	Ji	Xian	Zhang
者	身	得	度	者，	即	現	長
Zhe	Shen	Er	Wei	Shuo	Fa	Ying	Yi
者	身	而	爲	說	法。	應	以
Ju	Shi	Shen	De	Du	Zhe	Ji	Xian
居	士	身	得	度	者，	即	現
Ju	Shi	Shen	Er	Wei	Shuo	Fa	Ying
居	士	身	而	爲	說	法。	應
Yi	Zai	Guan	Shen	De	Du	Zhe	Ji
以	宰	官	身	得	度	者，	即
Xian	Zai	Guan	Shen	Er	Wei	Shuo	Fa
現	宰	官	身	而	爲	說	法。

[...] For those who should be liberated by someone in the form of Vaisravana, then he will manifest in the form of Vaisravana and teach the Dharma to them.

“For those who should be liberated by someone in the form of a lesser king, then he will manifest in the form of a lesser king and teach the Dharma to them. For those who should be liberated by someone in the form of an elder, then he will manifest in the form of an elder and teach the Dharma to them. For those who should be liberated by someone in the form of a layperson, then he will manifest in the form of a layperson and teach the Dharma to them. For those who should be liberated by someone in the form of a minister, then he will manifest in the form of a minister and teach the Dharma to them. [...]

Ying	Yi	Po	Luo	Men	Shen	De	Du
應	以	婆	羅	門	身	得	度
Zhe	Ji	Xian	Po	Luo	Men	Shen	Er
者，	即	現	婆	羅	門	身	而
Wei	Shuo	Fa	Ying	Yi	Bi	Qiu	Bi
爲	說	法。	應	以	比	丘、	比
Qiu	Ni	You	Po	Se	You	Po	Yi
丘	尼、	優	婆	塞、	優	婆	夷
Shen	De	Du	Zhe	Ji	Xian	Bi	Qiu
身	得	度	者，	即	現	比	丘、
Bi	Qiu	Ni	You	Po	Se	You	Po
比	丘	尼、	優	婆	塞、	優	婆
Yi	Shen	Er	Wei	Shuo	Fa	Ying	Yi
夷	身	而	爲	說	法。	應	以
Zhang	Zhe	Ju	Shi	Zai	Guan	Po	Luo
長	者、	居	士、	宰	官、	婆	羅
Men	Fu	Nü	Shen	De	Du	Zhe	Ji
門	婦	女	身	得	度	者，	即
Xian	Fu	Nü	Shen	Er	Wei	Shuo	Fa
現	婦	女	身	而	爲	說	法。
Ying	Yi	Tong	Nan	Tong	Nü	Shen	De
應	以	童	男	童	女	身	得

[...] For those who should be liberated by someone in the form of a brahman, then he will manifest in the form of a brahman and teach the Dharma to them.

“For those who should be liberated by someone in the form of a bhiksu, a bhiksuni, an upasaka, or an upasika, then he will manifest in the form of a bhiksu, a bhiksuni, an upasaka, or an upasika and teach the Dharma to them.

“For those who should be liberated by someone in the form of a woman from the family of an elder, a layperson, a minister, or a brahman, then he will manifest in the form of a woman and teach the Dharma to them.

[...]

Du	Zhe	Ji	Xian	Tong	Nan	Tong	Nü
度	者，	即	現	童	男	童	女
Shen	Er	Wei	Shuo	Fa	Ying	Yi	Tian
身	而	爲	說	法。	應	以	天、
Long	Ye	Cha	Qian	Ta	Po	A	Xiu
龍、	夜	叉、	乾	闍	婆、	阿	修
Luo	Jia	Lou	Luo	Jin	Na	Luo	Mo
羅、	迦	樓	羅、	緊	那	羅、	摩
Hou	Luo	Qie	Ren	Fei	Ren	Deng	Shen
眸	羅	伽、	人、	非	人	等	身
De	Du	Zhe	Ji	Jie	Xian	Zhi	Er
得	度	者，	即	皆	現	之	而
Wei	Shuo	Fa	Ying	Yi	Zhi	Jin	Gang
爲	說	法。	應	以	執	金	剛
Shen	De	Du	Zhe	Ji	Xian	Zhi	Jin
神	得	度	者，	即	現	執	金
Gang	Shen	Er	Wei	Shuo	Fa	Wu	Jin
剛	神	而	爲	說	法。	無	盡
Yi	Shi	Guan	Shi	Yin	Pu	Sa	Cheng
意！	是	觀	世	音	菩	薩，	成
Jiu	Ru	Shi	Gong	De	Yi	Zhong	Zhong
就	如	是	功	德。	以	種	種

[...] “For those who should be liberated by someone in the form of a young boy or young girl, then he will manifest in the form of a young boy or young girl and teach the Dharma to them.

“For those who should be liberated by someone in such forms as a deva, a naga, a yaksa, a gandharva, an asura, a garuda, a kimnara, a mahoraga, a human or a nonhuman being, then he will manifest in all these forms and teach the Dharma to them.

“For those who should be liberated by a vajrapani deity, then he will manifest as a vajrapani deity and teach the Dharma to them.

“Aksayamati, such is the merit that Avalokitesvara Bodhisattva has accomplished, and the various forms in which he wanders the various lands bringing liberation to living beings.

