



● 妙法莲华经 ●
观世音菩萨普门品

● 孫果森 整理 ●

● THE WONDERFUL DHARMA OF ●
LOTUS FLOWER SUTRA

● CHAPTER 25 — THE UNIVERSAL DOORS OF ●
GUAN SHI YIN PU SA

● TRANSLATED BY: ZHANG LENG ●

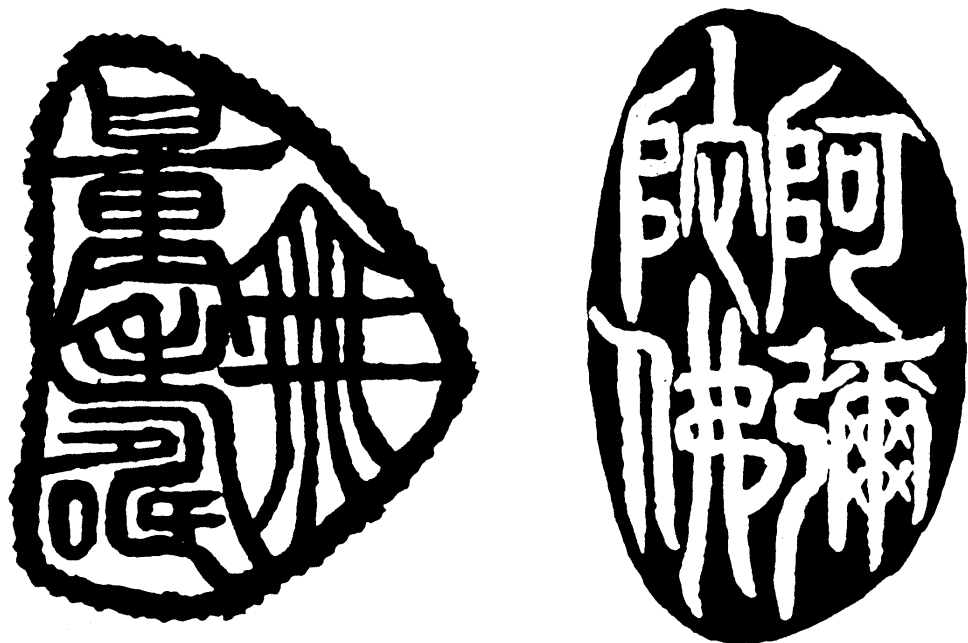


「阿彌陀佛」 是偉大稱號！

世人误解，以为念「南无阿弥陀佛」佛号，只能为一个已死去的人求生极乐世界，殊不知「阿弥陀佛」既是「无量寿如来」，包含着无量无边的功德利益，可说是一个伟大的称号！

念一句「阿弥陀佛」是法界缘起，是净业正因，是菩提种子，是解脱生死之良药，是超出三界之径路，是佛教总持法门！

诚念一句「阿弥陀佛」能消除八十亿劫生死重罪。佛法八万四千法门，以「阿弥陀佛」为第一！



这一句「阿弥陀佛」称号，包含着无穷无尽的万德，等于念十方三世一切诸佛。因此，修净土念佛法门者，就是一心一意执持佛号作为正行！

念一句「阿弥陀佛」佛号，包括八万四千恒河沙数，千千万万无量的修行法门！

「阿弥陀佛」四字的全体是一心。心包含着众德，如：常、乐、我、净、本觉、始觉、真如佛性，菩提涅槃等等，都为这一名号所摄，包括在这一佛号之中！

所以，修持净土法门之净业者，只一心专念「阿弥陀佛」四字，因这是最方便、最简捷、最有效之方法，以达致究竟庄严之佛性。正所谓：「万修万人去」决不会遗漏一个！



AMITABHA BUDDHA IS A GREAT NAME !

Most people misunderstand that the recitation of **AMITABHA BUDDHA** is only meant to help the dead to seek rebirth in the world of Ultimate Bliss. Seldom do they know that the name **AMITABHA BUDDHA** or **THE THUS COME ONE** of **INNUMERABLE LIFESPAN** embodies immeasurable merits and virtues. It is indeed a Great Name !

The recitation of **AMITABHA BUDDHA** reveals the arising of conditions in the Dharma Realm, the proper cause for the Pure Karma, the Bodhi seed, the good medicine for the liberation from birth and death, the swiftest way to transcend the Triple Realm and the Buddha's teaching on the Dharani Dharma Door !

To recite **AMITABHA** sincerely for once, can eradicate eighty hundred million kalpas of heavy offences of birth and death. Among the eighty-four thousand Dharma Doors, the recitation of **AMITABHA** is the foremost !

The Name of **AMITABHA BUDDHA** embodies thousands of millions of Indescribable merits and virtues. It is the same as reciting all the **BUDDHAS** in the ten direction within the three periods of time. So those who cultivate the Pure Land Dharma Door are only mindful of **AMITABHA BUDDHA** wholeheartedly as their main practice !

To recite **AMITABHA** sincerely for once, is the same as cultivating the immeasurable and undescribable Dharma Doors as many as the sand in eighty-four thousand Ganges River.

The word **AMITABHA BUDDHA** is the embodiment of single-mindedness. The mind contains the various virtues such as permanence, bliss, true-self and purity, the Innate Enlightenment, the awakening to the Innate Mind Ground, the Genuine and unmoving Buddha Nature, the Bodhi Mind and Nirvana and many others. All these Merits and Virtues are gathered in and fully accomplished just by reciting the Name of **AMITABHA BUDDHA** !

So those who cultivate the Buddha Recitation Dharma Door are only mindful of **AMITABHA BUDDHA** because it is the most convenient, the swiftest, the most effective way to accomplish the ultimate adornment of Buddha Nature. If tens of thousands of people were to cultivate this Dharma Door, they would all arrive at the Pure Land. **NOT A SINGLE ONE WILL BE LEFT OUT !**



● 觀世音菩薩示現 ●

三十二應偏塵刹，
百千萬劫化閻浮。
千處祈求千處現，
苦海常作度人舟。

● THE REVELATION OF ● GUAN SHI YIN PU SA

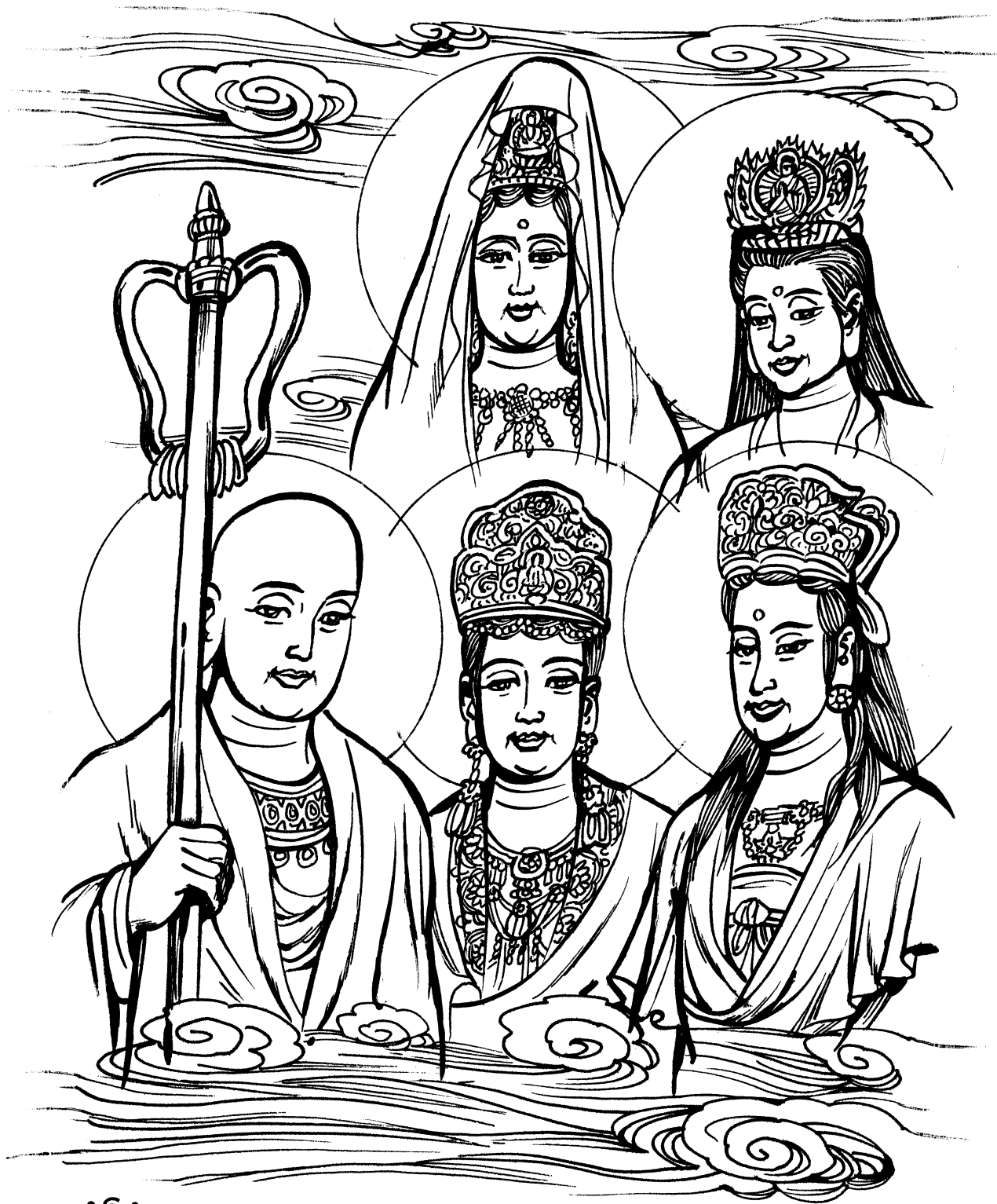
The Bodhisattva reveals Himself in the thirty-two bodies of response pervasively in lands as many as dust motes,

And throughout hundreds of thousands of millions of aeons He transforms living beings in Jambudvipa,

He reveals Himself and responds to all prayers of beings by fulfilling their wishes wherever they may be,

And just like the boat in the seas of suffering, He would always cross over all suffering beings.

● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●





「普门品」

大乘佛教中最著名的五位菩萨：大智文殊师利菩萨（五台山）；大行普贤菩萨（峨眉山）；大悲观世音菩萨（普陀山）；大慈弥勒菩萨；大愿地藏王菩萨（九华山）。

五位菩萨所表现的智、行、悲、慈、愿五德，也就是佛陀一身人格上最具足的五德。

法华经是经中之王。妙法莲华经观世音菩萨「普门品」是法华经二十八品中的第二十五品。

「**普门品**」的盛行，最早是由五胡乱华时代的国王沮渠蒙逊生了一场大病。正在群医束手，百药罔效之际，有一位来自印度的译经法师昙无讖，劝他至诚诵读「**普门品**」即可消障除病，使身体恢复健康。

国王沮渠蒙逊就遵照昙无讖法师的指示去做。结果，他的怪病真的不药而愈。因此，不但国王教国人读诵「**普门品**」很多人也读诵「**普门品**」了。

现在「妙法莲华经观世音菩萨普门品」是法华经中与我们最有缘的一品了。

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THE CHAPTER ON THE UNIVERSAL DOORS

In BUDDHISM, there are FIVE prominent BODHISATTVAS in the teaching of the Great Vehicle. They are Manjushri Bodhisattva, the Bodhisattva of Great Wisdom (who dwells in the Wu-tai Mountain). Universal Worthy Bodhisattva, the Bodhisattva of Great Conduct (who dwells in the E-Mei Mountain). Guan Shi Yin Pu Sa, the Bodhisattva of Great Compassion (who dwells in the Pu-tuo Mountain). Maitreya Bodhisattva, the Bodhisattva of Great Kindness and Earth Store Bodhisattva, the Bodhisattva of Great Vows (who dwells in the Nine Flowers Mountain).

The Five Bodhisattvas each represents the five virtuous personality traits of the Buddha, namely the Great Wisdom, Great Conduct, Great Compassion, Great Kindness and Great Vows.

The Dharma Flower Sutra is the King of Sutras. It consists of Twenty-Eight Chapters with the Universal Door as the Twenty-Fifth Chapter.

The Chapter on the Universal Doors became popular in the Turbulent Period of Wuhu. There was a King by the name Tu-qu-meng-xun who was infected with a serious disease. All the doctors were helpless for they could not cure him with their prescription. Then came a Dharma Master from India by the name Tan-wu-chen who was also a Sutra Translator. He advised him to recite the Universal Door Chapter which could help to eradicate hindrances and dispel diseases.

The King acted in accordance with the Dharma Master's instruction and his sickness was cured without taking any medicine. So he taught his people to recite the Sutra and finally many people began to recite the Sutra.

And now, the Chapter on the Universal Door of Guan Shi Yin Pu Sa in the Wonderful Dharma Lotus Flower Sutra has become the Chapter which has the closest affinity with us!

