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
THE LOTUS SUTRA'S UNIVERSAL GATE CHAPTER ON AVALOKITESVARA BODHISATTVA

妙法蓮華經觀世音菩薩普門品
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楊 枝 淨 水 讚

楊 枝 淨 水 遍 灑 三 千

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滅 罪 消 憤

火 燄 化 紅 蓮

南 無 觀 世 音 菩 薩

摩 訥 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 extinguished and be gone. Burning flames transform into red lotus blossoms.

We take refuge in Avalokitesvara Bodhisattva-Mahasattva. (repeat three times)
南無大悲觀世音

菩薩（三稱）

開經偈

無上甚深微妙法
百千萬劫難遭遇
我今見聞得受持
願解如來真實義

南 莫 觀 世 音 菩 薩 (三稱)
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.
爾時無盡意菩薩，即從座起，偏袒右肩，合掌向佛，而作是言：「世尊！觀世音菩薩以何因緣名觀世音？」佛告無盡意菩薩：「善男子！若有無量百千萬億，善男孫，佛告：「善男子！」
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 [...]
眾 生，受 諸 苦 惱，聞 是 善 聽 世 音 菩 薩，一 心 稱 名，觀 世 音 菩 薩 即 時 觀 其 音 聲，皆 得 解 脫。

若 有 持 是 觀 世 音 菩 薩 名 者，設 入 大 火，火 不 能 燒，由 是 菩 薩 威 神 力 故。若 為 大 水 所 漂，稱 其 名 號，即 得 淺 出。

若 有 百 千 萬 億 眾 生，為 求 金、銀、琉 璃、硃 砻、碧 青 號，設 入 大 火，火 不 能 燒，由 是 菩 薩 威 神 力 故。若 為 大 水 所 漂，稱 其 名 號，即 得 淺 出。
[...] 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
磲、 瑪 瑙、 珊 瑚、 琥 珀、 真

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.”
段壞而得解脫。若三千大千國土，滿中夜叉、羅剎，欲來惱人，聞其稱觀世音菩薩名者，是諸惡鬼尚不能以惡眼視之，況復加害？設復有人，若有罪、若無罪，杻械枷鎖檢系其身，稱觀世音菩薩名者，皆悉斷壞，即得解脫。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.

[...]

國土，滿中怨賊，有—商主將諸商人，齎持重寶，經過險路，其中一人作是唱言：「諸善男子！勿得恐懼，汝等應當一心稱觀世音菩薩名號，是菩薩能以無畏施於眾生；汝等若稱名者，於此怨賊，當得解脫！」眾商人聞，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
世音菩萨！称其名故，
Ji De Jie Tuo Wu Jin Yi Guan
即得解脱。无尽意！观
Shi Yin Pu Mo He Sa Wei
世音菩萨摩诃萨威
Shen Zhi Li Wei Wei Ru Shi Ruo
神之力，巍巍如是。若
You Zhong Sheng Duo Yu Yin Yu Chang
有众生多於淫欲，常
Nian Gong Jing Guan Shi Yin Pu Sa
念恭敬观世音菩萨，
Bian De Li Yu Ruo Duo Yu Chen Hui
便得离欲。若多瞋恚，
Chang Nian Gong Jing Guan Shi Yin Pu
常念恭敬观世音菩萨，
Sa Bian De Li Chen Ruo Duo Yu
便得离瞋。若多愚
Chi Chang Nian Gong Jing Guan Shi Yin
痴，常念恭敬观世音
Pu Sa Bian De Li Chi Wu Jin
菩萨，便得离痴。无尽
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.

[...]
意！觀世音菩薩有如是等大威神力，多所饒益，是故眾生常應心念。若有女人，設欲求男，禮拜供養觀世音菩薩，便生福德智慧之男；設欲求女，便生端正有相之女，宿植德本，眾人愛敬。無盡意！觀世音菩薩有如是力。若有眾生恭敬
“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 worshiping 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! [...]
敬禮拜觀世音菩薩，
福不唐捐。是故眾生
皆應受持觀世音菩薩名號。
若有人受持六十二億恒河沙
菩薩名字，復盡形供養飲食、
衣服、臥具、醫藥，於汝意云何？
是善男善女功德多不？
甚多，世尊！
佛言：若復有
多，世尊！
“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.”

[...]
人受持觀世音菩薩名號，乃至一時禮拜供養，是二人福，正等無異，於百千萬億劫，不可窮盡。無盡意！受持觀世音菩薩名號，得如是無量無邊福德之利。無盡意菩薩白佛言：「世尊！觀世音菩薩云何遊此娑婆世界？云何而為众生？」「
[...] 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 wanders 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?”
說法？方便之力，其事云何？」佛告無盡意菩薩：「善男子！若有國土眾生，應以佛身得度者，觀世音菩薩即現佛身而為說法。應以辟支佛身得度者，即現辟支佛身而為說法。應以聲聞身得度者，即現聲聞身而為說法。應以梵王身得度者，即現梵王身而為說法。
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.