Xing	You	Zhu	Guo	Tu	Du	Tuo	Zhong
形，	遊	諸	國	土，	度	脫	眾
Sheng	Shi	Gu	Ru	Deng	Ying	Dang	Yi
生。	是	故	汝	等	應	當	一
Xin	Gong	Yang	Guan	Shi	Yin	Pu	Sa
心	供	養	觀	世	音	菩	薩。
Shi	Guan	Shi	Yin	Pu	Sa	Mo	He
是	觀	世	音	菩	薩	摩	訶
Sa	Yu	Bu	Wei	Ji	Nan	Zhi	Zhong
薩，	於	怖	畏	急	難	之	中，
Neng	Shi	Wu	Wei	Shi	Gu	Ci	Suo
能	施	無	畏，	是	故	此	娑
Po	Shi	Jie	Jie	Hao	Zhi	Wei	Shi
婆	世	界，	皆	號	之	爲	施
Wu	Wei	Zhe	Wu	Jin	Yi	Pu	Sa
無	畏	者。」	無	盡	意	菩	薩
Bai	Fo	Yan	Shi	Zun	Wo	Jin	Dang
白	佛	言：「	世	尊！	我	今	當
Gong	Yang	Guan	Shi	Yin	Pu	Sa	Ji
供	養	觀	世	音	菩	薩。」	即
Jie	Jing	Zhong	Bao	Zhu	Ying	Luo	Jia
解	頸	眾	寶	珠	瓔	珞，	價

“This is why all of you should single-mindedly make offerings to Avalokitesvara Bodhisattva, for it is the great Avalokitesvara Bodhisattva who can bestow fearlessness in the midst of terror and in dire circumstances. This is why everyone in this Saha World calls him the bestower of fearlessness.”

Aksayamati Bodhisattva said to the Buddha, “World-honored One, now I must make an offering to Avalokitesvara Bodhisattva.” [...]

Zhi	Bai	Qian	Liang	Jin	Er	Yi	Yu
值	百	千	兩	金，	而	以	與
Zhi	Zuo	Shi	Yan	Ren	Zhe	Shou	Ci
之。	作	是	言：	「仁	者！	受	此
Fa	Shi	Zhen	Bao	Ying	Luo	Shi	Guan
法	施，	珍	寶	瓔	珞。	時	觀
Shi	Yin	Pu	Sa	Bu	Ken	Shou	Zhi
世	音	菩	薩	不	肯	受	之。
Wu	Jin	Yi	Fu	Bai	Guan	Shi	Yin
無	盡	意	復	白	觀	世	音
Pu	Sa	Yan	Ren	Zhe	Min	Wo	Deng
菩	薩	言：	「仁	者！	愍	我	等
Gu	Shou	Ci	Ying	Luo	Er	Shi	Fo
故，	受	此	瓔	珞。	爾	時	佛
Gao	Guan	Shi	Yin	Pu	Sa	Dang	Min
告	觀	世	音	菩	薩：	「當	愍
Ci	Wu	Jin	Yi	Pu	Sa	Ji	Si
此	無	盡	意	菩	薩，	及	四
Zhong	Tian	Long	Ye	Cha	Qian	Ta	Po
眾、	天、	龍、	夜	叉、	乾	闥	婆、
A	Xiu	Luo	Jia	Lou	Luo	Jin	Na
阿	修	羅、	迦	樓	羅、	緊	那

[...] Then he took from his neck a necklace of numerous precious gems worth thousands of ounces in gold, and gave it to him saying, “Kind one, accept this necklace of precious gems as a Dharma gift.”

At the time, Avalokitesvara Bodhisattva was unwilling to accept it. Aksayamati spoke once more to Avalokitesvara Bodhisattva, “Kind one, accept this necklace as a kindness to us.”

Then the Buddha said to Avalokitesvara Bodhisattva, “Accept this jeweled necklace out of compassion for Aksayamati Bodhisattva, as well as the four groups of Buddhist disciples, the devas, nagas, yaksas, gandharvas, asuras, garudas, kimnaras, mahoragas, human and nonhuman beings.” [...]

Luo	Mo	Hou	Luo	Qie	Ren	Fei	Ren
羅、	摩	睺	羅	伽、	人、	非	人
Deng	Gu	Shou	Shi	Ying	Luo	Ji	Shi
等	故，	受	是	瓔	珞。」	即	時
Guan	Shi	Yin	Pu	Sa	Min	Zhu	Si
觀	世	音	菩	薩，	愍	諸	四
Zhong	Ji	Yu	Tian	Long	Ren	Fei	Ren
眾，	及	於	天、	龍、	人、	非	人
Deng	Shou	Qi	Ying	Luo	Fen	Zuo	Er
等，	受	其	瓔	珞，	分	作	二
Fen	Yi	Fen	Feng	Shi	Jia	Mou	Ni
分：	一	分	奉	釋	迦	牟	尼
Fo	Yi	Fen	Feng	Duo	Bao	Fo	Ta
佛，	一	分	奉	多	寶	佛	塔。
Wu	Jin	Yi	Guan	Shi	Yin	Pu	Sa
「無	盡	意！	觀	世	音	菩	薩，
You	Ru	Shi	Zi	Zai	Shen	Li	You
有	如	是	自	在	神	力，	遊
Yu	Suo	Po	Shi	Jie	Er	Shi	Wu
於	娑	婆	世	界。」	爾	時	無
Jin	Yi	Pu	Sa	Yi	Ji	Wen	Yue
盡	意	菩	薩	以	偈	問	曰：

[...] Thereupon, Avalokitesvara Bodhisattva accepted the jeweled necklace out of compassion for the four groups of Buddhist disciples, the devas and nagas, and the human and nonhuman beings, and dividing it into two parts, presented one part to Sakyamuni Buddha and presented the other part to the stupa of Prabhutaratna Buddha.