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●妙法莲华经●
观世音菩萨普门品

●姚秦三藏法师鸠摩罗什译●

尔时，无尽意菩萨即从座起，偏袒右肩，合掌向佛，而作是言：

「**世**尊！观世音菩萨，以何因缘，名观世音？」

佛告无尽意菩萨：

「**善**男子！若有无量百千万亿众生，受诸苦恼，闻是观世音菩萨，一心称名，观世音菩萨，即时观其音声，皆得解脱。」

「**若**有持是观世音菩萨名者，设入大火，火不能烧，由是菩萨威神力故；若为大水所漂，称其名号，即得浅处；

若有百千万亿众生，为求金、银、瑠璃、砗磲、玛瑙、珊瑚、琥珀、真珠等宝，入於大海，假使黑风，吹其船舫，飘堕罗刹鬼国，其中若有乃至一人，称观世音菩萨名者，是诸人等，皆得解脱罗刹之难。以是因缘，名观世音。」

「**若**复有人，临当被害，称观世音菩萨名者，彼所执刀杖，寻段段坏，而得解脱；若三千大千国土，满中夜叉、罗刹，欲来恼人，闻其称观世音菩萨名者，时诸恶鬼，尚不能以恶眼视之，况复加害？设复有人，若有罪若无罪，枷锁枷锁，检系其身，称观世音菩萨名者，皆悉断坏，即得解脱；若三千大千国土，满中怨贼，有一商主，将诸商人，赍持重宝，经过险路，其中一人作是唱言：『诸善男子，勿得恐怖，汝等应当一心称观世音菩萨名号，是菩萨能以无畏施於众生，汝等若称名者，於此冤贼，当得解脱。』众商人闻，俱发声言：『南无观世音菩萨！』称其名故，即得解脱。无尽意！观世音菩萨摩訶萨威神之力，巍巍如是！」

「**若**有众生，多於淫欲，常念恭敬观世音菩萨，便得离欲；若多瞋恚，常

●观世音菩萨普门品● GUAN SHI YIN PU SA ●

念恭敬观世音菩萨，便得离瞋；若多愚痴，常念恭敬观世音菩萨，便得离痴。无尽意！观世音菩萨有如是等大威神力，多所饶益，是故众生，常应心念。」

「**若** 有女人，设欲求男，礼拜供养观世菩萨，便生福德智慧之男；设欲求女，便生端正有相之女，宿植德本，众人爱敬。无尽意！观世音菩萨有如是力，若有众生恭敬礼拜观世音菩萨，福不唐捐，是故众生皆应受持观世音菩萨名号。」

「**无** 尽意！若有人受持六十二亿恒河沙菩萨名字，复尽形寿供养饮食、衣服、卧具、医药，於汝意云何，是善男子，善女人，功德多不？」

无 尽意言：「甚多，世尊！」

佛 言：「若复有人，受持观世音菩萨名号，乃至一时礼拜供养，是二人福，正等无异，於百千万亿劫不可穷尽。无尽意！受持观世音菩萨名号，得如是无量无边福德之利！」

无 尽意菩萨白佛言：「世尊！观世音菩萨，云何游此娑婆世界？云何而为众生说法？方便之力，其事云何？」

佛告无尽意菩萨：「善男子，若有国土众生，应以佛身得度者，观世音菩萨即现佛身而为说法；应以辟支佛身得度者，即现辟支佛身而为说法；应以声闻身得度者，即现声闻身而为说法；应以梵王身得度者，即现梵王身而为说法；应以帝释身得度者，即现帝释身而为说法；应以自在天身得度者，即现自在天身而为说法；应以大自在天身得度者，即现大自在天身而为说法；应以天大将军身得度者，即现天大将军身而为说法；应以毗沙门身得度者，即现毗沙门身而为说法；应以小王身得度者，即现小王身而为说法；应以长者身得度者，即现长者身而为说法；应以居士身得度者，即现居士身而为说法；应以宰官身得度者，即现宰官身而为说法；应以婆罗门身得度者，即现婆罗门身而为说法；应以比丘、比丘尼、优婆塞、优婆夷身得度者，即现比丘、比丘尼、优婆塞、优婆夷身而为说法；应以长者、居士、宰官、婆罗门、妇女身得度者，即现长者、居士、宰官、婆罗门、妇女身而为说法；应以童男、童女身得度者，即现童男、童女身而为说法；应以天、龙、夜叉、乾闥婆、阿修罗、迦楼罗、紧

那罗、摩睺罗伽、人、非人等身得度者者，即皆现之而为说法；应以执金刚神得度者，即现执金刚神身而为说法。」

「**无**尽意！是观世音菩萨成就如是功德，以种种形，游诸国王，度脱众生。是故汝等应当一心供养观世音菩萨，是观世音菩萨摩訶萨，於怖畏急难之中，能施无畏，是故此娑婆世界，皆号之为施无畏者。」

无尽意菩萨白佛言：「世尊！我今当供养观世音菩萨。」即解颈众宝珠璎珞，价值百千两金，而以与之。作是言：「仁者！受此法施珍宝璎珞。」

时观世音菩萨不肯受之，无尽意复白观世音菩萨言：「仁者！愍我等故，受此璎珞。」

尔时，佛告观世音菩萨：「当愍此无尽意菩萨及四众、天、龙、夜叉、乾闥婆、阿修罗、迦楼罗、紧那罗、摩睺罗伽、人、非人等故，受是璎珞。」

即时观世音菩萨愍诸四众及於天龙、人、非人等，受其璎珞；分作二分：一分奉释迦牟尼佛，一分奉多宝佛塔。

「**无**尽意！观世音菩萨有如是自在神力，游於娑婆世界。」尔时，无尽意菩萨以偈问曰：

「**世**尊妙相具，我今重问彼，佛子何因缘，名为观世音？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，历劫不思议，侍多千亿佛，发大清净愿，我为汝略说：闻名及见身，心念不空过，能灭诸有苦。假使兴害意，推落大火坑，念彼观音力，火坑变成池；或漂流巨海，龙鱼诸鬼难，念彼观音力，波浪不能没；或在须弥峰，为人所推堕，念彼观音力，如日虚空住；或被恶人逐，堕落金刚山，念彼观音力，不能损一毛；或值怨贼绕，各执刀加害，念彼观音力，咸即起慈心；或遭王难苦，临刑欲寿终，念彼观音力，刀寻段段坏；或囚禁枷锁，手足被杻械，念彼观音力，释然得解脱；咒诅诸毒药，所欲害身者，念彼观音力，还着於本人；或遇恶罗刹，毒龙诸鬼等，念彼观音力，时悉不敢害；若恶兽围绕，利牙爪可怖，念彼观音力，疾走无边方；虺蛇及蛇

蝎，气毒烟火然，念彼观音力，寻声自回去；云雷鼓掣电，降雹澍大雨，念彼观音力，应时得消散；众生被困厄，无量苦逼身，观音妙智力，能救世间苦。具足神通力，广修智方便，十方诸国土，无刹不现身。种种诸恶趣，地狱鬼畜生，生老病死苦，以渐悉念灭。真观清净观，广大智慧观，悲欢及慈观，常愿常瞻仰。无垢清净光，慧日破诸暗，能伏灾风火，普明照世间。悲体戒雷震，慈意妙大云，澍甘露法雨，灭除烦恼焰。诤讼经官处，怖畏军阵中，念彼观音力，众怨悉退散。妙音观世音，梵音海潮音，胜彼世间音，是故须常念，念念勿生疑。观世音净圣，於苦恼死厄，能为作依怙。具一切功德，慈眼视众生，福聚海无量，是故应顶礼。」

尔时，持地菩萨即从座起，前白佛言。

「**世**尊！若有众生，闻是观世音菩萨品自在之业，普门示现神通力者，当知是人功德不少。」

佛说普门品时，会中八万四千众生，皆发无等等阿耨多罗三藐三菩提心。

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有一次，释迦牟尼佛在印度王舍城的耆闍崛山中宣扬佛法，会中有一位菩萨叫做「无尽意」……

At one time, when Shakyamuni Buddha was at Mount Grdhrakuta in the City of Royal Palace (Rajagrha) speaking the Buddha Dharma, there was a Bodhisattva by the name Innumerable Meanings in the Assembly.



……他 从座位中站起身来，衣搭左肩露出右肩（案：偏袒右肩是印度最敬礼的一种），对佛合掌行礼。

He stood up from his seat, arranged his sash on the left shoulder and revealed his right shoulder. (Note: In India, to reveal the right shoulder means to show utmost respect for someone). He put his palms together and made obeisance to The Buddha.



然後问佛说：「世尊，观世音菩萨是由於什么因缘，才名叫观世音呢？」

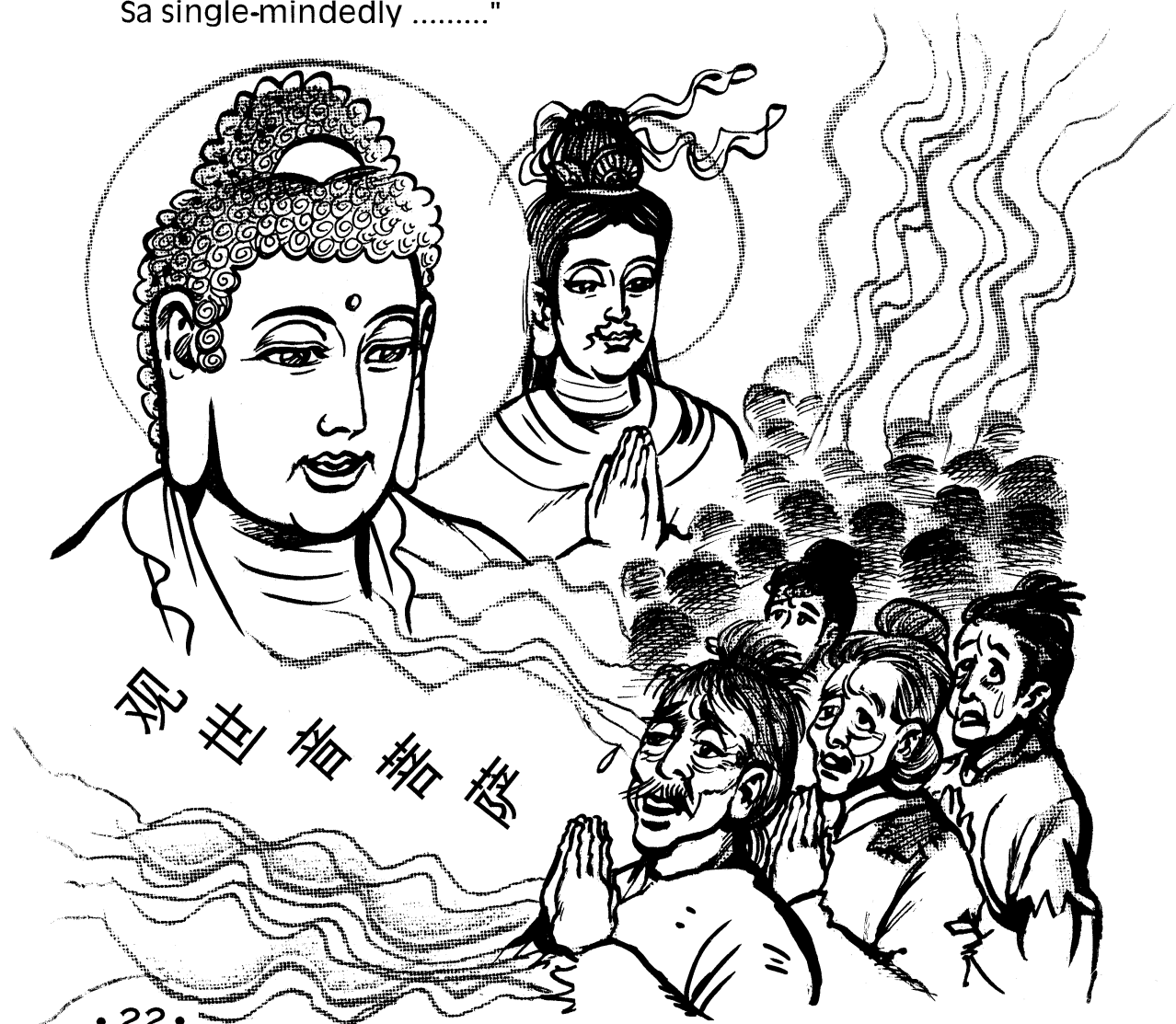
Then he asked The Buddha, "World Honoured One, what are the causes and conditions that Guan Shi Yin Pu Sa is known as The One Who Contemplates The Sounds Of The World?"



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佛告诉无尽意菩萨说：「如果千千万万无量无边的众生，遭受许许多多的痛苦烦恼，而能够一心一意地称念观世音菩萨的名字……」

The Buddha told the Bodhisattva of innumerable Meanings, "If thousands of millions of immeasurable, limitless living beings who were suffering from pain and affliction were to call upon the name of Guan Shi Yin Pu Sa single-mindedly"



「……这时菩萨就会观察这声音的来源，立即加以救济的，所以他的名字叫观世音。」

"..... at that time, the Bodhisattva would contemplate the sources of the sounds and relieve them from suffering immediately. That is why he is known as the One Who contemplates The Sounds Of The world."



「一个真心诚意念观世音菩萨名字的人，假使不幸被大火围困，他一定能够从火中逃生的；为什么呢？」

"If a man who could sincerely be mindful of Guan Shi Yin Pu Sa were to be surrounded by fire, he would be certain of an escape from the fire. why?"



