

MYOHO RENGE KYO KANZEON BOSATSU FUMONBON ON

Prose version - The Sutra of the Lotus Flower of the Wonderful Law: Chap.25 The All-Sidedness of the Bodhisattva Regarder of the Cries of the World

☸ Ni ji Mu-jin ni Bo-sa soku ju za ki ken dan u ken gas-sho ko Butsu ni sa ze gon Se-son Kan-ze-on Bo-sa i ga in nen myo Kan-ze-on

The Bodhisattva 'Infinite-Thought' rose up from sitting, and baring his right shoulder, gassho'ed toward the Buddha, saying: "World-honoured One! For what reason is the Bodhisattva Avalokitesvara named 'Regarder-of-the-Cries-of-the-World'?"

Butsu go Mu-jin ni Bo-sa zen nan shi nyaku u mu ryo hyaku sen man noku shu jo ju sho ku no mon ze Kan-ze-on Bo-sa ☸ is-shin sho myo Kan-ze-on Bo-sa soku ji kan go on jo kai toku ge datsu

The Buddha answered the Bodhisattva 'Infinite-Thought': "Good son! If there be countless hundred thousand myriad kotis of living beings suffering from pain and distress, who hear of this Bodhisattva 'Regarder-of-the-Cries-of-the-World', and with all their mind call upon his name, the Bodhisattva 'Regarder-of-the-Cries-of-the-World' will instantly regard their cries, and all will be delivered.

Nyaku u ji ze Kan-ze-on Bo-sa myo sha setsu nyu dai ka ka fu no sho yu ze bo-sa i jin rik-ko

If there be any who keep the name of that Bodhisattva 'Regarder-of-the-Cries-of-the-World', though they fall into a great fire, the fire will not burn them, by virtue of the supernatural power of that Bodhisattva's majesty.

Nyaku i dai sui sho hyo sho go myo soku toku sen sho

If any, carried away by the flood, call upon his name, they will immediately reach shallows.

Nyaku u hyaku sen man noku shu jo i gu kon gon ru ri sha ko ne no san go ko haku shin ju to ho nyu o dai kai ge shi koku fu sui go sen bo hyo da ra seki-ki koku go chu

If there be hundreds of thousands of myriads of kotis of beings who in search of gold, silver, lapis lazuli, moonstones, agate, coral, amber, pearls, and other treasures go out onto the ocean, and a black-gale blows their ships onto the dry land of the rakshasa demons, ...

Nyaku u nai shi ichi nin sho Kan-ze-on Bo-sa myo sha ze sho nin to kai toku ge datsu ra setsu shi nan i ze in nen myo Kan-ze-on

And if amongst them one person calls upon the name of the Bodhisattva 'Regarder-of-the-Cries-of-the-World', all those people will be delivered from the throes of the rakshasas. It is for this reason that [he] is named 'Regarder-of-the-Cries-of-the-World'.

Nyaku bu u nin rin to hi gai sho Kan-ze-on Bo-sa myo sha hi sho shu to jo jin dan dan e ni toku ge datsu

If any man on the verge of harm, calls upon the name of the Bodhisattva 'Regarder-of-the-Cries-of-the-World', the sword of the attacker will instantly snap asunder and he will be set free.

Nyaku san zen dai sen koku do man chu ya sha ra setsu yoku rai no nin mon go sho Kan-ze-on Bo-sa myo sha ze sho ak-ki sho fu no i aku gen ji shi kyo bu ka gai setsu bu u nin

Even if the three-thousand-great-thousandfold world were full of yakshas and rakshasas seeking to afflict people, these wicked demons, hearing them call upon the name of the Bodhisattva 'Regarder-of-the-Cries-of-the-World', would not be able to see them with their wicked eyes, how much less hurt them.

Nyaku u zai nyaku mu zai chu kai ka sa ken ge go shin sho Kan-ze-on Bo-sa myo sha kai shitsu dan e soku toku ge datsu

If, moreover, there is anyone, guilty or not guilty, loaded with manacles, fetters, cangues, or chains, who calls on the name of the Bodhisattva 'Regarder-of-the-Cries-of-the-World', they will all be snapped and broken off and he shall be freed.