[...]
度者，即現梵王而為說法。應以帝釋身得度者，即現帝釋而為說法。應以自在天身得度者，即現自在天而為說法。應以大自在天身得度者，即現大自在天而為說法。應以天將軍身得度者，即現天將軍而為說法。
 [...] “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
而為說法。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
身而為說法。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
者身而為說法。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
居士身而為說法。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
現宰官身而為說法。
[...] 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. [...]

應以婆羅門身得度者，即現婆羅門身而為說法。應以比丘、比丘尼、優婆塞、優婆夷身得度者，即現比丘、比丘尼、優婆塞、優婆夷身而為說法。應以長者、居士、宰官、婆羅門婦女身得度者，即現婦女身而為說法。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.

[...]
度者，即現童男童女身体而為說法。應以天、龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺伽、人、非人等身得度者，即皆現之而為說法。無盡意！是觀世音菩薩，成就如是功德。以種種

Du Zhe Ji Xian Tong Nan Tong Nü
度者，即現童男童女

Shen Er Wei Shuo Fa Ying Yi Tian
身而為說法。應以天、

Long Ye Cha Qian Ta Po A Xiu
龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺伽、人、非人等身

Hou Luo Qie Ren Fei Ren Deng Shen
暱羅伽、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
為說法。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
剛神而為說法。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.
形，遊諸國土，度脫眾生。是故汝等應一心供養觀世音菩薩。是觀世音菩薩摩訶薩，於怖畏急難之中，能施無畏，是故此娑婆世界，皆號之為施無畏者。」

無盡意菩薩白佛言：「世尊！我今當供養觀世音菩薩。」即解頸眾寶珠瓊珞，價

形，遊諸國土，度脫眾生。是故汝等應一心供養觀世音菩薩。是觀世音菩薩摩訶薩，於怖畏急難之中，能施無畏，是故此娑婆世界，皆號之為施無畏者。」

無盡意菩薩白佛言：「世尊！我今當供養觀世音菩薩。」即解頸眾寶珠瓊珞，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 宝 瑶 琥 琍。」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 見 世 音

Pu Sa Yan Ren Zhe Min Wo Deng
菩 薩 言：「仁 者! 憐 我 等

Gu Shou Ci Ying Luo Er Shi Fo
故，受 此 瑤 琍。」爾 時 佛

Gao Guan Shi Yin Pu Sa Dang Min
告 見 世 音 菩 薩：「當 憐

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 阔 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.”
羅伽、人、非人等故，受是迥琉。」即時觀世音菩薩，愍諸四眾，及於天、龍、人、非人等，受其迥琉，分作二分：一分奉釋迦牟尼佛，一分奉多寶佛塔。

無盡意！觀世音菩薩，有如是自在神力，遊於娑婆世界。」爾時無盡意菩薩，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:
世尊妙相具，
我今重问彼：
佛子何因缘，
名唤观世音？
具足妙相尊，
偈答无尽意：
汝听观音行，
善应诸方所，
弘誓深如海，
历劫不可思，
侍多千亿佛，
“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,
發大清净願。
我為汝略說，
聞名及見身，
心念不空過，
能滅諸有苦。
假使興害意，
推落大火坑，
念彼觀音力，
火坑變成池。
或漂流巨海，
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
為人所推墮，
Nian Bi Guan Yin Li
念彼觀音力，
Ru Ri Xu Kong Zhu
如日虚空住。
Huo Bei E Ren Zhu
或被人逐，
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,
各執刀加害，
念彼觀音力，
咸即起慈悲心。
或遭王難苦，
臨刑欲壽終，
念彼觀音力，
刀尋段段壞。
或囚禁枷鎖，
手足被械，
念彼觀音力，
釋然得解脫。