「**这**是由於观世音菩萨具有伟大神通力量的缘故。」

"This is because Guan Shi Yin Pu Sa is endowed with the Great Spiritual Penetration Power."



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「如果不幸遇到水灾，飘流在一望无边的水面上，真诚地称念观世音菩萨名号，就能够被漂流到浅处而脱险。」

"If unfortunately a man were to fall into the flood water and wash away by the great water, he should be mindful of the Name of Guan Shi Yin Pu Sa. Then he would arrive at the shallow water and be free from disaster."



「如果有无边的众生为了求得金银财宝，成群结队地飘洋过海，遇到凶恶残酷的罗刹鬼……」

"If uncountable living beings were to travel in groups to seek gold, silver, precious gems and wealth, and if they were to meet with the cruel and evil Raksasa Ghosts"



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「……这时这些遭难的群众，其中只要有一个能够称念观世音菩萨的名号，那么全体的人都能够因此而解脱罗刹之难。」

"..... and if among them there were only one man who could be mindful of the name of Guan Shi Yin Pu Sa, then all of these travellers would be free from the disaster of Raksasa Ghosts."



「观世音菩萨由於这些因缘，他跟我们这个世界的众生是多么有缘呀！所以名叫观世音。」

"Because of such causes and conditions, he is known as The Bodhisattva who contemplates the sounds of The World. Indeed, he has very deep affinity with the living beings in this world.



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●

佛又继续告诉无尽意菩萨说：「如果有无辜的人，在他快被恶徒杀害的时候，能够恭敬地称念观世音菩萨的名号，就能够免除灾难的。」

Again, The Buddha told the Bodhisattva of Innumerable Meanings, "If an innocent man who was to be killed by a villain could respectfully recite the name of Guan Shi Yin Pu Sa, he would then be free from the disaster."



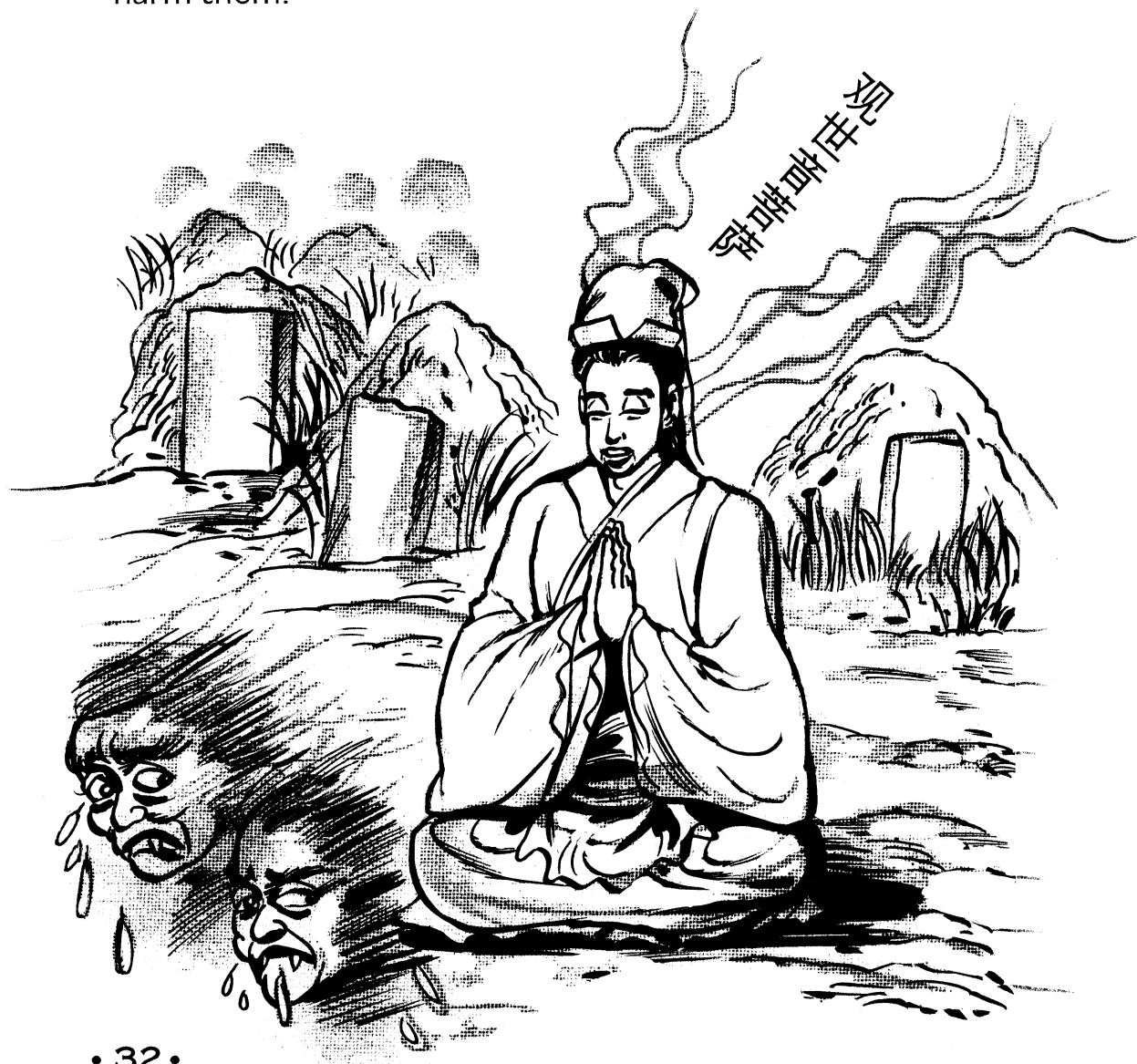
「如果有人处在一个周遭都是凶恶残忍的夜叉、罗刹鬼的地方，他能够一心一意地称念观世音菩萨的名字……」

"If there were people who could be mindful of Guan shi Yin Pu Sa's name single-mindedly at a place where there were lots of evil and cruel Yakshas and Raksasa Ghosts"



「……这时这些夜叉、罗刹鬼，连用仇视的眼光看他都不敢，何况说是伤害他呢？」

".....these ghosts would not even dare to take a look at them revengefully, much less would they injure or harm them."



「**有**人不慎触犯国法，或含冤受屈而入铁窗，如果能够虔诚地称念观世音菩萨名号，不慎触犯国法的……」

"If there were those careless beings who had violated the law of a country, or who were put into jails because of wrong accusations, and if they were able to recite or be mindful of Guan Shi Yin Pu Sa's name single mindedly"



「……由於诚心悔过，不恼不怒，精神就能愉快，就能获赦而提早出狱；而含冤受屈的，更能早日获得平反，还他清白和自由。」

"..... to repent sincerely without getting afflicted or angry, they would receive an early release as they could accept their retribution happily. Those who were wrongly accused would have their names cleared, to have a clean record and be freed from jails."



「如果有人率着一队商旅，满载着奇珍异宝，即将要通过盗匪经常出没的地方……」

"If a merchant, together with his troop of businessmen were to carry lots of precious jewellery and valuable antiques, and pass by a place where there were robbers and thieves"



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●

「……**这**个商主就说：「诸位，我们不必恐怖，大家应该一心一意地称念观世音菩萨的名号，那麽菩萨就能给予我们信心和勇气！」

".....; and the merchant then said, 'All of you listen to me please. Do not be frightened. We should be mindful of Guan Shi Yin Pu Sa and recite his name single-mindedly. Then the Bodhisattva would certainly bestow upon us the strength of faith and bravery!'"



「……**有**了信心和勇气自然就不会再恐惧了。所以我们大家应该恭敬地称念，那么我们就能够安全地通过了。」

"With faith and bravery, we would naturally be calm and at ease, So we all should be mindful of and recite his name respectfully. Then we could pass by this place safely. '"



其 馀的商人听了，大家就照着他所说，一起恭敬地称念：『南无观世音菩萨』！

"After listening to this, all the merchants recited the name respectfully in accordance with the instruction. They recited, 'Namo Guan Shi Yin Pu Sa !' "



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●

「由於称念观世音菩萨的名字，所以这一队商旅就免除了盗匪的骚扰了。无尽意菩萨呀！那观世音菩萨的法力神通，就是这样地崇高、伟大的啊！」

"As this troop of merchants were able to recite the name of Guan Shi Yin Pu Sa, they would then be free from the disturbance of the robbers. The Bodhisattva of Innumerable Meanings, the spiritual penetration power of Guan Shi Yin Pu Sa is indeed lofty and great! "



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●

佛稍停了片刻，又告诉无尽意菩萨说：「如果有众生淫心太重，性欲太强，恭敬而有恒地称念观世音菩萨的名号，就能够逐渐地远离淫心色欲的困扰了。」

After a short pause, The Buddha again told Innumerable Meanings Bodhisattva: "If those living beings who had deeply defiled sensual thoughts, who possessed uncontrollable sexual desire, were able to recite and be mindful of the Name of Guan Shi Yin Pu Sa respectfully and persistently, they would gradually be free from the affliction of sensual desire."



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●

「如果有众生脾气暴烈，容易生气，容易动怒，恭敬而有恒地称念观世音菩萨的名号，就能够逐渐地心平气和了。」

"If those living beings who had extremely bad temper and who got angry easily were able to recite and be mindful of the name of Guan Shi Yin Pu Sa respectfully, and persistently, they would gradually be cool and calm."



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●

「如果有众生天资愚笨，缺乏智慧，恭敬而有恒地称念观世音菩萨的名号，就能够逐渐地开启智慧，不再愚笨了。」

"If those deluded living beings who were lacking in wisdom were able to recite and be mindful of Guan Shi Yin Pu sa respectfully and persistently, their inherent wisdom would gradually be revealed and they would never be deluded and stupid again."



「无尽意呀！观世音菩萨具有如此崇高伟大的法力，对于众生是有多么大的益处啊！所以大家一定要恭敬地在心里念念不忘这位菩萨才好。」

"Innumerable Meanings Bodhisattva! The strength of the Dharma of Guan Shi Yin Pu Sa is great and lofty! He is always benefiting all the living beings! So we must be respectful to him and be mindful of him in every thought. We should never forget him."



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●

「再说，如果有妇女希望生个男孩，只要她恭敬地礼拜观世音菩萨，就能够生下具有福德、活泼聪明的男孩。」

"Moreover, if there were a woman who wished to have a son, she should be respectful to Guan Shi Yin Pu Sa and make obeisance to him. Then she would give birth to a son who was endowed with blessings and virtues. The boy would be lively and intelligent."



「如果她想要的是女孩，那么就会生下端庄美貌的女孩，而且品德深厚，人人敬爱。」

"If she were to wish for a daughter, then she would give birth to a beautiful and uprightly adorned daughter. The girl would be endowed with deep virtuous conduct. She would be respected and loved by all."



佛说到这里，就特别提醒无尽意菩萨说：「无尽意呀！那观世音菩萨真的具有这种无边的法力；如果有众生恭敬地礼拜观世音菩萨，他的诚意和他的善心，绝对不会白白地虚掷的。」

At this point, The Buddha again stressed to Innumerable Meanings Bodhisattva: "Innumerable Meanings Bodhisattva! Guan Shi Yin Pu Sa is truly endowed with limitless Dharma strength. If there were living beings who could make obeisance to Guan Shi Yin Pu Sa respectfully, the blessings which he had accrued for his kindness and sincerity would not be wasted."



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●

「……**观**世音菩萨绝对不会让众生的希望落空的；所以大家都应该要恭敬地称念观世音菩萨的名号。」

"Guan Shi Yin Pu Sa would never disappoint the living beings. He would always fulfil their wishes. So we should recite and be mindful of Guan Shi Yin Pu Sa's name respectfully."



接着佛就问无尽意菩萨说：「如果有一个人称念六十二亿，像恒河中的河沙那么多的其他菩萨的名号，又加上在一生之中……」

The Buddha then proceeded to ask Innumerable Meanings Bodhisattva: "If there were a living being who could recite and be mindful of the names of other Bodhisattvas who were as many as the sands in the sixty-two hundred million Ganges Rivers; in addition to that, he, throughout his life"



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●

「……经常以饮食、衣服、卧具、医药来供养礼拜这些菩萨，你想这个人所得到的功德多不多呢？」

"often made offerings of food and drinks, clothings, bedding and medicines to these Bohisattvas, besides making obeisance to them. What do you think? Would the merits and virtues which were accumulated by him be great? "



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●

「**很**多的，世尊！」无尽意菩萨回答说。佛听了无尽意菩萨的回答之后，就告诉他说：

"It would be very great, World Honoured One! "
Innumerable Meanings Bodhisattva answered. After listening to his answer, The Buddha told him:



「这种功德当然是很多的，但是如果另有一个虔诚地称念观世音菩萨的名号……」

"The merits and virtues would certainly be very great. But if there were another man who could recite and be mindful of the name of Guan Shi Yin Pu Sa..."



「……**或**是在偶然机会中加以虔诚地礼拜供养，那么这个人所获得的功德却和前面那个人一样多。」

"or occassionally just by chance he could make obeisance and offerings to him sincerely, the merits and virtues which were accrued to him would be the same as the former one."



「**这**些功德在以後的百千万亿劫中，是永远享用不尽的。无尽意呀！称念观世音菩萨的名号，所得到的功德竟然是这么多的呢！」

"The merits and virtues thus accrued would be inexhaustible even after hundreds of thousands of millions of Kalpas. Innumerable Meanings Bodhisattva, the merits and virtues thus obtained by reciting the name of Guan Shi Pu Sa is indeed very great!