Nyaku san zen dai sen koku do man chu on zoku u ichi sho shu sho sho sho nin sai ji ju ko kyo ka ken ro go chu ichi nin sa ze sho gon sho zen nan shi mot-toku ku fu nyo to o to is-shin sho Kan-ze-on Bo-sa myo go ze bo-sa no i mu i se o shu jo nyo to

If the three-thousand-great-thousandfold world was full of enemies and robbers, and there was a merchant chief who led many merchants, having charge of costly jewels along a perilous road, and among them one man said: 'Good sons! Be not afraid, with one mind invoke the title of the Bodhisattva 'Regarder-of-the-Cries-of-the-World', for this Bodhisattva is able to give courage to all the living. ...

Nyaku sho myo sha o shi on zoku to toku ge datsu shu sho nin mon gu hos-sho gon ㊦ Na-mu Kan-ze-on Bo-sa shogo myo go soku toku ge datsu

If you invoke his name, you will be freed from these enemies and robbers.' On hearing this, if all the traders together with one voice cry, 'Namah! Bodhisattva 'Regarder-of-the-Cries-of-the-World' then, by invoking his name, they will be relieved.

Mu-jin ni Kan-ze-on Bo-sa Ma-ka-sa i jin shi riki ㊦ gi gi hyo ze

Infinite-Thought! Such is the awe-inspiring supernatural power of the Bodhisattva 'Regarder-of-the-Cries-of-the-World'.

Nyaku u shu jo ta o in yoku jo nen ku gyo Kan-ze-on Bo-sa ben toku ri yoku

If any living beings much given to carnal passion, keep in mind and revere the Bodhisattva 'Regarder-of-the-Cries-of-the-World', they will be set free from their passion.

Nyaku ta shin i jo nen ku gyo Kan-ze-on Bo-sa ben toku ri shin

If any much given to irascibility, keep in mind and revere the Bodhisattva 'Regarder-of-the-Cries-of-the-World', they will be set free from their irascibility.

Nyaku ta gu chi jo nen ku gyo Kan-ze-on Bo-sa ben toku ri chi

If any much given to infatuation, keep in mind and revere the Bodhisattva 'Regarder-of-the-Cries-of-the-World', they will be set free from their infatuation.

Mu-jin ni Kan-ze-on Bo-sa u nyo ze to dai i jin riki ta sho nyo yaku ze ko shu jo jo o shin nen

'Infinite-Thought!' Such are the abundant benefits conferred by the supernatural power of the Bodhisattva 'Regarder-of-the-Cries-of-the-World'. Consequently, let all the living ever keep him in mind.

Nyaku u nyo nin se-choku gu nan rai hai ku yo Kan-ze-on Bo-sa ben sho fuku toku chi e shi nan se-choku gu nyo ben sho dan sho u so shi nyo shuku jiki toku bon shu nin ai kyo

If any woman desiring a son worships and pays homage to the Bodhisattva 'Regarder-of-the-Cries-of-the-World', she will bear a son happy, virtuous, and wise. If she desires a daughter, she will bear a daughter of good demeanour and looks, who of old has planted virtuous roots, beloved and respected by all.

Mu-jin ni Kan-ze-on Bo-sa u nyo ze riki

'Infinite-Thought'! Such is the power of the Bodhisattva 'Regarder-of-the-Cries-of-the-World'.

Nyaku u shu jo ku gyo rai hai Kan-ze-on Bo-sa fuku fu to en

If any of the living revere and worship the Bodhisattva 'Regarder-of-the-Cries-of-the-World', blessings will not be rudely rejected.

Ze ko shu jo kai o ju ji Kan-ze-on Bo-sa myo go

Therefore, let all the living cherish the title of the Bodhisattva 'Regarder-of-the-Cries-of-the-World'.

Mu-jin ni nyaku u nin ju ji roku ju ni oku go ga sha Bo-sa myo ji bu jin gyo ku yo on jiki e buku ga gu i yaku o nyo i un ga ze zen nan shi zen nyo min ku doku ta fu

'Infinite-Thought'! Suppose anyone cherishes the names of the Bodhisattvas [numerous as] the sands of the sixty-two kotis of the Ganges, and who all his life makes offerings of food, drink, garments, bedding, and medicaments – what is your opinion – are not the merits of that good son or good daughter abundant?"

Mu-jin ni gon jin ta

'Infinite-Thought' replied: "Extremely abundant!"

Se-son Butsu gon

The 'World-honoured One', the Buddha, proceeded:

Nyaku bu u nin ju ji Kan-ze-on Bo-sa myo go nai shi ichi ji rai hai ku yo ze ni nin puku sho to mu i o hyaku sen man noku ko fu ka gu jin

"But if [any]one cherishes the title of the Bodhisattva 'Regarder-of-the-Cries-of-the-World', or only for a moment worships and reveres him, the blessings of these two men will be exactly equal without difference, and cannot be exhausted in hundreds of thousands of myriads of kotis of kalpas.

