

Namo Guanshiyin Bodhisattva

Instructional Talk Given by Venerable Master Hua at CTTB, during Guanyin Session from October 5 to 11, 1981

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DHARMA TALK DHARMA RAIN | 法語法雨

今天大家聚集在一起，參加觀音七，虔誠地念「南無觀世音菩薩」的聖號，這是很難得的機會，故不可空過。如果不認真念，就一無所得，如入寶山，空手而回，實在可惜。希望大家放下一切，勇猛的念，一定會有感應，這樣才沒有辜負來打觀音七的目的。

一般人打觀音七，多數是念念佛，念念菩薩，然後休息半小時，再繼續用功。或者在香港，或者在台灣，差不多是這種情形。我們萬佛聖城打七，從早晨開始，到晚間休息為止，中間沒有休息的時間。

各位要知道，並不是我們不休息是對的，人家休息是不對的。是什麼道理呢？因為我們在以前沒有用功修行，所以現在要加油，勇猛精進，向前努力。人家或者用功很久，已經上路，念觀世音菩薩，或者不念觀世音菩薩，都是一樣，沒有妄想。人家休息，比我們精進，更有進步，所以不能說人家休息是不對的。

假使我們生出貢高我慢的心：「啊！我們萬佛聖城是勇猛精進，他們是懈怠懶惰。」如有這一念心，所有的功德，都會沒有了。這就是自滿心、自傲心。我們必須瞭解，人家在無量劫以來，就修行用功。現在人家休息，是在等待我們從後邊追。

若能這樣的想，所用的功，一定會相應。不要在用功裏生出障礙的心；障礙就是自滿，就是我慢。這樣就妨礙菩

Today we gather to participate in the Guanyin Session and to recite “Namo Guanshiyin Bodhisattva”. This is a chance hard to come by, and that’s why we must gain some results. If we are not sincere when we recite, then our efforts will be fruitless. Wouldn’t it be a shame to enter a treasure mountain only to leave empty-handed? I hope that you will put down everything and just recite vigorously. Then you will certainly gain some good responses from the Bodhisattva. Only by being sincere will you not waste your efforts in coming here.

Normally during Guanyin sessions, people would recite the name of Buddhas and Bodhisattvas, take a break for half an hour or so, and go back to recitation again. In Hong Kong and Taiwan, it is like that. However, at CTTB, we recite from morning until night without taking any breaks.

Please know that I didn’t mean we are right by not taking breaks and others are wrong by taking them. What am I trying to say is that since we didn’t work vigorously in the past, so now we must work harder and be more vigorous and sincere in our cultivation. Others may have already cultivated for a long time; they’ve been on the right path for a while. For them, it would make no difference reciting or not reciting; they are free from false thinking already. Other people may take a rest, but perhaps it is because they are more vigorous and more advanced. So we can’t say that they are wrong to take breaks.

We should not say, “At CTTB, we are very vigorous and people elsewhere are just lazy and slacking.” If we think this, then all our merit and virtue would vanish. These are thoughts of complacency and arrogance. We should know that from limitless eons ago, those people have been vigorous in their cultivation. They are only taking breaks so we can catch up.

If we think in this way, then all the efforts we make will produce results. We should not allow any thoughts of arrogance or complacency to obstruct our cultivation. They will choke our Bodhi roots, preventing such shoots from growing. We must, under no circumstances, allow ourselves to be haughty. We also can’t have thoughts of selfishness or self-benefiting. We must understand that “In cultivation all methods are equal, none is superior or inferior.” This would be the right mind for a cultivator.

When we begin practicing, we must have the right intent. No matter what kind of efforts we put forth, if we bear any improper thoughts, they will lead towards demonic states. On the other hand, if our intent is proper, no matter

南無觀世音菩薩

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提種子生根發芽。我們用功要懂得這一點。無論在什麼情形之下，絕對不可以生貢高我慢心，不可有自私自利心。要看「是法平等，無有高下」，要有這種的思想，才是修道人的胸懷。

我們一開始用功，存心要正當；如果心存不正當，無論用什麼功，都會著魔。心要是正當，不管用什麼功，都會成佛。所以佛和魔，只在一念之間，因此在這個地方，要特別注意。

為什麼要念「南無觀世音菩薩」？因為觀世音菩薩和娑婆世界的眾生，都有大因緣。他是尋聲救苦救難的菩薩。有人在想：「我們有苦有難，才念觀世音菩薩。我們沒有苦也沒有難，念觀世音菩薩做什麼？」你覺得沒有苦嗎？在五濁（劫濁、見濁、煩惱濁、眾生濁、命濁）惡世中的眾生，統統有苦，苦不堪言。在輪迴中轉來轉去，這不是苦嗎？一天到晚不停地打妄想，這不是苦嗎？總想自己要得到什麼，總想利益歸於自己。想不到，就睡不著覺；求不得，就吃不下飯。你看！這不是苦嗎？誰能保證自己沒有苦？沒有這個苦，還有那個苦，總而言之，苦不離身。如果萬念放下，一無所求，那時，才算沒有苦。

我們念「南無觀世音菩薩」，首先要瞭解它的意義。「南無」是梵語，譯為皈命。「觀」是觀察，用妙觀察智來觀察。誰有妙觀察智？觀世音菩薩有。他有這

how we practice, we will become Buddhas. The difference between a Buddha and a demon is only in one thought; thus, we must be extremely careful.

Why do we need to recite “Namo Guanshiyin Bodhisattva”? It is because Guanshiyin has great affinities with the living beings of the Saha world. She is the Bodhisattva who listens to the sounds of living beings and rescues them from suffering and disaster. Some people may say, “We recite Guanshiyin Bodhisattva’s name only when we are in distress, so why recite when we are just fine?” So you don’t think you are suffering? In the evil world of five turbidities (the kalpa turbidity, the view turbidity, the affliction turbidity, the living beings turbidity, and the life turbidity), all living beings are trying to survive; no one is exempted from sufferings.

