



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

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「合掌向佛」：接著無盡意菩薩就合起掌來，對著佛，「而作是言」：作了這麼一種的說話。什麼說話呢？由「爾時，無盡意菩薩即從座起，偏袒右肩，合掌向佛，而作是言。」這段文，是結集經藏的時候，阿難所寫的；由「世尊」這兒開始，這是無盡意菩薩所說的話。

「世尊」：無盡意菩薩稱了一聲，世尊！世尊，就是世出世之尊，世間和出世間的都尊重他。無盡意菩薩稱了一聲世尊之後，就說「觀世音菩薩以何因緣，名觀世音」：觀世音菩薩有這麼大的威神力，他的慈悲願力也這麼大，能以救七難、解三毒、應二求，有十四無畏、十九說法、三十二應身，他是以什麼因緣而叫「觀世音菩薩」？就是他過去所修的什麼行門？他過去所習的是什麼法？

這是無盡意菩薩請問佛，觀世音菩薩得名的因緣，他為什麼就叫這麼一個名字呢？什麼道理？就請問釋迦牟尼佛。下邊是釋迦牟尼佛答覆無盡意菩薩而說的道理。

Bodhisattva Infinite Resolve bared his right shoulder as a gesture of respect, **placed his palms together, faced the Buddha, and said, “World Honored One.”** The narrative preceding the phrase “World Honored One” was added by Ānanda at the time when the sūtra was compiled. What Bodhisattva Infinite Resolve said to the Buddha begins here. Bodhisattva Infinite Resolve addressed the Buddha as the “World Honored One,” indicating that the Buddha is honored by those in and beyond the world.

Bodhisattva Infinite Resolve addressed the World Honored One, saying, **“For what reason is Guanyin Bodhisattva called Bodhisattva Who Contemplates the World’s Sounds?”** With the power of her spiritual skills as well as the vow power of her compassion, Guanyin Bodhisattva rescues people from the seven difficulties, counteracts the three poisons, and responds to the two kinds of seeking. She has fourteen kinds of fearlessness, nineteen ways of teaching the Dharma, and thirty-two kinds of transformation bodies. For what reason is she called Guanyin Bodhisattva? What Dharma did she cultivate in the past, that now she’s called Bodhisattva Who Contemplates the World’s Sounds?” Bodhisattva Infinite Resolve asked the Buddha how Guanyin Bodhisattva got her name. What follows is Śākyamuni Buddha’s reply to Bodhisattva Infinite Resolve.

佛告無盡意菩薩：善男子！若有無量百千萬億衆生，受諸苦惱，聞是觀世音菩薩，一心稱名，觀世音菩薩即時觀其音聲，皆得解脫。

「佛告無盡意菩薩」這一句，也是阿難在結集經藏的時候，依照這文法寫上的。「善男子」以下，這是釋迦牟尼佛說的話了。

「善男子！若有無量百千萬億衆生」：善男子！若有無量百千萬億衆生。若有，是假設之辭，就是將有而未有一一現在還沒有，將來或者會有。將來或者有百千萬億那麼多的衆生。無量，就是沒有數量那麼多；是多少呢？百千萬億那麼多的衆生。這一些個衆生，包括胎、卵、濕、化、有色、無色、有想、無想、非有色、非無色、非有想、非無想，這十二類的衆生，都包括在內了。

「受諸苦惱」：這個「諸」字，也可以當「多」字講，也可以當作語助詞講。怎麼叫語助詞呢？這個「諸」字，就是指哪一個衆生受苦，就是說的哪一個衆生。受，就是遭受到。諸，也可以說是很多很多種的苦惱。那麼用語助詞，也就是表示每一個衆生所受的那種苦惱。

這「苦」有多少？大概有四種的講法：一人受一苦；一人受多苦；多人受一苦；多人受多苦。

「一人受一苦」，譬如啞巴吃黃連——黃連是中國的藥材，最苦最苦的。啞巴吃黃連，自己受這種苦，但也不能告訴人，所謂「啞子吃黃連，自己有苦自己知」，只有自己知道，這是一人受一苦。

☞待續

Sūtra:

The Buddha answered Bodhisattva Infinite Resolve, “Good man, if countless billions of koṭis of living beings tormented by misery and pain hear of Guanyin Bodhisattva and single-mindedly call out her name, Guanyin Bodhisattva will immediately respond to their cries and set them free.”

Commentary:

The previous sūtra passage, “At that time Bodhisattva Infinite Resolve rose from his seat, bared his right shoulder, placed his palms together, faced the Buddha, and said...,” is the introduction written by Ānanda when he compiled the sūtra, which is followed by Bodhisattva Infinite Resolve’s question. Those lines are meant to describe the causes and conditions of this chapter. Likewise, “**the Buddha answered Bodhisattva Infinite Resolve**” in this passage is also an editorial addition by Ānanda, which is followed by Śākyamuni Buddha’s answer.

Good man, if countless billions of koṭis of living beings... This is a hypothetical statement. Why is it a hypothetical statement? It is speculating about something that may happen in the future. Suppose there are infinite billions of koṭis of living beings, including the twelve kinds of beings: those born from eggs, womb, moisture, and metamorphosis, those with physical form, those without physical form, those with perception, those without perception, those not with physical forms, those not without physical forms, those not with perception, and those not without perception. They are all **tormented by misery and pain**, which refers to the suffering each living being undergoes.

There are many forms of suffering, but in general, they can be said to fall into four categories: 1) A single suffering affecting only one person. 2) Numerous sufferings affecting only one person. 3) A single suffering affecting many people. 4) Numerous kinds of suffering affecting many people.

1. A single suffering affecting only one person. This is analogous to a mute person who tastes huanglian (Ch. 黃蓮; goldenthread rhizome). Do you know what huanglian is? Huanglian is a kind of Chinese herbal medicine that is awfully bitter. When a mute person takes huanglian, he is not able to tell anyone how bitter it tastes. As the saying goes, “Suffering in silence, like a mute man eating Chinese goldenthread rhizome. He alone knows its bitterness, his is called a suffering that affects only one person.”

☞To be continued