Ge Zhi Dao Jia Hai
念彼觀音力，
Huo Zao Wang Nan Ku
念彼觀音力，
Dao Xun Duan Duan Huai
念彼觀音力，
Huo Qiu Jin Jia Suo
念彼觀音力，
Shou Zu Bei Chou Xie
念彼觀音力，
Shi Ran De Jie Tuo
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.
咒詛諸毒藥，
所欲害者，
念彼觀音力，
還著於本人。
或遇惡羅刹，
毒龍諸鬼等，
念彼觀音力，
時悉不敢害。
若惡獸圍繞，
利牙爪可怖，
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,
疾走無邊方。
蚖蛇及蝮蠍，
氣毒煙然，
念彼觀音力，
尋聲自迴去。
雲雷鼓掣電，
降雹澍大雨，
念彼觀音力，
應時得消散。
眾生被困厄，
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 lightning 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;
觀音妙智力，
能救世間苦。
具足神通力，
廣修智方便，
十方諸國土，
無剎不現身。
種種諸惡趣，
地獄鬼畜生，
生老病死苦，
以漸悉令滅。
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,
廣大智慧觀，
悲觀及慈觀，
常願常瞻仰。
無垢清淨光，
慧日破諸闇，
能伏災風火，
普明照世間。
悲體戒雷震，
慈意妙大雲，
澍甘露法雨，
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.
諍 訟 經 官 處，
怖 畏 軍 陣 中，
念 彼 觀 音 力，
眾 怨 悉 退 散。
妙 音 觀 世 音，
梵 音 海 潮 音，
勝 彼 世 間 音，
是 故 須 常 念。
念 念 勿 生 疑，
觀 世 音 淨 聖，
於 苦 惱 死 厭。
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,
能為作依怙。
具一切功德，
慈眼視眾生，
福聚海無量，
是故應頂禮。
爾時持地菩薩即從座起，前白佛言：「世尊！若眾生聞是觀世音菩薩品，自在之業，普門示現神通道者，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.”

[...]
佛説是普門品時，眾中八萬四千眾生皆發無等等阿耨多羅三藐三菩提心。
[...] 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.
般 若 波 羅 蜜 多 心 經

觀 自 在 菩 薩, 行 深 般 若 波 羅 蜜 多 時, 照 見 五 蘊 皆 空, 度 一 切 苦厄。 舍 利 子, 色 不 異 空, 空 不 異 色, 色 即 是 空, 空 即 是 色, 受 想 行 識, 亦 復 如 是。 舍 利 子, 是 Bo Re Bo Luo Mi Duo Xin Jing

Guan Zi Zai Pu Sa Xing Shen Bo
觀 自 在 菩 薩, 行 深 般 若 波 羅 蜜 多 時, 照 見 五 蘊 皆 空, 度 一 切 苦厄。 舍 利 子, 色 不 異 空, 空 不 異 色, 色 即 是 空, 空 即 是 色, 受 想 行 識, 亦 復 如 是。 舍 利 子, 是

Re Bo Luo Mi Duo Shi Zhao Jian
若 波 羅 蜜 多 時, 照 見 五 蘊 皆 空, 度 一 切 苦厄。 舍 利 子, 色 不 異 空, 空 不 異 色, 色 即 是 空, 空 即 是 色, 受 想 行 識, 亦 復 如 是。 舍 利 子, 是

Wu Yun Jie Kong Du Yi Qie Ku
五 蘊 皆 空, 度 一 切 苦。

E She Li Zi Se Bu Yi Kong
厄。 舍 利 子, 色 不 異 空, 空 不 異 色, 色 即 是 空, 空 即 是 色, 受 想 行 識, 亦 復 如 是。 舍 利 子, 是

Kong Bu Yi Se Se Ji Shi Kong
空 不 異 色, 色 即 是 空, 空 即 是 色, 受 想 行 識, 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.

[...]
諸法空相，不生不滅，
不垢不淨，不增不減。
是故空中無色，無受想行識。
無眼耳鼻舌身意，無色聲香味觸。
無眼界，乃至識界，無無明，亦無無明盡，乃至無老死，亦無老死盡。
無苦集滅道，無智亦無得。
以無所得故，菩薩埽，依

法空相，不生不滅，
不垢不淨，不增不減。
是故空中無色，無受想行識。
無眼耳鼻舌身意，無色聲香味觸。
無眼界，乃至識界，無無明，亦無無明盡，乃至無老死，亦無老死盡。
無苦集滅道，無智亦無得。
以無所得故，菩薩埽，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.

[...]
般若波罗蜜多故，心无罣礙，无罣礙故，无有恐怖，远离颠倒梦想，究竟涅槃。三世诸佛，依般若波罗蜜多故，得阿耨多罗三藐三菩提。故知般若波罗蜜多，是大神咒，是大明咒，是无上咒，是无等等咒，能除一切苦，真实不虚。故说般若波罗蜜多心经。
[...] 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.

