

【水鏡回天錄白話解】

大悲觀世音菩薩

GUANSHIYIN THE BODHISATTVA OF GREAT COMPASSION

宣公上人講於一九八六年十月三日

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觀自在菩薩，於無量劫前，已成佛果，號正法明如來。大悲願力，倒駕慈航，重返娑婆，尋聲救苦，所謂「千處祈求千處應，苦海常作渡人舟」。

虔誠稱名即得救，濟救七難、解三毒、應二求。菩薩在初地時，遇千光王靜住如來慈悲，傳授大悲神咒，紫金光手摩頂，頓超八地之境界；踴躍歡喜，而發誓言：「若我未來能利益衆生，令我即生千手千眼。」

誓畢，大地六種震動，十方諸佛放光照觸其身，千手千眼應誓俱生；乃對佛言：「若衆生誦持大悲神咒，於現在生中，一切所求，若不果遂者，不得名為大悲心陀羅尼也。」五代後梁時，日僧請大士銅像回國供奉，船至普陀山，駐錫該山，常示現靈異，成佛教聖地。聯云：「觀音菩薩何倒坐？皆因衆生不回頭。」所謂「苦海無邊，回頭是岸」。衆生為何不回頭？名利情愛所迷；若看破放下，即獲自在。

怎麼叫「大悲觀世音菩薩」呢？大悲，他是「慈能予樂，悲能拔苦」；就是衆生所歡喜的，他都能幫助你成就。

「觀自在菩薩」：《心經》上不是說「觀自在菩薩，行深般若波羅蜜多時」嗎？這個「觀自在」，你要觀自在，不要觀他在。你自己常常能以不打妄想，那就是觀自在；

Text:

Avalokiteshvara [Guanyin] Bodhisattva became a Buddha limitless eons ago. His name was the Thus Come One Light of Proper Dharma. With great compassionate vows, he returned on the boat of kindness to the Saha world to rescue beings in distress by listening to their cries. Thus, it's said: 'Prayers depart a thousand hearts; in a thousand hearts he answers. At all times he is a boat that crosses people over the sea of suffering.'

Those who sincerely recite his name will be saved. He extricates people from the seven kinds of difficulties, counteracts the three poisons, and responds to the two kinds of requests. This Bodhisattva, while on the First Ground, met the Buddha King of a Thousand Lights Who Abides in Stillness, who compassionately transmitted the Spiritual Mantra of Great Compassion to Guanyin Bodhisattva and rubbed the crown of the Bodhisattva's head with his purple golden hand. Guanyin Bodhisattva immediately ascended to the Eighth Ground and was extremely delighted. He then made the following vow: "If I can benefit living beings in the future, may I manifest one thousand hands and one thousand eyes."

When he was done making this vow, the earth shook in six ways. The Buddhas of the ten directions emitted light that shone upon his body and according to his vow he became endowed with a thousand hands and a thousand eyes. He said to the Buddha, "If any living being who recites and holds the Spiritual Mantra of Great Compassion should fail to obtain whatever he seeks in this present life, then it cannot be the dharani of the mind of great compassion." During the Latter Liang of the Five Dynasties Era, a Japanese monk requested the statue of the Bodhisattva to make offerings to. When his ship reached

你若儘打妄想，那就觀不自在了。「於無量劫前」：在很久很久以前，數不出來多久以前，「已成佛果」：他已經證成佛果了；「號正法明如來」：那一位佛的名字，就叫「正法明佛」。

「大悲願力」：他又因為發這個大悲的願力，「倒駕慈航」：就是「隱大示小」。他本來已經成佛了，現在他又示現菩薩的身，化身來做觀世音菩薩。「重返娑婆」：又到這最苦的五濁世界、堪忍的娑婆這個地方來了。

「尋聲救苦」：無論誰有什麼痛苦，你稱念大悲觀世音菩薩，他聽見你的聲音，就來解除你的痛苦。所謂「千處祈求千處應」：無論什麼地方有人求他、有人念觀世音菩薩，他都一定來救度你。「苦海常作渡人舟」：他在我們這個娑婆世界的苦海裡頭，常常就好像渡人的一隻船似的。「虔誠稱名」：你要很虔誠的、很專一的念他的名號，「即得救」：不說「信者得救」嗎？這也就是信者得救了！

「濟救七難」：七難，就是水難、火難、風難、王難、賊難、瘟疫流行難……；總而言之，不只七樣，所有一切的災難，或者撞車。現在常常有人來告訴我說，他常念觀世音菩薩，撞車車都撞碎了，可是人沒受傷。有很多這個奇蹟。