Isn’t revolving in samsara suffering? Isn’t having false thoughts day and night suffering? At all times people dream of fulfilling their hearts’ desire and wishing for profit and gain. If they can’t get what they want, they can neither sleep nor eat. Think about this. Is this not suffering? Who can be so sure as to say that they are free from suffering? If you do not have this kind of pain, you might have the other kind. In short, sufferings do not leave one’s body. Only when you can let go of all your thoughts, and are no longer in want of anything, may you say you are free from suffering.

In reciting “Namo Guanshiyin Bodhisattva”, we must first understand the meaning of these Chinese words. “Na Mo” is Sanskrit means taking refuge. “Guan” means to observe, that is to observe with the wonderful wisdom. Who has the wonderful wisdom for observation? Guanshiyin Bodhisattva does. With this wisdom, she can hear all the sounds in the world. And she perceives everything; nothing can fool her. “Shi” translates as world and “Yin” as sounds. Guanshiyin cultivated the Dharma door of contemplating the sounds of her inherent nature, and that is why she can use her mind to hear the prayers of people.

When the Bodhisattva hears a prayer, she immediately attends to the call and pulls that

種的智慧，故在世間上一切聲音，悉知悉見，都騙不了他。「世」是世間，「音」是音聲。觀世音菩薩修反聞聞自性的法門，所以用心來觀察世間眾生呼救的聲音。

菩薩聞之，即刻分身前往，苦得樂。所謂「千處祈求千處應，苦海常作度人舟」，觀世音菩薩如慈母一般，有求必應，不會令子女失望。所以說大慈大悲、救苦救難、廣大靈感觀世音菩薩。「菩薩」是半梵語，應讀菩提薩埵，譯為覺有情，或譯有情覺，意思差不多。

覺是覺悟，有情是眾生，也就是覺悟中的眾生，也可以說眾生中的覺悟者。菩薩是自覺覺他的聖人，沒有自私心，沒有自利心，一切為眾生的幸福著想，而忘掉自己的存在。這就是無我的精神。

我們想祈求觀世音菩薩保護或幫助，必須用真心來念「南無觀世音菩薩」，便會產生心電感應作用。觀世音菩薩聽到眾生的求救聲，一定來拯救出苦海。但如果念時不誠心，摻雜求名求利的心，便不會有所感應。

我們現在念「南無觀世音菩薩」的聖號，要純淨其心、至誠懇切的念。不為私欲而念，乃是為五濁惡世中所有的眾生而念。祈求觀世音菩薩慈悲，令全世界的人類，消災免難，罪滅福生，都能獲得好處。

人人抱定這種宗旨念「南無觀世音菩薩」，這樣感應道交的力量，是不可思議的。各位！把念觀世音菩薩的功德，皆迴向給法界眾生，所謂「願以此功德，普及於一切，我等與眾生，皆共成佛道。」 ❀

living beings out of the sea of suffering. She causes living beings to leave suffering and attain bliss. As it is said,

*“Prayers depart a thousand hearts,
And in a thousand hearts she answers,
Sailing through the sea of suffering,
Crossing people over.”*

Guanshiyin Bodhisattva is like a loving mother. Wherever there is a prayer, there is an answer; she will not let her children down. Therefore, Guanshiyin Bodhisattva with great compassion rescues those who are in need and has remarkable spiritual abilities. The word “Pusa” is half Sanskrit, and came from “Pu ti sa tuo” (Bodhisattva). It translates as, an enlightened sentient being and someone who enlightens sentient beings. The two meanings are similar.

To enlighten is to awaken. Sentient beings refer to living beings who are on the path to enlightenment. You could also say that they are enlightened ones among living beings. The Bodhisattvas are sages that are self-enlightened and can enlighten others. They have no thoughts of selfishness and self-benefit. For the happiness of living beings, Bodhisattvas are unaware of themselves. This is the mind of “no-self.”

If we want help or protection from Guanshiyin Bodhisattva, we must sincerely recite “Namo Guanyin Bodhisattva” and responses will follow. When Guanshiyin Bodhisattva hears the prayers of living beings, she will immediately rescue them from the sea of suffering. But if you are not sincere and you have impure thoughts of seeking fame and profit, there will be no response.

Now that we are reciting Guanyin Bodhisattva’s holy name, we must purify our heart and do it with utmost sincerity. We shouldn’t just recite for ourselves, we must recite for the living beings in the five turbidities. We entreat the compassionate Guanshiyin Bodhisattva to free all the people in this world from calamities and to eradicate their offenses, which will increase their happiness and benefit all.

If everyone can hold onto the above principles when reciting Namo Guanshiyin Bodhisattva, their responses will be inconceivable. All of you should transfer the merit from reciting Namo Guanshiyin Bodhisattva to all the living beings of the Dharma Realm. As it is said,

*“May the merit and virtue accrued from this work,
be widely spread to all,
May all living beings,
realize the Buddha’s way.”*

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BUDDHISM A to Z

觀世音菩薩

大乘佛教中的四大菩薩之一。觀音菩薩代表慈悲，是西方極樂世界阿彌陀佛的弟子和繼承者。Avalokite vara是梵文，譯為觀世音、觀自在。

Avalokitesvara (Bodhisattva)

One of the four Bodhisattvas of greatest importance in Mahayana Buddhism, Avalokitesvara is the Bodhisattva of Compassion and disciple and future successor of the Buddha Amita in the Pure Land of the West. His name, which is Sanskrit, is often translated as Observer of the Sounds of the World. It can also be interpreted as meaning Contemplator of Self-Mastery.