[...]
咒曰：

揭谛揭谛波啰揭谛波啰僧揭谛菩提萨婆诃
[...] Thus, proclaim the “Prajnaparamita Mantra,”
proclaim the mantra that says:

Gate gate paragate parasamgate bodhi svaha.
<table>
<thead>
<tr>
<th>千手千眼無礙大悲心陀羅尼</th>
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<tr>
<td>南無喝囉怛那哆囉夜耶。南無阿唎耶。婆盧羯帝。鞞囉耶。菩提薩埵婆耶。摩訶薩埵婆耶。摩訶迦嚩尼伽耶。唵。薩皤囉罚曳。</td>
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<td>Nan Mo He La Da Na Duo La 南無喝囉怛那哆囉夜耶。南無阿唎耶。婆盧羯帝。鞞囉耶。菩提薩埵婆耶。摩訶薩埵婆耶。摩訶迦嚩尼伽耶。唵。薩皤囉罚曳。</td>
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<td>Ye Ye Nan Mo A Li Ye Po 夜耶。南無阿唎耶。婆盧羯帝。鞞囉耶。菩提薩埵婆耶。摩訶薩埵婆耶。摩訶迦嚩尼伽耶。唵。薩皤囉罚曳。</td>
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<td>Lu Jie Di Shuo Bo La Ye Pu 盧羯帝。婆羅末利。敷鉢囉耶。婆盧羯帝。鞞囉耶。菩提薩埵婆耶。摩訶薩埵婆耶。摩訶迦嚩尼伽耶。唵。薩皤囉罚曳。</td>
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<td>Ti Sa Duo Po Ye Mo He Sa 提婆婆耶。摩訶薩埵婆耶。摩訶迦嚩尼伽耶。唵。薩皤囉罰曳。</td>
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<td>Duo Po Ye Mo He Jia Lu Ni 婆婆耶。摩訶薩埵婆耶。摩訶迦嚩尼伽耶。唵。薩皤囉罰曳。</td>
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<tr>
<td>Jia Ye An Sa Po La Fa Yi 迦耶。唵。薩皤囉罰曳。</td>
</tr>
</tbody>
</table>

70
La Hu Lu Hu Lu Xi Li Suo
囉。 呼 嘘 呼 嘘 醞 利。 娑
La Suo La Xi Li Xi Li Su
囉 娑 囉。 悉 喧 悉 喧。 蘇
Lu Su Lu Pu Ti Ye Pu Ti
囉 蘇 嘘。 菩 提 夜 菩 提
Ye Pu Tuo Ye Pu Tuo Ye Mi
夜。 菩 馱 夜。 菩 馱 夜。 彌
Di Li Ye Na La Jin Chi Di
帝 喔 夜。 那 囉 謹 堰。 地
Li Se Ni Na Po Ye Mo Na
利 瑟 尼 那。 婆 夜 摩 那。
Suo Po He Xi Tuo Ye Suo Po
娑 婆 訐。 悉 陀 夜。 娑 婆
He Mo He Xi Tuo Ye Suo Po
謁。 摩 訐 悉 陀 夜。 娑 婆
He Xi Tuo Yu Yi Shi Po La
謁。 悉 陀 喻 藝。 室 留 囉
Ye Suo Po He Na La Jin Chi
耶。 娑 婆 訐。 那 囉 謹 堰。
Suo Po He Mo La Na La Suo
娑 婆 訐。 摩 囉 那 囉。 娑
婆 訶 ○ 悉 囉 僧 阿 穆 佉
耶。 娑 婆 訶。 娑 婆 摩 訶○
阿 悉 陀 夜○ 娑 婆 訶○ 者
吉 囉 阿 悉 陀 夜○ 娑 婆 訶○
訶。 波 陀 摩 羯 悉 陀 夜○
娑 婆 訶。 那 囉 謹 墀 皤
gu 囉 耶。 娑 婆 訶。 摩 婆
利 贏 羯 囉 夜○ 娑 婆 訶○
南 無 喝 囼 那 哆 囼 夜○
南 耶○ 南 無 阿 唆 耶○ 婆
Lu Ji Di Shuo Po La Ye Suo
壷 吉 帝○ 燦 瞠 囿 夜○ 娑
Dharani of Great Compassion

婆 訶。 唵。 悉 殿 都。 漫 哆
囉。 跋 陀 耶。 娑 婆 訶。

Po  He  An  Xi  Dian  Du  Man  Duo
婆 諶○ 唻○ 悉 殿 都○ 漫 哆
La  Ba  Tuo  Ye  Suo  Po  He
囉○ 跋 陀 耶○ 婆 婆 諶○
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。
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.
回向偈

慈 悲 喜 捨 遍 法 界，
惜 福 結 緣 利 人 天；
慚 愧 感 恩 大 願 心。

Hui Xiang Ji
慈 悲 喜 捨 遍 法 界，
惜 福 結 緣 利 人 天；
慚 愧 感 恩 大 願 心。

译文：慈悲喜舍遍法界，
惜福结缘利人天；
惭愧感恩大愿心。
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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