“Aksayamati, it is with such freely exercised spiritual powers that Avalokitesvara Bodhisattva wanders through the Saha World.”

Then Aksayamati Bodhisattva asked his question in verse:

Shi	Zun	Miao	Xiang	Ju
世	尊	妙	相	具，
Wo	Jin	Chong	Wen	Bi
我	今	重	問	彼：
Fo	Zi	He	Yin	Yuan
佛	子	何	因	緣，
Ming	Wei	Guan	Shi	Yin
名	爲	觀	世	音？
Ju	Zu	Miao	Xiang	Zun
具	足	妙	相	尊，
Ji	Da	Wu	Jin	Yi
偈	答	無	盡	意：
Ru	Ting	Guan	Yin	Xing
汝	聽	觀	音	行，
Shan	Ying	Zhu	Fang	Suo
善	應	諸	方	所，
Hong	Shi	Shen	Ru	Hai
弘	誓	深	如	海，
Li	Jie	Bu	Si	Yi
歷	劫	不	思	議，
Shi	Duo	Qian	Yi	Fo
侍	多	千	億	佛，

“World-honored One with all the wonderful signs,

Let me now ask about him once more:

For what reason is this son of the Buddha

Named ‘Observing the Sounds of the World?’”

World-honored One with all the wonderful signs

Answered Aksayamati in verse:

“You listen now to the practice of Avalokitesvara,

Who well responds to every region.

His great vow is as deep as the sea,

Inconceivable even after many kalpas.

Having served Buddhas in the hundreds of billions,

Fa	Da	Qing	Jing	Yuan
發	大	清	淨	願。
Wo	Wei	Ru	Lue	Shuo
我	爲	汝	略	說，
Wen	Ming	Ji	Jian	Shen
聞	名	及	見	身，
Xin	Nian	Bu	Kong	Guo
心	念	不	空	過，
Neng	Mie	Zhu	You	Ku
能	滅	諸	有	苦。
Jia	Shi	Xing	Hai	Yi
假	使	興	害	意，
Tui	Luo	Da	Huo	Keng
推	落	大	火	坑，
Nian	Bi	Guan	Yin	Li
念	彼	觀	音	力，
Huo	Keng	Bian	Cheng	Chi
火	坑	變	成	池。
Huo	Piao	Liu	Ju	Hai
或	漂	流	巨	海，
Long	Yu	Zhu	Gui	Nan
龍	魚	諸	鬼	難，

He has made a great and pure vow.

Let me briefly tell you:

Hearing his name and seeing his form,

Keeping him unremittingly in mind,

Can eliminate all manner of suffering.

Suppose someone with harmful intent,

Casts you into a great pit of fire;

Keep in mind Avalokitesvara's powers,

And the pit of fire will change into a pond.

Or you are cast adrift upon an immense ocean,

Menaced by dragons, fish, and demons;

Nian Bi Guan Yin Li
念 彼 觀 音 力，

Bo Lang Bu Neng Mo
波 浪 不 能 沒。

Huo Zai Xu Mi Feng
或 在 須 彌 峰，

Wei Ren Suo Tui Duo
爲 人 所 推 墮，

Nian Bi Guan Yin Li
念 彼 觀 音 力，

Ru Ri Xu Kong Zhu
如 日 虛 空 住。

Huo Bei E Ren Zhu
或 被 惡 人 逐，

Duo Luo Jin Gang Shan
墮 落 金 剛 山，

Nian Bi Guan Yin Li
念 彼 觀 音 力，

Bu Neng Sun Yi Mao
不 能 損 一 毛。

Huo Zhi Yuan Zei Rao
或 值 怨 賊 繞，

Keep in mind Avalokitesvara's powers,

And the waves will not drown you.

Or someone pushes you down,

From the top of Mount Sumeru;

Keep in mind Avalokitesvara's powers,

And you will hang in the sky like the sun.

Or you are pursued by evil doers,

Who push you down from Mount Vajra;

Keep in mind Avalokitesvara's powers,

And not one of your hairs will be harmed.

Or if surrounded by malevolent brigands,

Ge	Zhi	Dao	Jia	Hai
各	執	刀	加	害，
Nian	Bi	Guan	Yin	Li
念	彼	觀	音	力，
Xian	Ji	Qi	Ci	Xin
咸	即	起	慈	心。
Huo	Zao	Wang	Nan	Ku
或	遭	王	難	苦，
Lin	Xing	Yu	Shou	Zhong
臨	刑	欲	壽	終，
Nian	Bi	Guan	Yin	Li
念	彼	觀	音	力，
Dao	Xun	Duan	Duan	Huai
刀	尋	段	段	壞。
Huo	Qiu	Jin	Jia	Suo
或	囚	禁	枷	鎖，
Shou	Zu	Bei	Chou	Xie
手	足	被	杻	械，
Nian	Bi	Guan	Yin	Li
念	彼	觀	音	力，
Shi	Ran	De	Jie	Tuo
釋	然	得	解	脫。

Each one brandishing a knife to attack you;

Keep in mind Avalokitesvara's powers,

And they will all experience a mind of loving-kindness.

Or if persecuted by the royal court,

Facing death by execution;

Keep in mind Avalokitesvara's powers,

And the executioner's blade will break into pieces.

Or if imprisoned with cangue and chains,

Hands and feet manacled and shackled;

Keep in mind Avalokitesvara's powers,

And the bonds will loosen and you will be liberated.