Mu-jin ni ju ji Kan-ze-on Bo-sa myo go toku nyo ze mu yo mu hen fuku tokushi ri

'Infinite-Thought'! Such is the immeasurable, boundless degree of blessedness he will obtain who cherishes the name of the Bodhisattva 'Regarder-of-the-Cries-of-the-World'."

⊕ Mu-jin ni Bo-sa hyaku Butsu gon Se-son Kan-ze-on Bo-sa un ga yu shi sha ba se kai un ga ni i shu jo sep-po Ho ben shi riki go ji un ga

The Bodhisattva 'Infinite-Thought' [again] said to the Buddha: "World-honoured One! How is it that the Bodhisattva 'Regarder-of-the-Cries-of-the-World' wanders in this saha-world? How does he preach the Law to the living? What is the character of his tactfulness?"

Butsu go Mu-jin ni Bo-sa zen nan shi nyaku u koku do shu jo

The Buddha replied to the Bodhisattva 'Infinite-Thought': "Good son! If the living in any realm need to be saved ...

O i Bus-shin toku do sha ⊕ Kan-ze-on Bo-sa soku gen Bus-shin ni i sep-po

To those who must be saved in the body of a Buddha, the Bodhisattva 'Regarder-of-the-Cries-of-the-World' appears as a Buddha and preaches to them the Law.

O i Byaku-shi-bus-shin toku do sha soku gen Byaku-shi-bus-shin ni i sep-po

To those who must be saved in the body of a Pratyekabuddha, he appears as a Pratyekabuddha and preaches to them the Law.

O i Sho-man shin toku do sha soku gen Sho-mon shin ni i sep-po

To those who must be saved in the body of a śravaka, he appears as a śravaka and preaches to them the Law.

O i Bon-no shin toku do sha soku gen Bon-no shin ni i sep-po

To those who must be saved in the body of Brahma, he appears as Brahma and preaches to them the Law.

O i Tai-shaku shin toku do sha soku gen Tai-shaku shin ni i sep-po

To those who must be saved in the body of Śakra, he appears as Śakra and preaches to them the Law.

O i Ji-zai-ten shin toku do sha soku gen Ji-zai-ten shin ni i sep-po

To those who must be saved in the body of Íśvara, he appears as Íśvara and preaches to them the Law.

O i Dai-ji-zai-ten shin toku do sha soku gen Dai-ji-zai-ten shin ni i sep-po

To those who must be saved in the body of Maheśvara, he appears as Maheśvara and preaches to them the Law.

O i Ten-dai-sho-gun shin toku do sha soku gen Ten-dai-sho-gun shin ni i sep-po

To those who must be saved in the body of a great divine general, he appears as a great divine general and preaches to them the Law.

O i Bi-sha-man shin toku do sha soku gen Bi-sha-mon shin ni i sep-po

To those who must be saved in the body of Vaiśravana, he appears as Vaiśravana and preaches to them the Law.

O i Sho-o shin toku do sha soku gen Sho-o shin ni i sep-po

To those who must be saved in the body of a minor king, he appears as a minor king and preaches to them the Law.

O i cho-ja shin toku do sha soku gen cho-ja shin ni i sep-po

To those who must be saved in the body of an elder, he appears as an elder and preaches to them the Law.

O i ko-ji shin toku do sha soku gen ko-ji shin ni i sep-po

To those who must be saved in the body of a citizen, he appears as a citizen and preaches to them the Law.

O i sai-kan shin toku do sha soku gen sai-kan shin ni i sep-po

To those who must be saved in the body of a minister of state, he appears as a minister and preaches to them the Law.

O i Ba-ra-man shin toku do sha soku gen Ba-ra-man shin ni i sep-po

To those who must be saved in the body of a Brahman, he appears as a Brahman and preaches to them the Law.

O i bi-ku bi-ku-ni u-ba-soku u-ba-i shin toku do sha soku gen bi-ku bi-ku-ni u-ba-soku u-ba-i shin ni i sep-po

To those who must be saved in the body of a bhikshu, bikshuni, upasaka, upasika, he appears as a bhikshu, bikshuni, upasaka, upasika and preaches to them the Law.

O i cho-ja ko-ji sai-kan Ba-ra-man fu-nyo shin toku do sha soku gen bu-nyo shin ni i sep-po

To those who must be saved in the body of the wife of an elder, citizen, minister, or Brahman, he appears as a woman and preaches to them the Law.