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●

无尽意菩萨听到了释迦牟尼佛所说的话以後，就再次地问佛说：「世尊，观世音菩萨如何会到我们这个世界来游历？」

After listening to The Buddha, again Innumerable Meanings Bodhisattva asked The Buddha: "World Honoured One, why does Guan Shi Yin Pu Sa travel to our world?"



「……**如**何来为我们众生演说佛法呢？他是运用什么方法来对不同的众生说不同的道理呢？」

"How does he teach the Buddha Dharma to the living beings here? What methods does he apply to teach and reason with the different types of living beings?"



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●

佛回答无尽意菩萨说：「如果有众生需要佛为他说法，他才会信仰佛法，那么观世音菩萨就马上现出佛身来为他说法。」

The Buddha answered: "If there were living beings who could only have faith in the Buddha Dharma by listening to The Buddha, Guan Shi Yin Pu Sa would immediately appear as a Buddha to teach them the Dharma."



「……**如**果有众生需要听辟支佛说法（辟支佛即『缘觉』，修『十二因缘法』而觉悟的人），才会信仰佛法，那么观世音菩萨就现出辟支佛身来为他说法。」

"If there were living beings who could only have faith in the Buddha Dharma by listening to the teaching of a Pratyeka Buddha, (Pratyeka Buddhas are the Condition Enlightened Ones. They are the Awakened Ones who have cultivated the Dharma of Twelve Conditional Links of Causation.) Guan Shi Yin Pu Sa would appear as a Pratyeka Buddha to teach them the Dharma."



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●

「……**如**果他需要听声闻说法（声闻就是修『四谛』法而觉悟的人），然後才会信仰佛法，那么观世音菩萨就现出声闻身来为他说法。」

"If there were living beings who could only have faith in the Buddha Dharma by listening to the teaching of a Sound-Hearer (The Sound-Hearer are the Awakened Ones who have cultivated the 'Four Noble Truths') Guan Shi Yin Pu Sa would appear as a Sound-Hearer to teach them the Dharma."



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●

「**同**理，如果众生需要观世音菩萨现出梵王身、帝释身、自在天身、自在天身、天大将军身、毗沙门身……」

"Similar, if there were living beings who could have faith in the Buddha Dharma by listening to the teaching of a Brahman Heavenly King, a Sakra Heavenly King, a Self-At-Ease Heavenly King, a Great Self-At-Ease Heavenly King, a Great Heavenly General, a Vaisravana Heavenly King"



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●

「……小王身、长者身、居士身、
宰官身、婆罗门身、比丘身、比丘尼身、
优婆塞身、优婆夷身、妇女身……」

"..... a small King, an elder, a lay-disciple, an officer, a
Brahman, a Bhikshu, a Bhikshuni, an Upasaka, an Upasika,
a lady"



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●

「……**童**男身、童女身、天身、龙身、夜叉身、乾闥婆身、阿修罗身、迦楼罗身、紧那罗身、摩睺罗迦身、人身、非人身、执金刚神身等等，来为众生说法……」

"..... a young boy, a young girl, a celestial being, a dragon, a yaksha, a Gandharva, an asura, a garuda, a kinnara, a Mahoraga, a human, a non-human, a Vajra-holding spiritual being and others"



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●

「……**那**么观世音菩萨就会视事实的需要，看众生不同的根机，分别现出不同的身形，来为他们说法。」（以上亦即观世音菩萨为普度众生所示现的三十二化身。）

" then Guan Shi Yin Pu Sa would appear in the different forms to teach them the Dharma, after considering the needs and requirements of the different root nature of living beings. (What we have just mentioned are the thirty-two transformation bodies of Guan Shi Yin Pu Sa to pervasively cross over the living beings.)



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●

「无尽意呀！观世音菩萨具有这样伟大崇高的功德，现出种种的身形，来往於宇宙中不同的世界上，救济无量无边的众生……」

"Innumerable meanings Bodhisattva ! Guan Shi Yin Pu Sa is endowed with great and lofty merits and virtues. Hence he is able to manifest different forms to save and relieve immeasurable and limitless living beings by travelling to and fro in all the different worlds in the Universe. "



「……所以大家都应该一心一意地来供养观世音菩萨。观世音菩萨在充满危难恐怖的紧急关头，能够给予我们信心和勇气，消除我们的疑虑和恐惧……」

" So, we all should make offerings to Guan Shi Yin Pu Sa single-mindedly. In all situations of difficulty, danger, terror and emergency, Guan Shi Yin Pu Sa would bestow faith and bravery upon us and eradicate our doubts and fears. "



「……所以这个世界的众生都称呼
他叫：『施无畏者』。」

'So, all the living-beings in this world call him: ' The
One Who Gives Fearlessness. ' "



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●

无尽意菩萨听到佛对观世音菩萨的简介之後，就告诉佛说：「世尊，我现在就应该供养观世音菩萨。」

After listening to the concise introduction of Guan Shi Yin Pu Sa, Innumerable Meanings Bodhisattva said to The Buddha: " World Honoured One, now I would like to make offerings to Guan Shi Yin Pu Sa, "



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●

「于是无尽意菩萨在大会中，解下挂在颈上的珠宝，璎珞等饰物，总共有百千两黄金的价值。……」

So, before the great assembly, Innumerable Meanings Budhisattva untied the necklaces of pearls and gems and other jewellery, which amounted to hundreds of thousand taels of gold



....他 将这些饰物献给观世音菩萨，
并对观世音菩萨说：「慈悲的菩萨，请接受这些馈赠！」

" and offered them to Guan Shi Yin Pu Sa. He said:
" The Kind and Compassionate Bodhisattva, please
accept the gifts ! "



当时观世音菩萨并不肯接受，无尽意菩萨就又告诉观世音菩萨说：「慈悲的菩萨，请怜悯我们尚未脱离苦海的众生，希望你能够接受这些礼物。」

At that time, Guan Shi Yin Pu Sa did not wish to accept. Again, Innumerable Meanings Bodhisattva addressed Guan Shi Yin Pu Sa: " May the Kind and Compassionate Bodhisattva accept the presents. Please have pity on the living beings who are still dwelling in the seas of sufferings."



这时候释迦牟尼佛就告诉观世音菩萨说：「是的，你应该怜悯他们，答应接受这些礼物，让他们能够种下善根，得到布施的功德，以增进福慧，早日悟道成佛吧！」

At that time, Shakyamuni Buddha told Guan Shi Yin Pu Sa: "Yes, you should have pity on them. Please accept the presents so as to enable them to plant the good roots. They will receive the merits and virtues of giving which will then enhance their blessings and wisdom. They will have an early awakening to the Path and accomplish Buddhahood swiftly."



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●

观世音菩萨听了佛说的话之後，就接受这些礼物，但立即把这些饰物分作两份，一份供养释迦牟尼佛，拿另外一份来供养多宝佛塔。

After listening to The Buddha, Guan Shi Yin Pu Sa accepted the gifts. He immediately divided them into two parts. He offered one part of the jewellery to Shakyamuni Buddha and offered the other part to the Stupa of Many Jewels Buddha.



案：多宝佛在千万亿劫以前就成佛了，他在修行期间曾立下誓愿：「如果我成佛以後，在宇宙中任何世界有佛宣讲妙法莲华经……」

Note: Many Jewels Buddha had already attained Buddhahood in thousands of millions of Kalpas ago. While he was cultivating the Path, he had made the following vow: "After I have attained Buddhahood, If there were a Buddha in whatever world realms in the Universe, who were to proclaim the Wonderful Dharma of Lotus Flower Sutra"



「……**就**会涌出我全身舍利的宝塔——多宝佛塔，来证明妙法莲华经的真实不虚。」

' I would reveal my whole-body Sharira in the precious stupa, that is the Many Jewels Buddha Stupa, in order to certify the validity of the Wonderful Dharma of Lotus Flower Sutra. '



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●

这时无尽意菩萨，再次向佛问道：
「妙相庄严的佛呀，那观世音菩萨是因
为什么缘故才名叫「观世音」的呢？」

At that time, the Bodhisattva of innumerable Meanings again asked The Buddha: "May The Buddha who is wonderfully adorned tell me why Guan Shi Yin Pu Sa is known as the One Contemplates the Sounds Of The World?"



佛就告诉无尽意菩萨说：「观世音菩萨游行四方，寻声救苦，有求必应。他有弘大的毅力和如海的誓愿，令人难以思议。……」

The Buddha told Innumerable Meanings Bodhisattva: "Guan Shi Yin Pu Sa travels to all directions to save people by following their calls. He will respond to whatever wishes they have asked from him. He is endowed with great perseverance and his vow resembles the deep sea which is inconceivable"



「……**在**过去无数世代，观世音菩萨亲近千亿位佛，立志学习佛道，普度众生。……」

" In the past, Guan Shi Yin Pu Sa had drawn near and served thousands of millions of Buddhas. He resolved to cultivate the Buddha Path so as to cross over living beings pervasively. "



「……众生只要听到观世音菩萨的名字或亲自见到他的灵感示现，而在心里能虔诚恭敬，那么就能消除许多的痛苦和烦恼了。」

"If the living beings could hear the Name of Guan Shi Yin Pu Sa, or see him personally in his manifestation of response, and give rise to great respect for him, then their sufferings and afflictions would all be eradicated."



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●

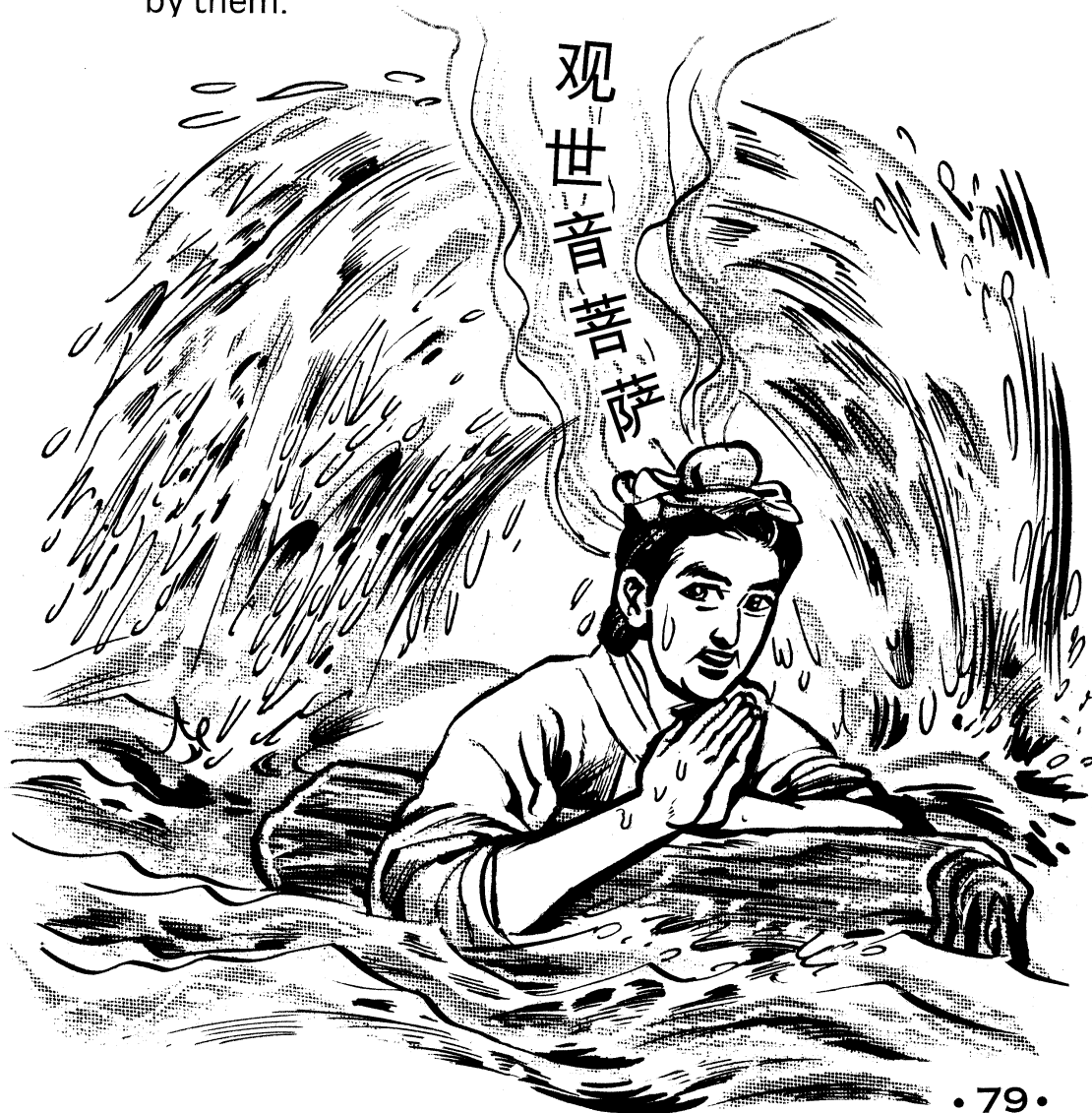
佛继续地告诉无尽意菩萨说：「如果有人兴起害人之心，把你推落火坑，恭敬地称念观世音菩萨，火坑就变成清凉之地……」

The Buddha continued to tell Innumerable Meanings Bodhisattva: "If there were a man who wished to harm you by pushing you down a fire pit, you should recite the Name of Guan Shi Yin Pu Sa mindfully and respectfully, then, the fire pit would be transformed into a cooling place"



「……**如**果不幸漂流在汪洋大海中，恭敬地称念菩萨的圣名，用滔天的巨浪绝对吞没不了你……」

".....If, unfortunately, you were to fall into the great sea or ocean, you should recite the sagely name of Guan Shi Yin Pu Sa respectfully. Then, even if the great waves might be as high as the sky, you would not be engulfed by them."