Zhou	Zu	Zhu	Du	Yao
咒	詛	諸	毒	藥，
Suo	Yu	Hai	Shen	Zhe
所	欲	害	身	者，
Nian	Bi	Guan	Yin	Li
念	彼	觀	音	力，
Huan	Zhuo	Yu	Ben	Ren
還	著	於	本	人。
Huo	Yu	E	Luo	Cha
或	遇	惡	羅	剎，
Du	Long	Zhu	Gui	Deng
毒	龍	諸	鬼	等，
Nian	Bi	Guan	Yin	Li
念	彼	觀	音	力，
Shi	Xi	Bu	Gan	Hai
時	悉	不	敢	害。
Ruo	E	Shou	Wei	Rao
若	惡	獸	圍	繞，
Li	Ya	Zhao	Ke	Bu
利	牙	爪	可	怖，
Nian	Bi	Guan	Yin	Li
念	彼	觀	音	力，

If there is someone who would do you harm,

Using spells and various poisons;

Keep in mind Avalokitesvara's powers,

And any harm will rebound on the originator.

Or if you encounter evil raksas,

Venomous dragons, various ghosts, and the like;

Keep in mind Avalokitesvara's powers,

And then none of them will dare harm you.

If you are surrounded by evil beasts

With their sharp teeth and claws so horrifying;

Keep in mind Avalokitesvara's powers,

Ji Zou Wu Bian Fang
疾 走 無 邊 方。

Yuan She Ji Fu Xie
蚺 蛇 及 蝮 蠍，

Qi Du Yan Huo Ran
氣 毒 煙 火 然，

Nian Bi Guan Yin Li
念 彼 觀 音 力，

Xun Sheng Zi Hui Qu
尋 聲 自 迴 去。

Yun Lei Gu Che Dian
雲 雷 鼓 掣 電，

Jiang Bao Shu Da Yu
降 雹 澍 大 雨，

Nian Bi Guan Yin Li
念 彼 觀 音 力，

Ying Shi De Xiao San
應 時 得 消 散。

Zhong Sheng Bei Kun E
眾 生 被 困 厄，

Wu Liang Ku Bi Shen
無 量 苦 逼 身，

And they will flee in all directions.

When lizards, snakes, vipers, and scorpions

Scorch you with their poisonous vapors;

Keep in mind Avalokitesvara's powers,

And they will retreat at the sound of your voice.

When thunderclouds rumble with lighting strikes,

As hailstones and torrential rains come down;

Keep in mind Avalokitesvara's powers,

And the storm will disperse that very moment.

Living beings suffer in agony,

Oppressed by immeasurable pain;

Guan	Yin	Miao	Zhi	Li
觀	音	妙	智	力，
Neng	Jiu	Shi	Jian	Ku
能	救	世	間	苦。
Ju	Zu	Shen	Tong	Li
具	足	神	通	力，
Guang	Xiu	Zhi	Fang	Bian
廣	修	智	方	便，
Shi	Fang	Zhu	Guo	Tu
十	方	諸	國	土，
Wu	Cha	Bu	Xian	Shen
無	剎	不	現	身。
Zhong	Zhong	Zhu	E	Qu
種	種	諸	惡	趣，
Di	Yu	Gui	Chu	Sheng
地	獄	鬼	畜	生，
Sheng	Lao	Bing	Si	Ku
生	老	病	死	苦，
Yi	Jian	Xi	Ling	Mie
以	漸	悉	令	滅。
Zhen	Guan	Qing	Jing	Guan
真	觀	清	淨	觀，

The power of Avalokitesvara's wondrous wisdom

Can bring liberation from the world's sufferings.

Perfect in supernatural powers,

Widely practicing the skillful means of wisdom,

In all the lands of the ten directions,

There is no place where he fails to manifest.

The lower realms in all their forms,

That of hell-beings, hungry ghosts, and animals,

The sufferings of birth, old age, sickness, and death,

He steadily brings them all to an end.

Contemplation of truth, contemplation of purity,

Guang	Da	Zhi	Hui	Guan
廣	大	智	慧	觀，
Bei	Guan	Ji	Ci	Guan
悲	觀	及	慈	觀，
Chang	Yuan	Chang	Zhan	Yang
常	願	常	瞻	仰。
Wu	Gou	Qing	Jing	Guang
無	垢	清	淨	光，
Hui	Ri	Po	Zhu	An
慧	日	破	諸	闇，
Neng	Fu	Zai	Feng	Huo
能	伏	災	風	火，
Pu	Ming	Zhao	Shi	Jian
普	明	照	世	間。
Bei	Ti	Jie	Lei	Zhen
悲	體	戒	雷	震，
Ci	Yi	Miao	Da	Yun
慈	意	妙	大	雲，
Shu	Gan	Lu	Fa	Yu
澍	甘	露	法	雨，
Mie	Chu	Fan	Nao	Yan
滅	除	煩	惱	燄。

Contemplation of the vast and greater wisdom,
Contemplation of compassion and contemplation
of kindness;

Ever longed for, ever looked up to.

His undefiled light of purity

Is the wisdom-sun dispelling all darkness,

What can quell winds and fires that bring disaster

And illuminate the world universally.

Precepts of his compassionate body are like rolling
thunder;

The profundity of his kind mind is like a great cloud;

He showers us with Dharma rain like nectar,

That extinguishes the flames of affliction.