O i do-nan do-nyo shin toku do sha soku gen do-nan do-nyo shin ni i sep-po

To those who must be saved in the body of a youth or maiden, he appears as a youth or maiden and preaches to them the Law.

O i Ten ryu ya-sha ken-da-ba a-shu-ra ka-ru-ra kin-na-ra ma-go-ra-ga nin-bi nin-to shin toku do sha soku kai gen shin ni i sep-po

To those who must be saved in the body of a god, dragon, yaksha, gandharva, asura, garuda, kimnara, mahoraga, human, or non-human being, he appears in every such form and preaches to them the Law.

O i Shu-kon-go shin toku do sha soku gen Shu-kon-go shin ni i sep-po

To those who must be saved in the [the shape of] a diamond-holding god, he appears as a diamond-holding god and preaches to them the Law.

Mu-jin ni ze Kan-ze-on Bo-sa jo ju nyo ze ku doku i shu ju kyo yu sho koku do do das-shu jo ze ko nyo to o to is-shin ku yo Kan-ze-on Bo-sa ze Kan-ze-on Bo-sa Ma-ka-sa o fu i kyu nan shi chu no se mu i ze ko shi sha ba se kai kai go shi i se mu i sha

'Infinite-Thought'! Such are the merits acquired by this Bodhisattva 'Regarder-of-the-Cries-of-the-World' and the various forms in which he rambles through many lands to save the living. Therefore, with single mind pay homage to the Bodhisattva 'Regarder-of-the-Cries-of-the-World'. The Bodhisattva-Mahasattva 'Regarder-of-the-Cries-of-the-World' is able to make fearless those in anxiety and distress. For this reason all in this saha-world give him the title 'Bestower-of-Fearlessness'".

Mu-jin ni bo sa 卍 hyaku Butsu gon Se-son ga gon to ku yo Kan-ze-on Bo-sa

The Bodhisattva 'Infinite-Thought' said to the Buddha: "World-honoured One! Let me now make an offering to the Bodhisattva 'Regarder-of-the-Cries-of-the-World'".

Soku ge kyo shu ho ju yo raku ge jiki byaku sen ryo gon ni i yo shi sa ze gon 卍 min sha ju shi hos-se chin bo yo raku ji Kan-ze-on Bo-sa fu ko ju shi

Thereupon he unloosed from his neck a necklace of pearls worth a hundred thousand pieces of gold and presented it to him, making this remark: "Good sir! Accept this pious gift of a pearl necklace." But the Bodhisattva 'Regarder-of-the-Cries-of-the-World' would not accept it.

Mu-jin ni Bu byak Kan-ze-on Bo-sa gon nin sha min ga to ko ku shi yo raku ni ji

Again the Bodhisattva 'Infinite-Thought' addressed the Bodhisattva 'Regarder-of-the-Cries-of-the-World': "Good Sir! Out of compassion for us, accept this necklace."

Butsu go Kan-ze-on Bo-sa to min shi Mu-jin ni Bo-sa gyu shi shu ten ryu ya-sha ken-dab-ba a-shu-ra ka-ru-ra kin-na-ra ma-go-ra-ga nin pi nin to ko ju ze yo yo raku soku ji

Then the Buddha said to the Bodhisattva 'Regarder-of-the-Cries-of-the-World': "Out of compassion for this Bodhisattva 'Infinite-Thought' and the four groups, and for the gods, dragons, yakshas, gandharvas, asuras, garudas, kimnaras, mahoragas, human and non-human beings, and others, accept this necklace."

Kan-ze-on Bo-sa min sho shi shu gyu o ten ryu nin pi nin to ju go yo raku bun sa ni bun i chi bun Bu-Sha-ka-mu-ni Butsu ● ichi bun Bu-ta-ho-butto nan

Then the Bodhisattva 'Regarder-of-the-Cries-of-the-World', having compassion for all the four groups, and the gods, dragons, human and non-human beings, and others, accepted the necklace, and dividing it into two parts, offered one part to Śakyamuni Buddha and offered the other to the stupa of the Buddha Abundant Treasures.

Mu jin ni ● Kan-ze-on Bo-sa u nyo ze ji zai jin riki yu o sha ba se kai.

"Infinite-Thought! With such sovereign supernatural powers does the Bodhisattva 'Regarder-of-the-Cries-of-the-World' wander through the saha-world."

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