



正法印
PROPER DHARMA SEAL

妙法蓮華經淺釋

The Dharma Flower Sutra with Commentary



【觀世音菩薩普門品第二十五】

CHAPTER TWENTY-FIVE:
THE UNIVERSAL DOOR OF GUANYIN BODHISATTVA

修訂版 Revised version

宣化上人講解

國際譯經學院記錄翻譯

Commentary by the Venerable Master Hua

English Translated by the International Translation Institute

為什麼觀音菩薩不加被你？就因為你不聽觀音菩薩的教化！你聽見「觀世音菩薩」這個名，你就應該自己改過自新了，就應該清淨你的頭腦，所謂「悟已往之不諫，知來者之可追」，你知道過去的事情已經過去了、算了，那麼將來的事情，你應該往好做。可是，你明知故犯，就像頭先我講這個戒律；這個戒律，你要受戒，就應該守戒。尤其你看這戒律的經，就更應該守戒；如果你看了，知道這樣是不對，你再去明知故犯，那就是罪上加罪。

所以，責怪觀音菩薩不保佑你，這是一種錯誤！觀音菩薩時時都想保佑你，可惜你把你心裡那個門總關著，不令觀音菩薩進去，觀音菩薩也只能歎息，說是：

「唉，這個眾生，真是可憐愍者呀！真是可憐的人哪！」所以你不要怪觀世音菩薩。

第九種因緣，是「緣了」。「緣」是緣因，「了」是了因。了因，就是把這個因斷了，也可以說是明了這個因果的因。我們現在來聽經聞法，在這一個暑假的期間，這麼起早貪黑，不捨晝夜。早晨，路途遙遠的，從四點鐘就起身，到此地來參

Why isn't Guanyin Bodhisattva helping you? Because you don't listen to her instructions. Hearing Guanyin Bodhisattva's name, you should reform yourself and go toward the good. You should purify and calm your mind. "I'm aware that the past cannot be retrieved, but the future can be repaired." Let go of the past and concentrate on doing better in the future. However, don't purposely violate the rules. If you take the precepts, you must keep them.

You should follow the precepts after you've read the sūtra about precepts. If you know something is wrong but you do it anyway, then your offenses are compounded. It's a mistake to blame Guanyin Bodhisattva for not protecting you. Guanyin Bodhisattva wants to help you out, but you keep the door to your mind closed. You don't let her help you. All that Guanyin Bodhisattva can do is sigh and say, "How sad!" So don't blame Guanyin Bodhisattva.

9. The conditioned and the ultimate. The conditioned refers to causes. The ultimate refers to the end of the cause. What does that mean? It means that one has put an end to the cause. It also means to understand the cause. We come here to listen to the sūtra lectures and the Dharma. During this summer session, we get up very early in the morning and use every minute to study the Dharma. Those who live far away rise at four o'clock in the morning so they can come to meditate and study the sūtra. There are even students working on their PhDs, master's,

禪打坐、學習這個經教，甚至於在西雅圖的華盛頓大學裡邊，有的讀博士的也來學佛法，有的讀碩士的也來學佛法，有的讀學士的也來學佛法，可見是知道佛法的重要。為什麼這一些個人要從華盛頓州這麼老遠地來到三藩市這裡學佛法？也就因為要了這個因；聽經，這就是了因的種子。你有這個聽經的因緣，這是「緣因」，也要有這種「緣」。

那麼來這暑假三個月零六天，合起來就是九十六天；在這九十六天，吃飯也不知道什麼滋味，喝茶也不知道什麼滋味，睡覺也不知道睡醒了沒睡醒，那麼做什麼呢？就是一心一意來學這個《楞嚴經》。從早晨六點鐘到晚間九點鐘，其中有四個鐘頭的講經時間，其餘的時間，有的坐禪、有的自修、有的吃飯的時候，把這一天不知不覺就混過去了。我相信每一個人，雖然有煩惱，也不會認為煩惱太重的，所以在這九十六天，不知不覺就過去了。

那麼過去了還不要緊，這一些個學佛法的人，就都覺得這佛法值得學了，於是從華盛頓州的西雅圖那邊又搬到三藩市來了。要來啊，東西也都不要了，送給人了；有的一些個傢俬、桌子、凳子，大約箱箱櫃櫃的這一些個，現在都「破家值萬貫」——很值錢的東西，這回都不要了，他們都搬到三藩市來了。這現在我所知道的，就有八、九或十幾個，從這個西雅圖搬到三藩市來；現在這位翻譯的，就是頭一名。我知道他本來在西雅圖讀書，可以少讀一段時間；現在轉到三藩市柏克萊大學，又要多耽誤一個時間。這足見為佛法，把佛法看得重，所以能這樣子；這可以說是千里萬里來學習佛法，來到這兒研究經典，這是美國的一種現象。

將來呀，你們把這佛法學明白了，度你們美國這些個同胞，度這一些個人，免得我一天到晚，費很多力氣，講一遍你們也不明白，講兩遍也不懂。因為什麼呢？我也不會講英文，所以我講中文，除非會中文的可以聽得懂；不會中文的——好像果佑是很誠心的，但是我這兒講話，他看著是曉得看，卻不知道我說什麼，所以這是很困難的。

☞待續

and bachelor's degrees at the University of Washington in Seattle who have come to join the session. This shows that they recognize the importance of the Buddhadharma.

Why have they traveled such great distances to study the Buddhadharma? Because they want to understand it and put an end to the cause. Hearing the sūtra lectures plants a seed for putting an end to the cause. To listen to a sūtra lecture, you don't just need the right cause, you also need the right conditions.

During the ninety-six-day summer session [in 1968], people were so absorbed in their work that they didn't taste their food or drink and didn't know whether they were awake or asleep. What were they doing? They were single-mindedly studying the *Sūrangama Sūtra*. Every day from six in the morning till nine at night, they listened to four hours of lectures, meditated, self-studied, and ate. Time passed swiftly, and although each of them had some afflictions, I believe they didn't take them too seriously. Ninety-six days were soon up.

Realizing the value of studying the Buddhadharma, over ten of them moved from Seattle to San Francisco. They gave away most of their possessions, including their tables, chairs, and cabinets. Even though they cherished their homes very much, which were probably worth a whole lot in their minds, they were willing to give them up. Among them, the person translating for me right now was the first to move south. He had been studying at the University of Washington. Now that he's transferred to the University of California at Berkeley, it will take him longer to graduate. This shows that these students all look upon the Buddhadharma as important, and so they've traveled from far away to study it. This is a new trend in America.

In the future, when you have understood the Buddhadharma, you'll be able to teach it to your fellow Americans. Then I won't have to use so much energy. I've already explained the principle once, but you didn't understand it. So then I had to explain it again, but you still didn't get it. Why not? Because I can't lecture in English. Those who know Chinese can understand me, but those who don't can't. For example, even though Guo You is very sincere, he just stares at me without any idea of what I'm saying. So it's very difficult.

☞To be continued