Zheng	Song	Jing	Guan	Chu
諍	訟	經	官	處，
Bu	Wei	Jun	Zhen	Zhong
怖	畏	軍	陣	中，
Nian	Bi	Guan	Yin	Li
念	彼	觀	音	力，
Zhong	Yuan	Xi	Tui	San
眾	怨	悉	退	散。
Miao	Yin	Guan	Shi	Yin
妙	音	觀	世	音，
Fan	Yin	Hai	Chao	Yin
梵	音	海	潮	音，
Sheng	Bi	Shi	Jian	Yin
勝	彼	世	間	音，
Shi	Gu	Xu	Chang	Nian
是	故	須	常	念。
Nian	Nian	Wu	Sheng	Yi
念	念	勿	生	疑，
Guan	Shi	Yin	Jing	Sheng
觀	世	音	淨	聖，
Yu	Ku	Nao	Si	E
於	苦	惱	死	厄，

When lawsuits bring you to court,

Or when fear strikes you in battle,

Keep in mind Avalokitesvara's powers,

And the enemy forces will all retreat.

Contemplating the world's voices with a wondrous
voice,

A Brahma voice, an ocean-tide voice,

What surpasses those voices of the world;

Therefore constantly keep them in mind.

Never doubt from moment to moment,

The pure and noble Avalokitesvara;

For those in pain and agony, or facing death,

Neng	Wei	Zuo	Yi	Hu			
能	爲	作	依	怙。			
Ju	Yi	Qie	Gong	De			
具	一	切	功	德，			
Ci	Yan	Shi	Zhong	Sheng			
慈	眼	視	眾	生，			
Fu	Ju	Hai	Wu	Liang			
福	聚	海	無	量，			
Shi	Gu	Ying	Ding	Li			
是	故	應	頂	禮。			
Er	Shi	Chi	Di	Pu	Sa	Ji	Cong
爾	時	持	地	菩	薩	即	從
Zuo	Qi	Qian	Bai	Fo	Yan	Shi	Zun
座	起，	前	白	佛	言：	「世	尊！
Ruo	You	Zhong	Sheng	Wen	Shi	Guan	Shi
若	有	眾	生	聞	是	觀	世
Yin	Pu	Sa	Pin	Zi	Zai	Zhi	Ye
音	菩	薩	品，	自	在	之	業，
Pu	Men	Shi	Xian	Shen	Tong	Li	Zhe
普	門	示	現	神	通	力	者，
Dang	Zhi	Shi	Ren	Gong	De	Bu	Shao
當	知	是	人，	功	德	不	少。」

He can be their aid and support!

In possession of all merit and virtue,

He views living beings with the eyes of loving-kindness;

His ocean of accumulated merit is infinite,

So worship him with prostrations.

At this time Dharanimdhara Bodhisattva rose from his seat, came forward, and said to the Buddha, “World-honored One, if there are living beings who hear this chapter on Avalokitesvara Bodhisattva about his freedom of action, his revelation of the universal gate, and his supernatural powers, it should be known that their merits are not few.”

[...]

Fo	Shuo	Shi	Pu	Men	Pin	Shi	Zhong
佛	說	是	普	門	品	時，	眾
Zhong	Ba	Wan	Si	Qian	Zhong	Sheng	Jie
中	八	萬	四	千	眾	生	皆
Fa	Wu	Deng	Deng	A	Nou	Duo	Luo
發	無	等	等	阿	耨	多	羅
San	Miao	San	Pu	Ti	Xin		
三	藐	三	菩	提	心。		

[...] When the Buddha preached this chapter on the Universal Gate, the eighty-four thousand living beings assembled there all generated the aspiration to attain anuttara-samyak-sambodhi.

Bo Re Bo Luo Mi Duo Xin Jing
般 若 波 羅 蜜 多 心 經

Guan Zi Zai Pu Sa Xing Shen Bo
觀 自 在 菩 薩， 行 深 般
Re Bo Luo Mi Duo Shi Zhao Jian
若 波 羅 蜜 多 時， 照 見
Wu Yun Jie Kong Du Yi Qie Ku
五 蘊 皆 空， 度 一 切 苦
E She Li Zi Se Bu Yi Kong
卮。 舍 利 子， 色 不 異 空，
Kong Bu Yi Se Se Ji Shi Kong
空 不 異 色， 色 即 是 空，
Kong Ji Shi Se Shou Xiang Xing Shi
空 即 是 色， 受 想 行 識，
Yi Fu Ru Shi She Li Zi Shi
亦 復 如 是。 舍 利 子， 是

Heart Sutra

Avalokitesvara Bodhisattva, while contemplating deeply the prajnaparamita, realized the five aggregates are empty and was liberated from all suffering and hardship.

Sariputra, form is not different from emptiness, emptiness is not different from form. Form is emptiness. Emptiness is form. The same is true of feeling, perception, mental formations, and consciousness.

[...]

Zhu	Fa	Kong	Xiang	Bu	Sheng	Bu	Mie
諸	法	空	相，	不	生	不	滅，
Bu	Gou	Bu	Jing	Bu	Zeng	Bu	Jian
不	垢	不	淨，	不	增	不	減。
Shi	Gu	Kong	Zhong	Wu	Se	Wu	Shou
是	故	空	中	無	色，	無	受
Xiang	Xing	Shi	Wu	Yan	Er	Bi	She
想	行	識。	無	眼	耳	鼻	舌
Shen	Yi	Wu	Se	Sheng	Xiang	Wei	Chu
身	意，	無	色	聲	香	味	觸
Fa	Wu	Yan	Jie	Nai	Zhi	Wu	Yi
法。	無	眼	界，	乃	至	無	意
Shi	Jie	Wu	Wu	Ming	Yi	Wu	Wu
識	界。	無	無	明，	亦	無	無
Ming	Jin	Nai	Zhi	Wu	Lao	Si	Yi
明	盡，	乃	至	無	老	死，	亦
Wu	Lao	Si	Jin	Wu	Ku	Ji	Mie
無	老	死	盡。	無	苦	集	滅
Dao	Wu	Zhi	Yi	Wu	De	Yi	Wu
道，	無	智	亦	無	得。	以	無
Suo	De	Gu	Pu	Ti	Sa	Duo	Yi
所	得	故，	菩	提	薩	埵，	依

[...] Sariputra, all phenomena are empty. They do not arise or cease, are not defiled or pure, do not increase or decrease. Thus, in emptiness, there are no forms, feelings, perceptions, mental formations, or consciousness.