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●

「……**如**果被人从高山推落到山下，恭敬地称念菩萨的圣名，就像太阳高悬在虚空，一点都不会损伤……」

".....If you were being pushed over the cliff of a mountain, you should respectfully recite the sagely name of Guan Shi Yin Pu Sa. Then you would not sustain any injury, just like the sun that dwells in the empty space."



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●

「……**如**果碰到盗匪仇家，举刀欲加杀害，恭敬地称念菩萨的圣名，盗匪仇家就会瞬间生起恻隐之心而不忍杀害……」

".....If you were to encounter a robber or your enemy who with his knife would take your life, you should recite the sagely name of Guan Shi Yin Pu Sa respectfully. And in a short while, the robber or the enemy would show mercy on you and wish not to harm you."



「……**如**果遇到冤情而下狱，恭敬称念菩萨的圣名，自然能获洗雪而解脱；如果有人欲以符咒、毒药来伤害你，恭敬地称念菩萨的圣名，符咒和毒药将不会伤害你……」

".....If you were imprisoned because of wrong accusations, you should recite the sagely name of the Bodhisattva respectfully. You would obtain liberation and have your name cleared naturally. If there were a man who wished to harm you with his magic figures, incantations or poison, you should recite the sagely name of the Bodhisattva respectfully. Then you would never be harmed by him."



「如果遇到恶鬼与毒龙，恭敬地称念菩萨的圣名，绝对不敢伤害你……」

".....If you were to encounter the evil ghosts and the poisonous dragons, you should recite the sagely name of the Bodhisattva respectfully, then they would not dare to harm you."



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●

「……**如**果遇到凶恶野兽，张牙舞爪、恐怖万分，恭敬地称念菩萨的圣名，就会迅速地逃逸四散……」

".....If you were to encounter the fierce wild beasts, with protruded teeth and sharp claws, you should recite the sagely name of the Bodhisattva respectfully. Then, they would run away swiftly from you."



「……**如**果遇到狂风暴雨，降雹落冰，恭敬地称念菩萨的圣名，就不会酿成巨大灾变。」

".....If you were to encounter a disaster like tornado, torrential rain-storm, hail-storm or snow-storm, you should recite the sagely name of the Bodhisattva respectfully, then the disaster would gradually subside."



释迦牟尼佛一口气列举了观世音菩萨的灵感事迹，接着他又称赞菩萨大慈大悲的精神与救苦救难的善行：

After talking so much about the responses of Guan Shi Yin Pu Sa in relieving the living beings, Shakyamuni Buddha again praised the Great Kindness and Great Compassion of the Bodhisattva and his kind practices in rescuing and relieving the sufferings of beings.



「无边的众生遭受痛苦的煎熬与折磨，观世音菩萨以他修行得来的智慧力量，能够救济众生一切的痛苦。」

".....**W**hen limitless living beings were undergoing pain, sufferings and torture, Guan Shi Yin Pu Sa would rescue and relieve them from sufferings with the power of wisdom from his cultivation."



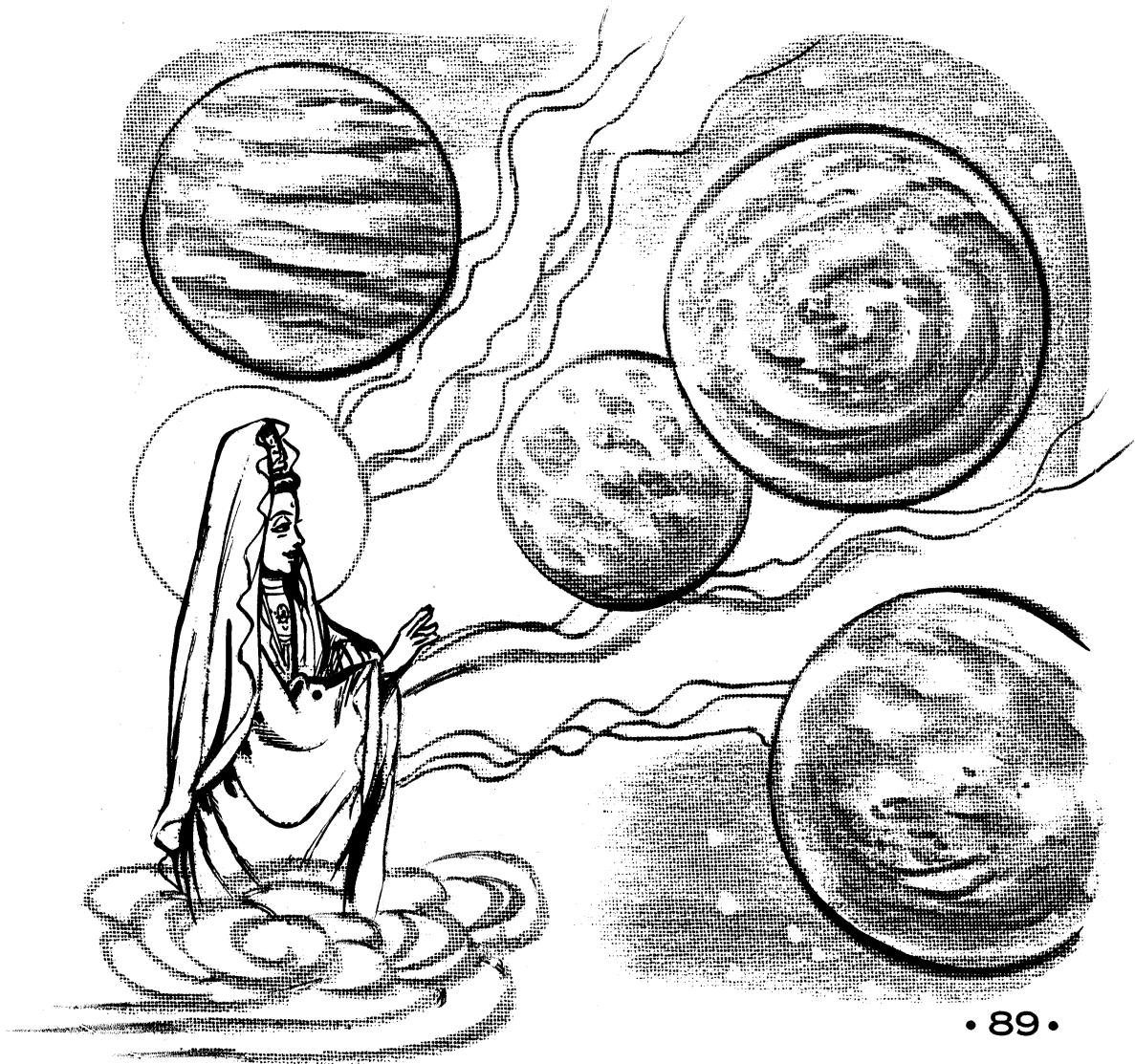
「他具足了一切的神通力量（即佛所具有的六种神通），修得了一切方便智慧（即能应机说法，因材施教，方便度众生的智慧）

" He is endowed with the spiritual penetration powers, (The Six Spiritual penetrations of The Buddha). He also has obtained the all encompassing expedient wisdom through his cultivation." (This means that he is able to teach the Dharma in accordance with the different situations and aptitude of the living beings. He is endowed with the expedient wisdom to cross over living beings.)



「在宇宙中所有的世界，没有一个地方他不现身说法，救济众生的。」

"In all the worlds in the Ten Directions, there is not a place where he does not reveal himself to teach the Dharma in order to save living beings and relieve them from sufferings."



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●

「在地狱道或鬼道或畜生道中，此谓之三恶道，与天、人、阿修罗三善道，合称六道。六道众生都在生死轮回之中……」

".....In the three evil paths of hells, ghosts and animals, and in the three good paths of heavenly beings, humans and asuras, living beings undergo transmigration on the rotating wheel of birth and death. These are known as the Six Paths."



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●

「……**充**满着生、老、病、死的痛苦，观世音菩萨能够使得三恶道的众生，慢慢地领悟真理的生活，逐渐脱离轮回的痛苦。」

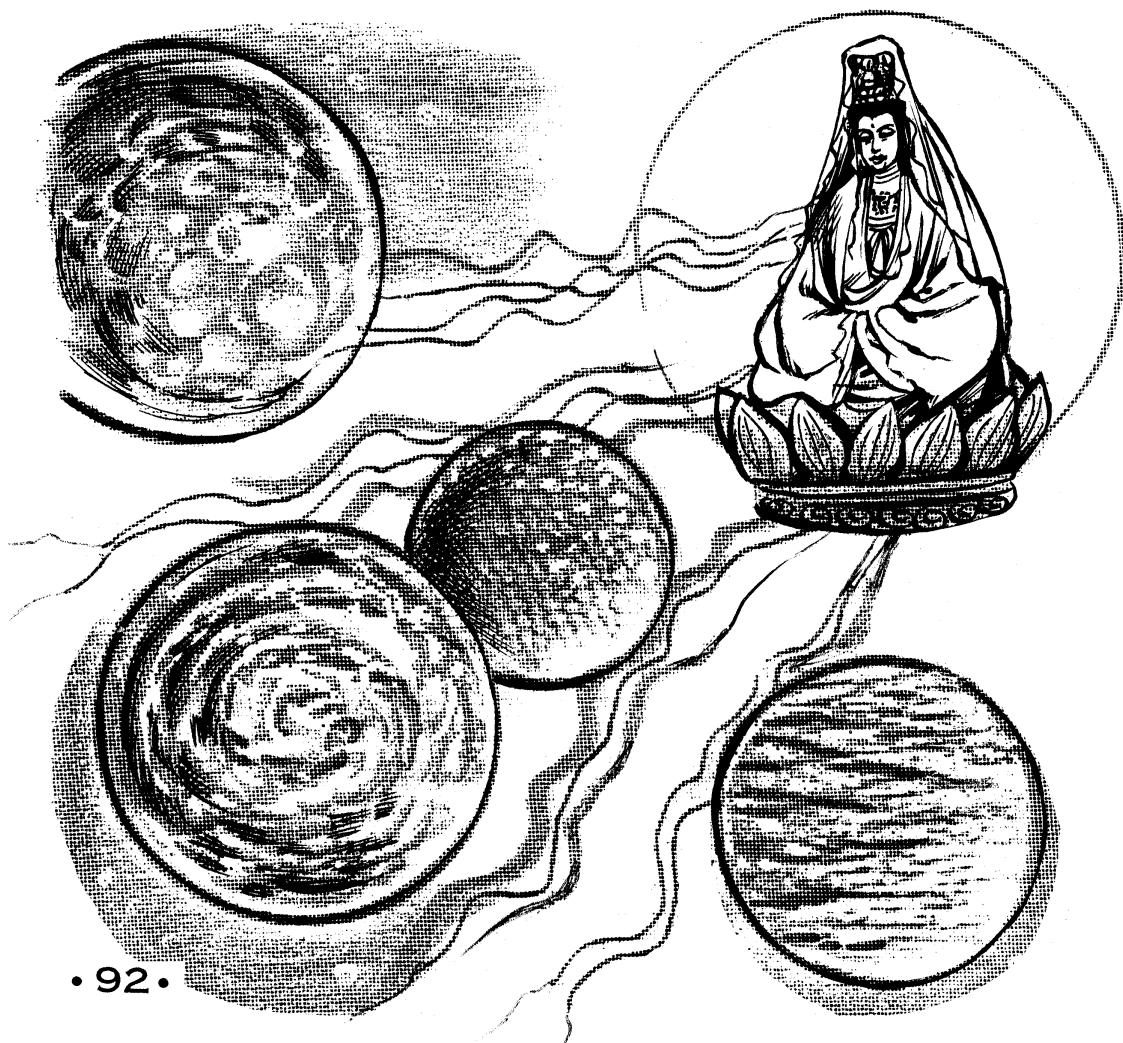
"The Six Paths are filled with the sufferings of birth, old age, sickness and death. Guan Shi Yin Pu Sa helps the living beings in the three evil paths to gradually awaken to the truth of living and be freed from the sufferings of transmigration."



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●

「**观**世音菩萨能够真实地穷究真理（真观），具有清明无垢的观念与思想（清净观），他以广大的智慧观察宇宙万事万物的真相（广大智慧观）。」

"Guan Shi Yin Pu Sa can truly penetrate the truth, (Genuine Contemplation). He is endowed with pure, clear and undefiled concepts and thoughts, (The Contemplation of Purity). With his broad and great wisdom, he contemplates the genuine appearance of all happenings and living things in the Universe," (The Contemplation of Broad and Great Wisdom).