「解三毒」：能解除人的三毒；三毒就是「貪、瞋、癡」。說是「若人多貪，常念恭敬觀世音菩薩，便得離貪」；「若人多瞋」，多瞋恚，脾氣很大，你能常常稱念觀世音菩薩、恭敬觀世音菩薩，你這個脾氣也就減少了；「若人多愚癡」，你若很愚癡的，也常念恭敬觀世音菩薩，就得離癡了。

「應二求」：二求，就是求男、求女。你若是願意求個男孩子，就得一個端正有相的男孩子；你願意求女孩子，就得一個聰明有智慧的，也是很莊嚴的一個女孩子；所以

Potola Mountain, he decided to live there. Guanyin Bodhisattva manifested many miracles there, and thus this is considered a holy place in Buddhism. A couplet says: “Why does Guanyin sit facing backwards? It’s because living beings have not turned their heads around.” It is said: “The sea of suffering is boundless; a turn of the head is the Other Shore.” Why don’t living beings turn around? It is because they are confused by fame, gain, and emotional love. If they can see through them, they will obtain freedom and ease.

Commentary:

Why is he called the greatly compassionate Guanshiyin Bodhisattva? It is because, with great kindness, he bestows joy, and with great compassion, he alleviates suffering. Whatever living beings like, he can help them achieve it.

Avalokiteshvara: Doesn’t the *Heart Sutra* say: “Avalokiteshvara Bodhisattva practiced the profound *prajna paramita*”? Avalokiteshvara is translated as “contemplating self-presence”, which means you contemplate yourself being present instead of contemplating others’ presence. If you don’t strike up false thoughts, then you are present in the moment. If you keep having false thinking, then you are not present. This Bodhisattva **became a Buddha limitless eons ago**, such a long time ago that we can’t calculate the length of time. **His name was the Thus Come One Light of Proper Dharma.** This was what he was called then.

With great compassionate vows, he returned on the boat of kindness. He manifested the small and concealed the great. Originally, he had become a Buddha, however, he now appears as a Bodhisattva called Guanshiyin and comes **to the Saha world.** He’s come back to the world of the five turbidities, which is filled with great suffering. He’s come to this place that is difficult to bear **to rescue beings in distress by listening to their cries.** If anyone who is suffering recites the name of the Greatly Compassionate Guanyin Bodhisattva, he will hear your sounds and liberate you from your suffering. It’s said: **Prayers depart a thousand hearts; in a thousand hearts he answers.** Regardless of who you are, as long as you recite Guanyin Bodhisattva’s name, he will definitely come to your rescue. **At all times he is a boat that crosses people over the sea of suffering.** Guanyin Bodhisattva is like a boat ferrying people over the sea of suffering of the Saha World. **Those who sincerely recite his name will be saved.** You need to be really earnest and singleminded when reciting his name. This is what’s meant by the line, “Those with faith will be saved.”

He extricates people from the seven kinds of difficulties, which are disasters of water, fire, wind, the government, bandits, or

這叫「應二求」。

「菩薩在初地時」：初地，就是十地之中的第一地（歡喜地）。那個時候，他「遇千光王靜住如來慈悲」：千光王靜住佛對他很慈悲，「傳授大悲神咒」：以這個〈大悲神咒〉來傳授給他。「紫金光手摩頂」：佛用紫磨金光的手摩他頂。「即超八地之境界」：他即刻就頓超八地，到八地（不動地）這個地位了！「踴躍歡喜」：於是乎，他就很興奮，也很歡喜；「而發誓言」：那麼在靜住王佛的面前，就發願了，說：「若我未來能利益眾生的話，「令我即生千手千眼」：令我即刻就能生出千手千眼。

「誓畢，大地六種震動」：六種震動就是：震、吼、擊、動、涌、起。「十方諸佛放光照觸其身」：這個時候，佛放光照他。「千手千眼應誓俱足」：他也就生出來千手千眼。「乃對佛言」：於是乎，他對佛說了，「若眾生誦持大悲神咒者」：若有能念〈大悲神咒〉這樣的人，「於現在生中」：在他這一生裡頭，「一切所求，若不果遂者」：他所求什麼願力，如果不滿他的願的話；「不得名為大悲心陀羅尼也」：這個就不能叫做「大悲心陀羅尼」，就不能說叫做「大悲心的總持神咒」。他發願說，若有人誦持〈大悲神咒〉，他若不得成佛，觀音菩薩他也不取正覺、也不成佛。

「五代後梁時」：在五代後梁的時候，「日僧請大士銅像回國供奉」：日本的一位和尚，請觀音菩薩的銅像，準備回國去供奉。「船至普陀山」：船到普陀山的時候，「駐錫該山」：於是在那兒停留，住到那個山上了！「常示現靈異」：很多很多的時候，觀音菩薩在那兒示現種種的靈異；「成佛教聖地」：所以普陀山是佛教的一個聖地。

epidemics,...not only the seven kinds of difficulties, but all disasters. This includes car accidents as well. People often tell me that they constantly recite Guanyin Bodhisattva's name. When they get into a car accident, their car is totaled, but they aren't hurt at all. There are many such miracles.