No eye, ear, nose, tongue, body, or mind; no form, sound, smell, taste, touch or dharmas; no eye consciousness so on unto mind consciousness; no ignorance and extinction of ignorance; even unto no aging and death and no extinction of aging and death; no suffering, cause of suffering, cessation, or path; no wisdom and no attainment.

[...]

Bo	Re	Bo	Luo	Mi	Duo	Gu	Xin
般	若	波	羅	蜜	多	故，	心
Wu	Gua	Ai	Wu	Gua	Ai	Gu	Wu
無	罣	礙，	無	罣	礙	故，	無
You	Kong	Bu	Yuan	Li	Dian	Dao	Meng
有	恐	怖，	遠	離	顛	倒	夢
Xiang	Jiu	Jing	Nie	Pan	San	Shi	Zhu
想，	究	竟	涅	槃。	三	世	諸
Fo	Yi	Bo	Re	Bo	Luo	Mi	Duo
佛，	依	般	若	波	羅	蜜	多
Gu	De	A	Nou	Duo	Luo	San	Miao
故，	得	阿	耨	多	羅	三	藐
San	Pu	Ti	Gu	Zhi	Bo	Re	Bo
三	菩	提。	故	知	般	若	波
Luo	Mi	Duo	Shi	Da	Shen	Zhou	Shi
羅	蜜	多，	是	大	神	咒，	是
Da	Ming	Zhou	Shi	Wu	Shang	Zhou	Shi
大	明	咒，	是	無	上	咒，	是
Wu	Deng	Deng	Zhou	Neng	Chu	Yi	Qie
無	等	等	咒，	能	除	一	切
Ku	Zhen	Shi	Bu	Xu	Gu	Shuo	Bo
苦，	真	實	不	虛。	故	說	般

[...] As there is no attainment, bodhisattvas who rely on the prajnaparamita have neither worry nor obstruction. Without worry and obstruction, there is no fear. Away from confusion and delusion, they will ultimately reach nirvana. All the Buddhas of the past, present, and future rely on the prajnaparamita to attain anuttara-samyak-sambodhi.

Thus, know that the prajnaparamita is the great profound mantra, is the illuminating mantra, is the most supreme of all mantras, is the unequalled mantra, able to eliminate all suffering, is true and not false.

[...]

Re	Bo	Luo	Mi	Duo	Zhou	Ji	Shuo
若	波	羅	蜜	多	咒，	即	說
Zhou	Yue						
咒	曰：						
Jie	Di	Jie	Di	Bo	Luo	Jie	Di
揭	諦	揭	諦	波	羅	揭	諦
Bo	Luo	Seng	Jie	Di	Pu	Ti	Sa
波	羅	僧	揭	諦	菩	提	薩
Po	He						
婆	訶						

[...] Thus, proclaim the “Prajnaparamita Mantra,”
proclaim the mantra that says:

Gate gate paragate parasamgate bodhi svaha.

Qian Shou Qian Yan Wu Ai
千 手 千 眼 無 礙

Da Bei Xin Tuo Luo Ni
大 悲 心 陀 羅 尼

Nan Mo He La Da Na Duo La
南 無 喝 囉 怛 那 哆 囉

Ye Ye Nan Mo A Li Ye Po
夜 耶。 南 無 阿 唎 耶。 婆

Lu Jie Di Shuo Bo La Ye Pu
盧 羯 帝。 爍 鉢 囉 耶。 菩

Ti Sa Duo Po Ye Mo He Sa
提 薩 埵 婆 耶。 摩 訶 薩

Duo Po Ye Mo He Jia Lu Ni
埵 婆 耶。 摩 訶 迦 盧 尼

Jia Ye An Sa Po La Fa Yi
迦 耶。 唵。 薩 皤 囉 罰 曳。

Shu 數	Da 怛	Na 那	Da 怛	Xie 寫。	Nan 南	Mo 無	Xi 悉
Ji 吉	Li 唎	Duo 埵	Yi 伊	Meng 蒙	A 阿	Li 唎	Ye 耶。
Po 婆	Lu 盧	Ji 吉	Di 帝，	Shi 室	Fo 佛	La 囉	Leng 楞
Tuo 駄	Po 婆。	Nan 南	Mo 無	Na 那	La 囉	Jin 謹	Chi 墀。
Xi 醯	Li 利	Mo 摩	He 訶，	Po 皤	Duo 哆	Sha 沙	Mie 咩。
Sa 薩	Po 婆	A 阿	Ta 他、	Dou 豆	Shu 輸	Peng 朋。	A 阿
Shi 逝	Yun 孕。	Sa 薩	Po 婆	Sa 薩	Duo 哆、	Na 那	Mo 摩
Po 婆	Sa 薩	Duo 哆、	Na 那	Mo 摩	Po 婆	Qie 伽。	Mo 摩
Fa 罰	Te 特	Dou 豆。	Da 怛	Zhi 姪	Ta 他。	An 俺。	A 阿
Po 婆	Lu 盧	Xi 醯。	Lu 盧	Jia 迦	Di 帝。	Jia 迦	Luo 羅
Di 帝。	Yi 夷	Xi 醯	Li 唎。	Mo 摩	He 訶	Pu 菩	Ti 提