「他以大悲心来观察众生的苦难（悲观），并帮助众生拔去苦难，同时以大慈心给予众生快乐（慈观）。」

" With a greatly compassionate mind, he contemplates the sufferings of living beings, (The contemplation of Compassion), and helps living beings to eradicate sufferings and disaster. Besides, he bestows happiness on living beings," (The Contemplation of Kindness).



「所以，」释迦牟尼佛接着说：「希望大家要时常恭敬地称念与礼拜，同时要一致地向观世音菩萨看齐。」

Shakyamuni Buddha continued to say: "So, I hope all of you should respectfully recite, be mindful of the name of Guan Shi Yin Pu Sa and make obeisance to him. Besides you should act in accordance with his teaching and be like him one day."



「**观**音菩萨由智慧所散发出来无垢清浄的光芒，像灿烂的阳光能够驱除黑暗，能够击败一切邪恶，使人间充满光明和幸福。」

"The undefiled, pure wisdom light of Guan Shi Yin Pu Sa resembles the bright sunlight that can eradicate all darkness and defeat all evils. The world would then be filled with brightness and blessings."



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●

「**菩**萨守戒清净严明，不杀众生，爱护众生，声名远播，如雷声远震，人人知晓……」

" The Bodhisattva adorns himself with the pure precepts. He does not kill living beings but takes good care of them. So his name is widely known, just like the thunderous roar which can be heard by everyone from afar."



「……**菩**萨慈祥的心意，有如夏日
浮云，偏覆大地和苍生，使人人清爽舒
适……」

".....The Bodhisattva is full of kindness which
resembles the floating clouds in the summer sky. They
provide shades for living beings on the great earth, so
that all will be cooling and comfortable."



「……**菩**萨说法又像适时甘霖，让万物欣欣向荣，灭除了众生的烦恼。」

"The Dharma talk of the Bodhisattva resembles the sweet dew which enables all things to grow in great abundance. Those who have listened to his talk will have their afflictions put to extinction."



「无论人们是因怨起讼，或在弹雨枪林中出生入死，恭敬地称念菩萨的圣名，一切怨恨都能消释，亦自然能化险为夷。」

" For those who have to settle their dispute in court and those whose life is in danger in a warfare, if they were able to recite the Bodhisattva's name respectfully and mindfully, the hatred would naturally recede and disperse.



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●

「**观**世音菩萨所说的法是多么地悦耳动听，那正直、和雅、清澈深满、无远弗届的真理之声，是多么地宏大雄壮……」

"The Dharma talk of Guan Shi Yin Pu Sa is very soothing. His voice of Genuine Truth is sincere, gentle, clear, deep and resonant. It is truly magnificent and great, which spreads far and wide without any hindrance."



「……**具**有求必应，像海潮的起落，永不歇息。这种伟大的法音宣流，胜过杂秽喧嚣的尘世；世间的道理，又怎能比得上的呢？」

" He would always fulfil all the wishes of living beings, just like the tides that would come and go without taking a rest. The great Dharma sound is more valuable than the filthy noise on this earthly realm. How could the common worldly reasoning be compared to it?"



最後释迦牟尼佛再次诚恳地寄语我们说：「所以，大家一定要经常有恒地称念观世音菩萨的名字，在称念之时不要稍存丝毫疑心。」

" Lastly, Shakyamuni Buddha again advised us: "So, everyone should always recite and be mindful of the name of Guan Shi Yin Pu Sa diligently and persistently. Never should you give rise to doubt while reciting the name."



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●

「念菩萨会不会真有感应？会不会真有益处？记住啊！各位！观世音菩萨是个庄严清净的圣哲，在充满痛苦烦恼与生死关头，确实能够做为我们的依靠。」

"You should not doubt the response of the Bodhisattva. Neither should you be doubtful about his ability in benefiting living beings! Do keep this in mind, all of you! Guan Shi Yin Pu Sa is a greatly adorned pure sage. In the world of pain, sufferings, and afflictions, and at the moment of birth and death, he is truly the one whom we can rely on."



「能解除我们的苦恼与死厄。菩萨具足了一切福德，他以慈爱的眼光来俯视大地众生，帮助我们，爱护我们，救济我们……」

" He is able to relieve us from sufferings, anger, death and disaster. He is fully endowed with blessings and virtues. And with loving kindness, he contemplates all living beings on the great earth. He is always there to help us, love and take care of us, rescue and relieve us from sufferings"



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●

「……所以观世音菩萨值得我们虔诚而恭敬地称念和礼拜。」

" So, we should recite the name of Guan Shi Yin Pu Sa sincerely and mindfully. We should make obeisance to him with great respect."



释迦牟尼佛说完了，这时候会中有一位名叫持地的菩萨，他从座位上站起身来，告诉佛说：

After Shakyamuni Buddha had finished teaching the Dharma, a Bodhisattva by the name The One Who Upholds the Earth stood up from his seat in the assembly. He said to the Buddha:



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●

「世尊，如果有众生，听到或看到『观世音菩萨普门品』，了解菩萨是具有寻声救苦，随处现身的誓愿与神通力量……」

" World Honoured One! If there were living beings who could hear or see the chapter on the Universal Doors of Guan Shi Yin Pu Sa, and understand that he is replete with the power to relieve sufferings when they ask for his help, that he has made the vow to reveal himself everywhere, that he is endowed with spiritual penetration power"



「……**那**么这个人的功德也就不少了（能够照着经中所说的去实行，那功德当然更大了）！」

"..... then, the merits and virtues of this man would be very great." (If he could practise in accord with the teaching of the Sutra, the merits and virtues would be even greater!)



释迦牟尼佛讲完这一部普门品时，会中有八万四千个众生，都深受感动了，一起立下了追求佛道的决心。

After Shakyamuni Buddha had finished speaking the chapter on the Universal Doors, eighty-four thousand living beings in the assembly were greatly touched. Together they resolved to seek the accomplishment of Buddhahood.



● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●





● 過 去 世 本 生 ●

之一	<p>名號或身份：<u>王子名不洵</u></p> <p>時地：<u>善持大劫寶藏</u> 如來 <u>刪提嵐世界</u> <u>無諍念轉輪聖王</u></p> <p>教授老師：<u>寶藏如來</u></p> <p>學佛因緣：<u>見六道眾生苦中復苦，造罪受報。</u></p> <p>修證法門：<u>大悲法門</u></p> <p>悲願內容：<u>若諸眾生受諸苦惱恐怖之事，若能念我，稱我名字，是眾生等者不免斯苦惱，我終不成阿耨多羅三藐三菩提。</u></p>
之二	<p>名號或身份：<u>童子名寶上或寶意</u></p> <p>時地：<u>金光師子遊戲如來</u> <u>無量德聚安樂示現國</u> <u>威德王</u></p> <p>教授老師：<u>金光師子佛</u></p> <p>學佛因緣：<u>從地涌出，問何等供養最勝</u></p> <p>修證法門：<u>修行菩提道，大悲度眾生</u></p>
之三	<p>時：<u>無數恆河沙劫</u></p> <p>教授老師：<u>觀世音佛</u></p> <p>修證法門：<u>耳根圓通法門</u></p> <p>所獲殊勝：<u>上合諸佛本妙覺心，與佛如來，同一慈力，下合十方一切六道眾生，與諸眾生同一悲仰</u></p> <p>成就：<u>身成三十二應，入諸國土</u></p> <p>名號：<u>普光功德山王如來或遍一切光明功德山王如來</u></p> <p>時地：<u>阿彌陀佛入涅槃後，正法滅時，過中夜分，明相出時，成等正覺，於西方淨土所在成就，一切珍寶所成就或眾寶普集莊嚴世界</u></p>

● 未 來 世 修 證 ●

名號：普光功德山王如來遍一切光明功德山王如來。

時地：阿彌陀佛入涅槃後，正法滅，過中夜分，明相出時，於西方極樂淨土成等正覺。

●觀世音菩薩淨土一覽表●

之一：西方淨土（包含現在：極樂世界、未來：一切珍寶所成就世界）

淨土名：極樂世界

地點方位：從此西方過十萬億佛土

緣起：助阿彌陀佛教化眾生

淨土名：一切珍寶所成就世界

時劫：阿彌陀佛涅槃後，正法滅時，觀世音菩薩成正覺

佛名：遍一切光明功德山王如來

經典出處：《觀世音菩薩授記經》

●之二：殊勝報身淨土●

淨土名：毛孔淨土

地點方位：在觀世音菩薩報身中

緣起：觀自在菩薩入大阿鼻地獄中，救度一切受大苦惱諸有情，復入餓鬼大城，於一一毛孔中各出河，使餓鬼飲此水而獲利益安樂。

景觀勝境：毛孔無有邊際，如虛空界亦無障礙亦無觸惱，一一毛孔之中各各有百佛在於其中，有灑甘露、金剛面、日光明等等毛孔。內有殊勝寶莊嚴山、河、池、樓閣、園林。

菩薩眷屬：有無量、天人、菩薩、乃至補處菩薩住於各各毛孔中。

經典出處：《大乘莊嚴寶王經》

●之三：娑婆化土●

淨土名：補陀洛山

地點方位：今之南印度哥摩林岬附近

緣起：善財童子來到此處參訪菩薩

景觀勝境：海上有山多聖賢，眾寶所成極清淨，華果樹林皆徧滿，泉流池沼悉具足，勇猛丈夫觀自在，為利眾生住此山。

菩薩眷屬：無量菩薩恭敬圍繞，聽觀音宣說大悲法門。

經典出處：《華嚴經》

淨土名：普陀山

地點方位：今之中國大陸浙江省定海縣海外，舟山群島之一

緣起：「不肯去觀音」之示現

菩薩眷屬：觀音寺林立，虔誠勇猛朝山之居士絡繹不絕

●之四：過去淨土●

淨土名：正法明如來淨土

佛名：正法明如來

時劫：過去無量劫

經典出處：《千手千眼大悲陀羅尼經》



● 白雲法師淨土詞 ●

THE VERSES IN PRAISE OF PURE LAND

西方好，
樂無窮。

BY THE
DHARMA MASTER
● BAI YUN ●

● 孫果森 整理
● 章 玲 翻譯

● THE SUFFERING IN THE SAHA WORLD ● 娑婆苦！
● THE BLISSFUL WESTERN LAND ● 西方樂！



● 娑婆苦 ●

娑婆苦，
娑婆苦，
是非人我幾時休？
生死路悠悠……。

● 西方好 ●

西方好，
西方好，
彌陀慈父親宣說，
度我悟無生！
● 孫果森居士 合十 ●

THE SUFFERING IN THE ● SAHA WORLD ●

Suffering, suffering,

When will the suffering in the Saha World
ever come to an end ?

To discriminate right and wrong, self and others,

The wheel of birth and death will forever roll on.

● THE BLISSFUL PURE LAND ●

Good indeed is the Pure Western Land,

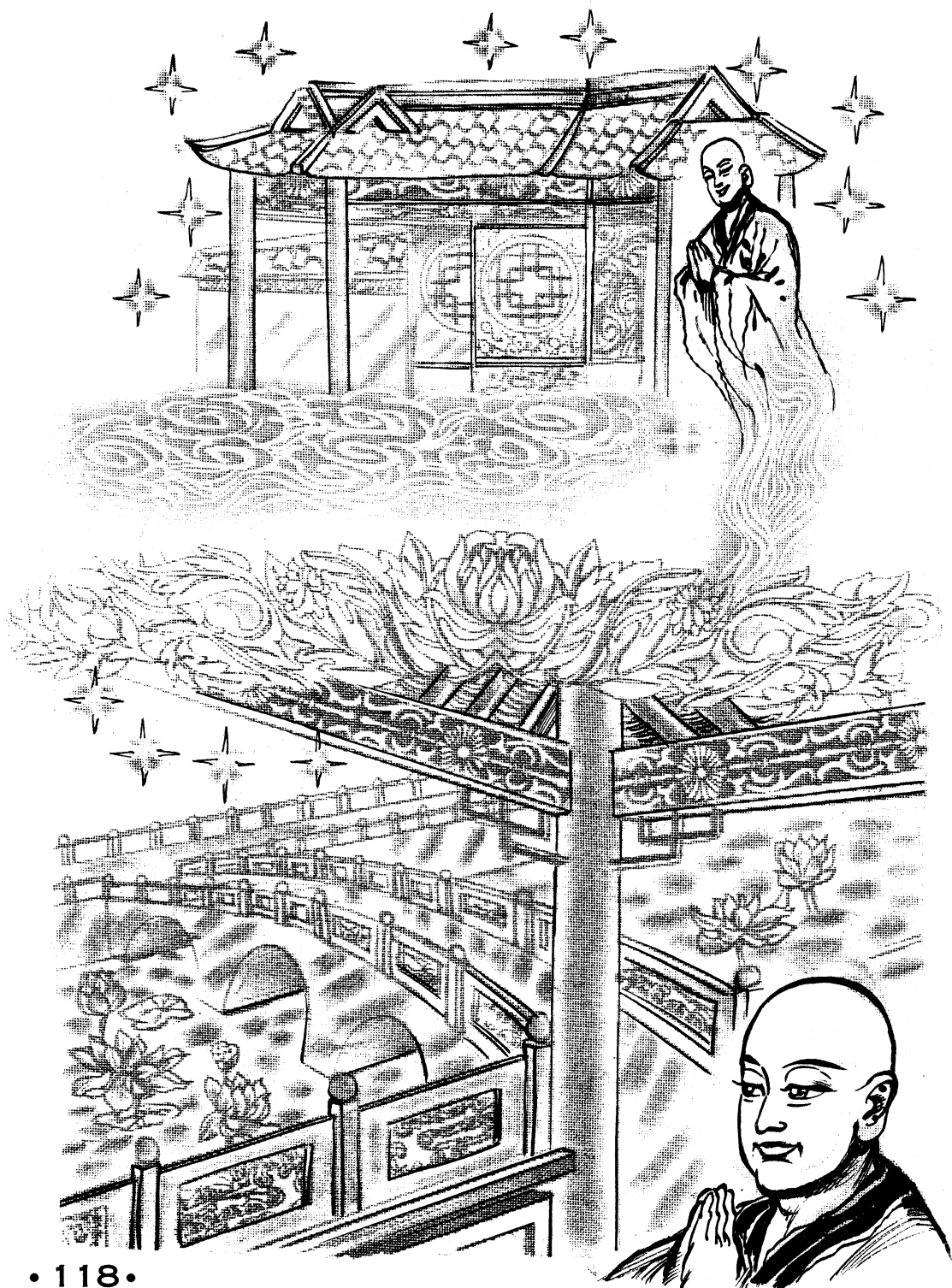
For there you can see Amitabha Buddha,

Who will proclaim for you the Dharma,

And help you to awaken to the

Patience of No-Production.

