



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



現在你們把佛法學明白了，用英文講，可以說是講起來這源源而來、滔滔不斷、口若懸河，那是最好的一個辦法。

因為觀世音菩薩以這個「緣了」的因緣，所以才說這〈普門品〉。

第十種因緣，是「智斷」。觀世音菩薩以他的智德莊嚴，來教化眾生；他有智慧的莊嚴，又有斷德的莊嚴。智慧，是「智德」，智的德行；斷，就是「斷德」，斷除一切種的無明。這斷德，又可以說是「福德」，因為他把無明斷了，所以他有真正的福德莊嚴了！好像佛似的，福也足了、慧也足了。觀音菩薩雖然是菩薩，但是他有福德莊嚴，也有慧德莊嚴，所以這叫「智斷」，也叫「福慧」。

以上合起來，有十種的因緣，所以講這〈觀世音菩薩普門品〉。

爾時，無盡意菩薩即從座起，偏袒右肩，合掌向佛，而作是言：世尊！觀世音菩薩以何因緣，名觀世音？

「爾時」：當爾之時，就是無盡意菩薩在法華會上，請問觀世音菩薩得名因緣的

Now that you're learning the Buddhadharma, you'll be able to explain it very naturally and eloquently, without having to think. That will be the best.

Guanyin Bodhisattva spoke "the Universal Door Chapter" because of the causal conditions of the conditioned and the ultimate.

10. The virtue of wisdom and the virtue of severing. Guanyin Bodhisattva is adorned with the virtue of wisdom and the virtue of severing. With the virtue of wisdom, she teaches and transforms living beings. With the virtue of severing, she cuts through and severs all forms of ignorance. The virtue of severing is also called the virtue of blessings. Because the Bodhisattva has severed ignorance, she is adorned with true blessings. Just like the Buddhas, who are complete with both blessings and wisdom, Guanyin Bodhisattva is also graced with the virtues of blessings and wisdom even though she's just a Bodhisattva. Therefore, having the virtue of wisdom and the virtue of severing is the same as having blessings and wisdom.

Altogether, these are the ten pairs of causal conditions for the teaching of the "The Universal Door of Guanyin Bodhisattva" chapter.

**Sutra:**

At that time Bodhisattva Infinite Resolve (Skt.

時候。爾時，也就是此時，就是這個時候；這個時候是什麼時候？就是說完〈妙音菩薩本事品〉後，現在要說〈觀世音菩薩普門品〉這個時候。

在這法華會上，有一位菩薩，就是「無盡意菩薩」：怎麼叫「無盡意」呢？這有好多個意思；每個意思都是無盡無盡、沒有窮盡的。

總起來有三種的無盡：

(一) 世界無邊塵擾擾。世界是無量無邊的，我們人不要以為這個世界就是我們眼睛所看得見的、耳朵所聽得到的，這就是這個世界的一個邊際。不是的！這個世界呀，有無量無邊那麼多，有此世界、他世界、無量諸世界，此國土、他國土、無量諸國土，有無量無邊這麼多，所以叫「世界無邊塵擾擾」。

這個塵擾擾，什麼叫擾擾呢？擾，本來是擾亂的意思。擾亂又是什麼的意思呢？就是不定的意思。不定是什麼呢？就是動的意思。這個世界，你看「塵世塵世」有這個塵，就是不清淨。這世界上有很多塵的，你看太陽一出來，由窗孔射進太陽光，在那光線的那個地方，你可以看見很多塵上上下下，忽高忽低，忽上忽下。世界這麼多塵，從什麼地方來的？溯本窮源，追究這個「塵」的根源——這很重要緊的！這個塵，是從每一個眾生那個心裡頭來的。

心裡頭怎麼會有？這個塵怎麼會從眾生心裡來呢？因為眾生心裡妄想太多了！這個「妄想」，就好像塵擾擾不安的那種樣子。你看，我們所能覺察的這個妄想就很多很多的了，數不過來那麼多；你覺察不到的，那還不知道有多少妄想？在講《楞嚴經》的時候，我曾經對你們講過，在這一念中，就有九十個剎那。剎那，就是很短的一個時間；在這一剎那之中，又有九百個生滅。所以這世界是無邊塵擾擾啊！

◎待續

**Akṣayamati) rose from his seat, bared his right shoulder, placed his palms together, faced the Buddha, and said, “World Honored One, for what reason is Guanyin Bodhisattva called Bodhisattva Who Contemplates the World’s Sounds?”**

### Commentary:

When does “**at that time**” refer to? It refers to the time when Bodhisattva Infinite Resolve asked the Buddha in the Dharma Flower assembly how Guanyin Bodhisattva received her name. It also refers to the time when the chapter “Bodhisattva Wondrous Voice” had just finished and “The Universal Door of Guan Yin Bodhisattva” chapter was about to begin.

At that time there was a Bodhisattva in the Dharma Flower assembly named **Bodhisattva Infinite Resolve (Skt. Akṣayamati)**. Why was he called Infinite Resolve? There are many ways to explain this. The meanings of his name are inexhaustible and endless. Therefore, he is called Infinite Resolve. In general, there are three aspects of the infinite.

The first aspect of the infinite is described in the line “The worlds are infinite; therein the dust motes tumble.” We shouldn’t think that the world consists simply of what our eyes can see and what our ears can hear. There are countless, limitless worlds—this world, that world, an infinite number of worlds; this Buddhahood, that Buddhahood, an infinite number of Buddhahoods. These worlds are like floating specks of dust.

Why do the dust motes “tumble”? They are in a state of constant agitation and movement; they are never still. Another attribute of dust is that it’s not clean. Our world is filled with dust. When the sun comes out and shines through an open window, you can see an infinite number of dust particles dancing around, bobbing up and down in the sunlight. Where does all this dust come from? Ultimately, this dust comes from the minds of living beings.

How does the dust come from the minds of living beings? Well, living beings’ minds have an abundance of false thoughts. False thoughts are like floating dust. Look: the false thoughts you are aware of are so numerous that they are beyond all calculation; then how much the more are those you’re not aware of? I mentioned this to you when I explained the *Śūraṅgama Sūtra*: a single thought lasts for ninety kṣaṇa. A kṣaṇa is the briefest instant of time. In one kṣaṇa there are nine hundred births and deaths. That’s why the verse says, “The worlds are infinite; therein the dust motes tumble.”

◎To be continued