Sa	Duo	Sa	Po	Sa	Po	Mo	La
薩	埵。	薩	婆	薩	婆。	摩	囉
Mo	La	Mo	Xi	Mo	Xi	Li	Tuo
摩	囉。	摩	醯	摩	醯。	唎	馱
Yun	Ju	Lu	Ju	Lu	Jie	Meng	Du
孕。	俱	盧	俱	盧	羯	蒙。	度
Lu	Du	Lu	Fa	She	Ye	Di	Mo
盧	度	盧	罰	闍	耶	帝。	摩
He	Fa	She	Ye	Di	Tuo	La	Tuo
訶	罰	闍	耶	帝。	陀	囉	陀
La	Di	Li	Ni	Shi	Fo	La	Ye
囉。	地	唎	尼。	室	佛	囉	耶。
Zhe	La	Zhe	La	Mo	Mo	Fa	Mo
遮	囉	遮	囉。	摩	麼	罰	摩
La	Mu	Di	Li	Yi	Xi	Yi	Xi
囉。	穆	帝	隸。	伊	醯	伊	醯。
Shi	Na	Shi	Na	A	La	San	Fo
室	那	室	那。	阿	囉	參	佛
La	She	Li	Fa	Sha	Fa	San	Fo
囉	舍	利。	罰	沙	罰	參。	佛
La	She	Ye	Hu	Lu	Hu	Lu	Mo
囉	舍	耶。	呼	嚧	呼	嚧	摩

La 囉。	Hu 呼	Lu 嚧	Hu 呼	Lu 嚧	Xi 醯	Li 利。	Suo 娑
La 囉	Suo 娑	La 囉。	Xi 悉	Li 唎	Xi 悉	Li 唎。	Su 蘇
Lu 嚧	Su 蘇	Lu 嚧。	Pu 菩	Ti 提	Ye 夜	Pu 菩	Ti 提
Ye 夜。	Pu 菩	Tuo 馱	Ye 夜	Pu 菩	Tuo 馱	Ye 夜。	Mi 彌
Di 帝	Li 唎	Ye 夜。	Na 那	La 囉	Jin 謹	Chi 墀。	Di 地
Li 利	Se 瑟	Ni 尼	Na 那。	Po 婆	Ye 夜	Mo 摩	Na 那。
Suo 娑	Po 婆	He 訶。	Xi 悉	Tuo 陀	Ye 夜。	Suo 娑	Po 婆
He 訶。	Mo 摩	He 訶	Xi 悉	Tuo 陀	Ye 夜。	Suo 娑	Po 婆
He 訶。	Xi 悉	Tuo 陀	Yu 喻	Yi 藝。	Shi 室	Po 皤	La 囉
Ye 耶。	Suo 娑	Po 婆	He 訶。	Na 那	La 囉	Jin 謹	Chi 墀。
Suo 娑	Po 婆	He 訶。	Mo 摩	La 囉	Na 那	La 囉。	Suo 娑

Po	He	Xi	La	Seng	A	Mu	Qia
婆	訶。	悉	囉	僧	阿	穆	佉
Ye	Suo	Po	He	Suo	Po	Mo	He
耶。	娑	婆	訶。	娑	婆	摩	訶、
A	Xi	Tuo	Ye	Suo	Po	He	Zhe
阿	悉	陀	夜。	娑	婆	訶。	者
Ji	La	A	Xi	Tuo	Ye	Suo	Po
吉	囉	阿	悉	陀	夜。	娑	婆
He	Po	Tuo	Mo	Jie	Xi	Tuo	Ye
訶。	波	陀	摩	羯	悉	陀	夜。
Suo	Po	He	Na	La	Jin	Chi	Po
娑	婆	訶。	那	囉	謹	墀	幡
Qie	La	Ye	Suo	Po	He	Mo	Po
伽	囉	耶。	娑	婆	訶。	摩	婆
Li	Sheng	Jie	La	Ye	Suo	Po	He
利	勝	羯	囉	夜。	娑	婆	訶。
Nan	Mo	He	La	Da	Na	Duo	La
南	無	喝	囉	怛	那	哆	囉
Ye	Ye	Nan	Mo	A	Li	Ye	Po
夜	耶。	南	無	阿	唎	耶。	婆
Lu	Ji	Di	Shuo	Po	La	Ye	Suo
嚧	吉	帝。	爍	幡	囉	夜。	娑

Po	He	An	Xi	Dian	Du	Man	Duo
婆	訶。	唵。	悉	殿	都。	漫	哆
La	Ba	Tuo	Ye	Suo	Po	He	
囉。	跋	陀	耶。	娑	婆	訶。	

San Gui Yi
三 皈 依

Zi Gui Yi Fo Dang Yuan Zhong Sheng
自 皈 依 佛， 當 願 眾 生，
Ti Jie Da Dao Fa Wu Shang Xin
體 解 大 道， 發 無 上 心。

Zi Gui Yi Fa Dang Yuan Zhong Sheng
自 皈 依 法， 當 願 眾 生，
Shen Ru Jing Zang Zhi Hui Ru Hai
深 入 經 藏， 智 慧 如 海。

Zi Gui Yi Seng Dang Yuan Zhong Sheng
自 皈 依 僧， 當 願 眾 生，
Tong Li Da Zhong Yi Qie Wu Ai
統 理 大 眾， 一 切 無 礙。

Triple Refuge

I take refuge in the Buddha, wishing that all sentient beings understand the Dharma and make the supreme vow.