● 西方好 ● GOOD INDEED IS THE PURE WESTERN LAND ●



● 白雲法師 淨土詞 ●

西方好，
隨念即超群，
一點靈光隨落日，
萬端塵事付浮雲，
人世自紛紛。

凝望處，
決定去棲神，
金池經行光裏步，
玉樓宴坐定中身，
方好任天真。

The Verses In Praise Of Pure Land

● BY THE DHARMA MASTER : BAI YUN ●

Good indeed is the Pure Western Land,
When you can be mindful of every successive
thought,
You will be above the multitude,
May you renounce all mundane affairs with your
innate light following the setting sun.

When your mindfulness is one-pointed,
You are guaranteed of a rebirth there,
In the illumination, you will obtain the walking
samadhi beside the golden pond,
And certify to the Roaming Samadhi while sitting
in meditation in the Jade Palace.

● 西方好 ● GOOD INDEED IS THE PURE WESTERN LAND ●



西方好，
瓊樹聳高空，
彌覆七重珠寶網，
莊嚴百億妙華宮，
宮裏衆天童。

金地上，
欄楯繞重重，
華雨飄飄香散漫，
樂音寥亮鼓清風，
聞者樂無窮。

Good indeed is the Pure Western Land,
The Precious Trees are as high as the sky,
And are covered with seven layers of precious
pearly nets,
In hundreds of billions of wonderfully adorned
Flowery Palaces there dwell the Heavenly
Youths.

On the Golden Floor,
Are multiple layers of ornamental railings,
The fragrance of the flowery rain scents the air,
And when the wind blows by, the wonderfully
subtle music brings joy to everyone.

● 西方好 ● GOOD INDEED IS THE PURE WESTERN LAND ●



西方好，
七寶瑩成池，
四色好花敷菡萏，
八功德水泛清漪，
除渴又除饑。

池岸上，
樓殿勢飛翬，
碧玉雕欄填瑪瑙，
黃金危棟間玻瓈，
隨處發光輝。

Good indeed is the Pure Western Land,
In the ponds of seven Gems,
Lotuses of four colours have just bloomed,
After drinking the gentle flowing water of eight
virtues, everyone will be freed from thirst
and hunger.

Besides the ponds,
Are the beautifully adorned palaces and towers,
Which are surrounded by railing of green jade
and carnelian,
The Golden beams which are interlaced with
crystal ornament shine brightly everywhere.

● 西方好 ● GOOD INDEED IS THE PURE WESTERN LAND ●



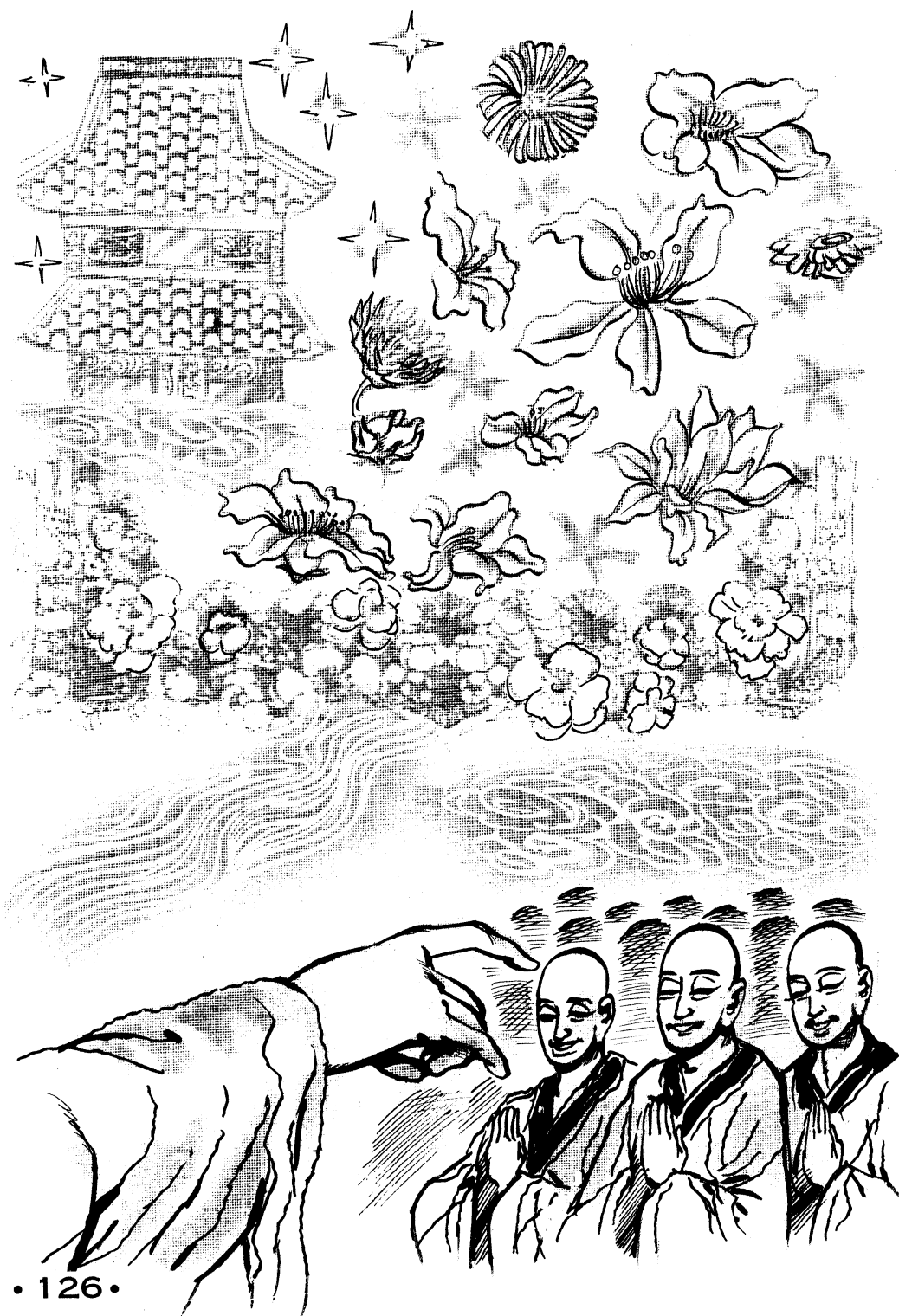
西方好，
群鳥發音聲，
華下和鳴歌六度，
光中哀雅讚三乘，
聞者悟無生。

三惡道，
猶自不知名，
皆是佛慈親變化，
欲宣法語警迷情，
心地頓圓明。

Good indeed is the Pure Western Land,
Below the lotuses, the birds sing in harmony in
praise of the six paramitas,
In the bright illumination, subtly gentle voices
come forth in praise of the Three Vehicles,
All who hear the songs will awaken to the
Dharma Patience of No-Production.

Besides the ponds,
Are the beautifully adorned palaces and towers,
Which are surrounded by railing of green jade
and carnelian,
The Golden beams which are interlaced with
crystal ornament shine brightly everywhere.

● 西方好 ● GOOD INDEED IS THE PURE WESTERN LAND ●



西方好，
清旦供尤佳，
縹緲仙雲隨寶仗，
輕盈衣袂貯天花，
十萬去非賒。

諸佛土，
隨念徧河沙，
蓮掌撫摩親授記，
潮音清妙響傾伽，
時至即還家。

Good indeed is the Pure Western Land,
Making offering early in the morning is a real
wonder,
In the distant cloud there appear the precious
Banners,
Without any hindrance everyone will carry
the heavenly flowers in soft clothings to
millions of Buddhalands.

Just with the arising of a thought, one can
travel to Buddha Lands as many as the
Ganges sand,
The Buddhas with their soft Lotus hands will
personally bestow a prediction of
Buddhahood to all,
The Buddha's voice is as clear and wonderful as
the subtly melodious voice of Kalavinka,
And all will return home when the time comes.

● 西方好 ● GOOD INDEED IS THE PURE WESTERN LAND ●

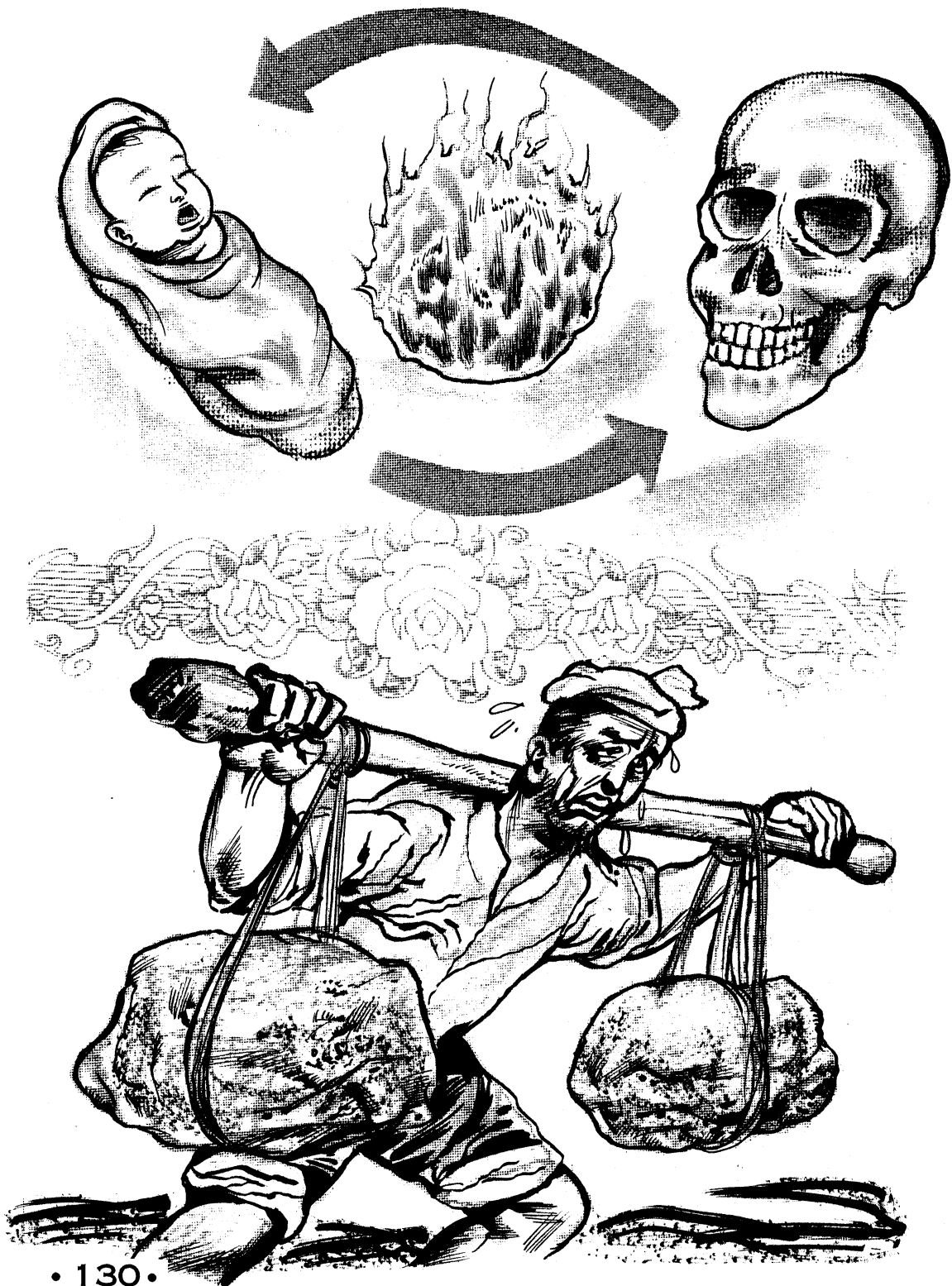


西方好，
我佛大慈悲，
但具三心圓十念，
即登九品越三祇，
神力不思議。

臨報盡，
接引定無疑，
普願衆生同係念，
金臺天樂共迎時，
彈指到蓮池。

Good indeed is the Pure Western Land,
The Buddha is greatly kind and compassionate,
If we can perfect ten recitations and bring forth
the Bodhi Mind wholeheartedly,
With this inconceivable power, we will surpass
the three asamkheyas and attain a rebirth
within the Nine Grades.
When it is time for us to leave the present form,
There is no doubt The Buddha will personally
come to welcome us,
May all beings who are mindful of The Buddha
arrive at the lotus ponds swiftly,
With Heavenly music and Golden Dias to
welcome them.