Counteracts the three poisons: He can relieve people from the three poisons of greed, hatred and delusion. It's said that if a person plagued by greed constantly recites the name of and worships Guanyin Bodhisattva, he will be freed from greed. If one is hateful, which means one has a big temper, one's temper will be reduced after one recites the name of and worships Guanyin Bodhisattva. If one is deluded all the time, one will no longer be deluded after constantly reciting and worshipping Guanyin Bodhisattva.

Responds to the two kinds of requests: the two requests are seeking to have a boy or a girl child. If you ask for a boy, you will give birth to a boy with a dignified appearance. If you want a girl, you will give birth to an intelligent girl with fine features and wisdom. Thus, the Bodhisattva "responds to the two kinds of requests".

This Bodhisattva, while on the First Ground, the Ground of Happiness in the Ten Grounds, met the Buddha King of a Thousand Lights Who Abides in Stillness, who compassionately transmitted the Spiritual Mantra of Great Compassion to Guanyin Bodhisattva and rubbed the crown of the Bodhisattva's head with his purple golden hand. As soon as the Buddha rubbed the crown of Guanyin Bodhisattva, **Guanyin Bodhisattva immediately ascended to the Eighth Ground, the Ground of Not Moving, and was extremely delighted.** He was very happy and joyful. **He then made the following vow:** He made vows in front of the Buddha King of Stillness, saying: **If I can benefit living beings in the future, may I manifest one thousand hands and one thousand eyes.**

When he was done making such a vow, the earth shook in six ways. The six kinds of quaking are shaking, roaring, crashing, surging, soaring and rising. **The Buddhas of the ten directions emitted light that shone upon his body.** The Buddhas shone their light on him. **And according to his vow, he became endowed with a thousand hands and a thousand eyes.** As a result, one thousand hands and one thousand eyes manifested. **He said to the Buddha, "If any living being who recites and holds the Spiritual Mantra of Great Compassion should fail to obtain whatever he seeks in this present life, then it cannot be the dharani of the mind of great compassion."** If one recites this mantra in this very life and one's wish is not fulfilled, then it cannot be the *dharani* of the mind of great compassion. This mantra will be the Spiritual Mantra of Great Compassion that upholds and unites.



聯云：「觀音菩薩何倒坐」，觀音菩薩爲什麼面衝北，那麼倒著坐呢？在廟上他都面衝裡坐著，不衝外呢？「皆因眾生不回頭」：就因爲世間的人，不肯回頭，不肯急流勇退，不肯返迷歸覺。所謂「苦海無邊，回頭是岸」：你若一回頭，就到岸上了。「眾生爲何不回頭」：眾生爲何不回頭？「名利情愛所迷」：就因爲爲這個名利、情愛所迷，被這種東西所迷，所以就不回頭。「若看破放下」：你若能把這個情愛、名利，這些東西看破，放下它了，「即獲自在」：你就能獲得自在了。

贊曰：

大慈大悲 救苦救難
切望衆生 同登彼岸
不辭跋涉 無處不現
普度有情 攝受貴賤

「大慈大悲」：觀世音菩薩也大慈、也大悲，「救苦救難」：又救苦、又救難。「切望衆生」：他是希望一切衆生，

Guanyin Bodhisattva also made vows that if one upholds the Spiritual Mantra of Great Compassion and does not become a Buddha, he will also not attain proper enlightenment and become a Buddha.

During the Latter Liang of the Five Dynasties Era, a Japanese monk requested the statue of the Bodhisattva to make offerings to. When his ship reached Potola Mountain, he decided to live there. When the ship stopped and the monk disembarked at the Potola Mountain, he took up residence there. At that time, **Guanyin manifested many miracles, and thus this is considered a holy place in Buddhism.** Because of these efficacious responses, Potola Mountain has become a holy sanctuary for Buddhism.