I take refuge in the Dharma, wishing that all sentient beings study the sutras diligently and obtain an ocean of wisdom.

I take refuge in the Sangha, wishing that all sentient beings lead the masses in harmony without obstruction.

Hui Xiang Ji
回 向 偈

Ci Bei Xi She Bian Fa Jie
慈 悲 喜 捨 遍 法 界，

Xi Fu Jie Yuan Li Ren Tian
惜 福 結 緣 利 人 天；

Chan Jing Jie Hen Ping Deng Ren
禪 淨 戒 行 平 等 忍，

Can Kui Gan En Da Yuan Xin
慚 愧 感 恩 大 願 心。

Dedication of Merit

May kindness, compassion, joy , and equanimity
pervade the dharma realms;

May all people and heavenly beings benefit from
our blessings and friendship;

May our ethical practice of Chan, Pure Land, and
Precepts help us to realize equality and patience;

May we undertake the great vows with humility
and gratitude.

Glossary

anuttara-samyak-sambodhi. A Sanskrit term meaning “complete, unexcelled enlightenment”; an attribute of all Buddhas.

Avalokitesvara Bodhisattva. The bodhisattva of compassion whose name means “Observing the Sounds of the World.” He is known as one of the great bodhisattvas of Mahayana Buddhism and is very popular throughout China.

bodhisattva. While the term can describe a practitioner anywhere on the path to Buddhahood, it usually refers to a class of beings who stand on the very edge of full enlightenment but remain in the world to help other beings become enlightened.

Buddha. A Sanskrit word meaning “Awakened One.” Though there are many Buddhas, the term typically refers to Sakyamuni Buddha, the historical Buddha and founder of Buddhism. Buddhahood is the attainment and expression that characterizes a Buddha and the ultimate goal of all sentient beings.

Dharma. A Sanskrit word meaning “truth”; referring to the Buddha’s teachings, as well as the truth of the universe.

When capitalized, it denotes both the ultimate truth and the teachings of the Buddha. When the term appears in lowercase, it refers to anything that can be thought of, experienced, or named; this usage is close in meaning to the concept of “phenomena.”

emptiness. The concept that everything in the world arises due to dependent origination and has no permanent self or substance. All phenomena are said to be empty of an inherently independent self.

enlightenment. The state of awakening to the ultimate truth. This is freedom from all afflictions and suffering.

five aggregates. The five aggregates make up a human being. They are: form, feeling, perception, mental formations, and consciousness.

merit. Blessings that occur because of wholesome deeds.

nirvana. A state of perfect tranquility that is the ultimate goal of Buddhist practice. The original meaning of this word is “extinguished,” “calmed,” “quieted,” “tamed,” or “dead.” In Buddhism, it refers to the absolute extinction of individual existence or the extinction of all afflictions and desires; it is the state of liberation beyond the cycle of birth and death.

paramita. A Sanskrit word meaning “crossed over” or “perfection.” This denotes passage to the other shore of the tranquility of nirvana. This is spiritual success.

prajna. A Sanskrit word meaning “wisdom.” This typically refers to a transcendent variety of wisdom that comes from seeing the true nature of reality. Prajna wisdom is considered the highest form of wisdom, the wisdom of insight into the true nature of all phenomena.

Saha World. Saha literally means “endurance.” It indicates the present world where we reside, which is full of suffering to be endured. The beings in this world endure suffering and afflictions due to their greed, anger, hatred, and ignorance. Also referred to as “samsara,” or the cycle of birth and death. When sentient beings die, they are reborn into one of the six realms of existence: heaven, human, asura, animal, hungry ghost, and hell. The cycle continues as a result of one’s karmic actions. Outside of the Saha World exist four additional realms: that of the sravaka, pratekyabuddha, bodhisattva, and Buddha. Taken together with the six realms previously mentioned, they are called the ten realms.

Sakyamuni Buddha. Siddhartha Gautama of the Sakya clan, the historical Buddha and founder of the religion known today as Buddhism. The name “Sakyamuni”

means "Sage of the Sakyans." He was born the prince of Kapilavastu, son of King Suddhodana. At the age of twenty-nine, he left the royal palace and his family in search of the meaning of existence. At the age of thirty-five, he attained enlightenment under the bodhi tree. He then spent the next forty-five years expounding his teachings, which include the Four Noble Truths, the Noble Eightfold Path, the law of cause and effect, and dependent origination. At the age of eighty, he entered the state of parinirvana.

Sariputra. One of the ten great disciples of the Buddha. He is known as foremost in wisdom.

sutra. A Sanskrit word used to describe a variety of religious and non-religious writings, but most commonly used in a Buddhist context to refer to the recorded discourses of the Buddha.

Tathagata. One of the ten epithets of a Buddha, literally translated as "Thus Come One," meaning the one who has attained full realization of suchness, which means true essence or actuality. Tathagata is the one dwelling in the absolute, beyond all transitory phenomena, so that he can freely come and go anywhere.

three thousandfold world system. According to Buddhist cosmology, there are an infinite number of worlds. Each

world has at its center a Mount Sumeru surrounded by seven oceans with seven rings of golden mountains separating each ocean. Surrounding these are four continents and eight subcontinents. Humans reside on the southern continent of Jambudvipa. When one thousand of these worlds are grouped together it is called a “small world system,” one thousand small world systems equal a “medium world system,” and one thousand medium world systems equal a “large world system.” A “three thousandfold world system” is a combination of these three types of world systems.

World-honored One. One of the ten epithets of the Buddha.

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