● 娑婆苦 ● THE SUFFERING IN THE SAHA WORLD ●



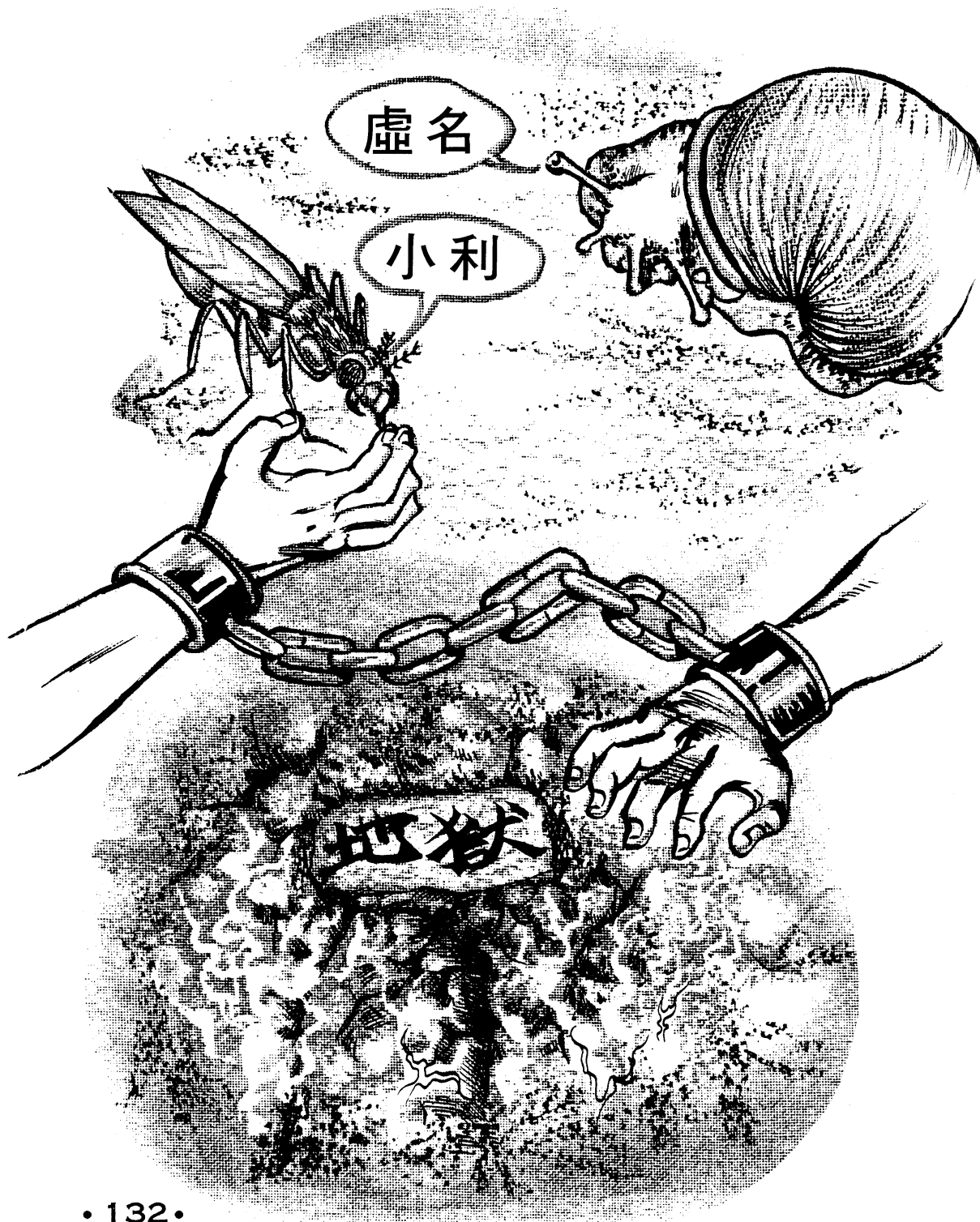
娑婆苦，
長劫受輪迴，
不斷苦因離火宅，
祇隨業報入胞胎，
辜負這靈台。

朝又暮，
寒暑急相催，
一箇幻身能幾日，
百般機巧袞塵埃，
何得出頭來？

The Saha World is full of suffering indeed,
All beings undergo transmigration throughout
long Kalpas,
Without severing the evil causes, no one can
escape the house that is on fire,
Instead we will have to undergo retribution as we
regretfully go against our innate nature.

With the changing of four seasons, a man
wanders from morning till night,
How long can such an illusive form really survive ?
With cunning tricks and plots enveloping the mind,
When can he ever hope to leave the Mundane dust ?

● 娑婆苦 ● THE SUFFERING IN THE SAHA WORLD ●



娑婆苦，
身世一浮萍，
蚊蚋睫中爭小利，
蝸牛角上竊虛名，
一點氣難平。

人我盛，
日夜長無明，
地獄爭頭成隊入，
西方無箇肯修行，
空死復空生！

The Saha World is full of suffering indeed,
Our lifespan resembles that of the duckweed,
If we scheme for self benefit and fame,
Difficult indeed it is to subdue our anger.

With the discrimination of self and others,
The deluded thoughts will grow day by day,
Finally we end up falling into the Hells,
For most will waste their lives away without any
real effort in purifying the mind.



娑婆苦，
情念驟如風，
六賊村中無暫息，
四蛇篋內更相攻，
誰是主人翁？

無慧力，
愛網轉關籠，
一向四楞但擔地，
不思兩腳無梢空，
前路更匆匆。……

The Saha World is full of suffering indeed,
With the sentiment as forceful as the wind, our
six faculties are invaded continually by the
six thieves,
And the four snakes are forever trying to overcome
each other,
Who is really the Master in this stinking form ?

Without wisdom, we are trapped in the cage of
love and desires,
If we do not care to strengthen the foundation
of the mind ground,
Heedlessly we will waste our life away,
And embark on our journey into the future blindly.

● 娑婆苦 ● THE SUFFERING IN THE SAHA WORLD ●



娑婆苦，
生老病無常，
九竅腥臊流穢汙，
一包膿血貯皮囊，
爭弱又爭強。

隨妄想，
躺欲更荒唐，
念佛看經云着相，
破齋毀戒卻無妨，
祇恐有閻王。

The Saha World is full of suffering indeed,
In the Impermanent World we undergo birth,
old age, sickness and death,
The excretion of the nine apertures is smelly
and dirty,
What are we fighting for in this stinking bag of
blood and pus ?

When we follow our false thoughts and attach to
loving desires,
We are indeed the greatest deluded Ones,
Slandering The Mindfulness of
The Buddha and the recitation of The Sutra
as attachment,
How can such a slanderer escape from King
Yama by breaking precepts and destroying
the Pure Conduct ?

● 娑婆苦 ● THE SUFFERING IN THE SAHA WORLD ●



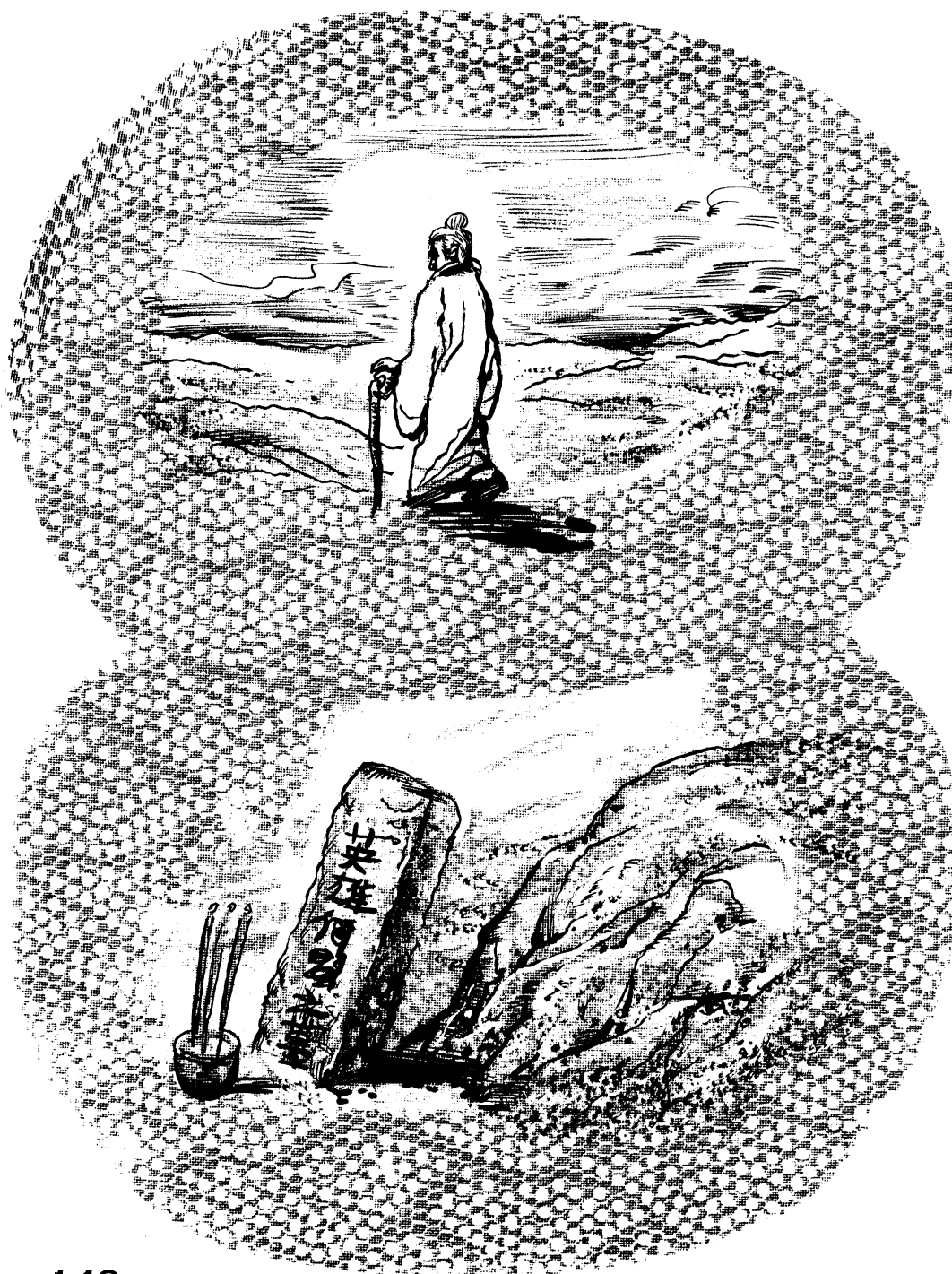
娑婆苦，
終日走塵寰，
不覺年光隨逝水，
那堪白鬚換朱顏，
六趣任循環。

今與古，
誰肯死前閑，
危脆利名纔入手，
虛華財色便追攀，
榮辱片時間。

The Saha World is full of suffering indeed,
Travelling the whole day in the Mundane Realm,
We do not realize that the years are passing by
like flowing water,
What a torture it is to revolve on the six paths,
in exchange of the old haggard form with
a young one ?

From the past until now,
No one can really let go before death,
When one has obtained fame and benefits,
wealth and beauty are to be pursued,
Within a short instant, fame and defamation
are fully experienced.

● 娑婆苦 ● THE SUFFERING IN THE SAHA WORLD ●



娑婆苦，
光景急如流，
寵辱悲歡何日了，
是非人我幾時休，
生死路悠悠。

三界裏，
水面一浮漚，
縱使英雄功蓋世，
祇留白骨掩荒邱，
何似早迴頭？

The Saha World is full of suffering,
Time passes by like the quick flowing stream,
With the discrimination of fame and defamation,
sadness and happiness, right and wrong,
self and others,
On what day can the road of birth and death
come to an end ?

The Triple Realm is like a bubble on the surface
of water,
Even with your heroic deeds as great as the world,
Only the white bones are to remain on the remote
hill,
Why did not you give a thought to this and take a
turn in your life ?

● 观世音菩萨普门品 ● GUAN SHI YIN PU SA ●





迴 向 偈

**VERSE
OF
TRANSFERENCE**

願以此功德，
May the merit and virtue accrued from this work,

莊嚴佛淨土，
Adorn the Buddhas' Pure Lands,

上報四重恩，
Repaying four kinds of kindness above,

下濟三塗苦。
And aiding those suffering in the paths below.

若有見聞者，
May those who see and hear of this,

悉發菩提心，
All bring forth the resolve for Bodhi,

盡此一報身，
And when this retribution body is over,

同生極樂國。
Be born together in the Land of Ultimate Bliss.