A couplet says: Why does Guanyin sit facing backwards? Why does Guanshiyin Bodhisattva sit facing the north; why did he turn around in his seat? It's because living beings have not turned their heads around. It's due to the fact that people in this world will not turn away from confusion and return to enlightenment and will not retire when they have reached the crest of their success. **It is said: "The sea of suffering is boundless, a turn of the head is the Other Shore."** If you turned your head, you would arrive at the Other Shore. **Why don't living beings turn their heads? It is because they are confused by fame, gain and emotional love. If they can see through them: if they can see through and put down love and fame, then they will obtain freedom and ease.**

A verse in praise says:

**With great kindness and great compassion,
he saves beings from suffering and difficulty,
Earnestly wishing that all living beings
together reach the Other Shore.
Working with all-out effort,
there is no place he does not manifest.
He universally saves all sentient beings
and gathers in both the noble and the lowly.**

Commentary:

With great kindness and great compassion: Guanyin Bodhisattva has both great kindness and great compassion. **He saves beings from suffering and difficulty:** he rescues those who are in pain and in trouble. **Earnestly wishing that all living beings:** He hopes that all the living beings will **together reach the other shore** together with him to become Buddhas.

Working with all-out effort: Guanshiyin Bodhisattva wades to extricate living beings from suffering. **There is no place he does not**

「同登彼岸」：和他一起登到彼岸，共同成佛。

「不辭跋涉」：觀世音菩薩他也是奮鬥跋涉，來救度眾生；「無處不現」：沒有哪一個地方他不示現的。「普度有情」：普度所有的蠢動含靈。「攝受貴賤」：你就是上自公伯王侯，下至花兒乞丐，他都一樣的度，他都沒有分別。

又說偈曰：

普陀常現海潮音 娑婆眾生緣最深
千手護持有情者 慧眼照見不幸人
苦海波濤望永息 地獄痛楚願填平
稱名能解一切難 禮拜自獲福慧臻

「普陀常現海潮音」：在普陀山的那個海邊，常常示現海潮音。「娑婆眾生緣最深」：我們這個堪忍娑婆世界的眾生，和觀世音菩薩的緣是特別深的。

「千手護持有情者」：觀音菩薩常常用他的千手，來護持一切的眾生。「慧眼照見不幸人」：他的智慧之眼，誰是一個不幸的人，他都常常看得見的。

「苦海波濤望永息」：他希望五濁惡世這個苦海，裡頭煩煩惱惱的這些波濤，永遠都平息了。「地獄痛楚願填平」：地獄那個所有的痛苦，和一切很忍受不了的那些刑罰，他以願力都把它填平了。「稱名能解一切難」：你能稱念觀世音菩薩這個名號，一切的災難，都可以解除了。「禮拜自獲福慧臻」：你若能頂禮觀世音菩薩，你也就是福慧都會圓滿了。

manifest: there is not a single location where he does not show himself.

He universally saves all sentient beings: he crosses over all the living creatures and spirits. **And gathers in both the noble and the lowly:** Without discrimination, he rescues people as high as kings and dukes and as low as beggars.

Another verse says:

**Often manifesting the sound of the waves at Potola,
He has the deepest affinities with beings of the Saha world.
His thousand hands protect and support sentient beings;
His wisdom eyes gaze upon the unfortunate ones.
He wishes to forever calm the waves in the sea of suffering,
And to alleviate the pain and distress in the hells.
Reciting his name eradicates all calamities.
Bowing reverently brings one blessings and wisdom.**

Commentary:

Often manifesting the sound of the waves at Potola: at the seashore by Potola Mountain, he often makes his presence known through the sound of the ocean tides. **He has the deepest affinities with beings of the Saha world.** The living beings in this difficult-to-bear Saha World have especially deep affinities with Guanshiyin Bodhisattva. **His thousand hands protect and support sentient beings;** Guanyin Bodhisattva often uses his thousand hands to protect all sentient beings. **His wisdom eyes gaze upon the unfortunate ones.** His wisdom eye can see any person who is suffering misfortune.

He wishes to forever calm the waves in the sea of suffering. He wishes that the billows of the afflictions in the sea of suffering in this world of the five turbidities would forever be calmed. **And to alleviate the pain and distress in the hells.** All the sufferings and the unbearable punishment can be pacified by his power of vows. **Reciting his name eradicates all calamities.** If you recite the name of Guanshiyin Bodhisattva, all disasters

can be averted. **Bowing reverently brings one blessings and wisdom.** If you can bow to Guanshiyin Bodhisattva, you will perfect your blessings and wisdom.

