



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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「一人受多苦」，例如一個人無論走到什麼地方，就都有苦惱的，不是天災，就是人禍；不是賊偷，就是火燒，所有世間的苦惱，他都嚐遍了，一個人而遍歷一切苦。這是一人受多苦。

「多人受一苦」，在同一個國家裏的眾多人，受同一種的苦惱。好像現在的南越那兒打仗（編按：上人自1968年11月至1970年11月講解《法華經》，當時越戰仍熾），飛機砲彈去轟炸，死傷不知有多少。又有一種的瘟疫流行病，很多人都受這種傳染病，病得要死要活的，這個苦惱還沒至於死，但是就病得非常痛苦。很多人都傳染到這種病，這也是多人受一苦。還有其餘很多很多的苦惱，也都可以不必講了。

「多人受多苦」，好像有很多啞巴，都吃著黃連。這不一定吃黃連，其餘的事情也都是一樣的。

每一個人有「一人受一苦」，又有「一人受多苦」的；這個世界，就是這麼苦惱的世界。這無量百千萬億眾生，受諸苦惱，因為眾生多，所以

2. Numerous sufferings affecting only one person. No matter where they go, some people are always miserable. They might encounter disasters either natural or man-made, be stolen by thieves, or be caught in a fire. Such people experience the entire gamut of suffering in the world.

3. A single suffering affecting many people. What does this mean? For example, people in South Vietnam have experienced war and air raids. (*Editor's note:* Venerable Master lectured on the Lotus Sutra from November 1968 to November 1970 when the Vietnam War was still going on.) Many people in the country went through the same suffering. Consider another example: A widespread epidemic may cause many people to fall seriously ill. Even though they may not die of the disease, they are sure to be tormented by it. There are many examples of people suffering the same plight, but there's no need to list them all here.

4. Numerous kinds of suffering affecting many people. This is analogous to many mute people taking *huanglian* 黃連 (goldenthrad rhizome). Besides *huanglian*, they also undergo many other kinds of suffering. Everyone may experience a single suffering that affects only one person as well as many kinds of suffering that affect only one person. This world is full of suffering. All the "countless billions of kotis of living beings" are "tormented by misery and pain." Because there are many living beings, there are also many varieties of suffering. How many kinds of suffering are there? There's no way to count them all, but we often say that

苦惱也很多。究竟有多少種苦惱？根本就是沒有數量的，總括起來講，有八萬四千種苦惱。

那麼，受這種苦惱時，怎麼辦呢？我們誰都會受苦惱的，但我們要牢牢謹記，不要忘了這位觀世音菩薩！當我們受苦惱的時候，就應該「聞是觀世音菩薩」：聞，是自己原來不知道的，好像美國人究竟有多少人聽見過「觀世音菩薩」這個名的？你們數一數看，我相信，在全美國，能聽到「觀世音菩薩」名字的人，一百個裏，連一個都不一定有的！不一定有，所以你不知道念觀世音菩薩，現在聞著了、聽見了！聞，就是聽到了，也就是明白了，也就是學習過了。好像你們學習過《楞嚴經》，知道觀世音菩薩耳根圓通，有三十二應身這種不可思議自在的神力，這是「聞是觀世音菩薩」。

「一心稱名」：要緊的，就是在「一心」這兒！這個「一心」最要緊，你不要兩個心，也不要三個心，也不要四個心。你心越多，可不像你做功德似的，做得越多越好；你這個心若多了，越多越不好。為什麼？你心越多，就越發散；一散了，就不專一；不專一，就不靈了，就沒有功效了。

好像昨天，我們去做工，這一個月我們雖然《楞嚴經》停止了，可是我們工作可是做得最多了。往上抬這個佛龕的頂，果普沒有在這兒，沒有看見，果寧在這兒。這果遵是個大力士。這個果前、果佑、果德都在這兒，都做大力金剛，把眼睛一瞪，往上用力一拉，把這個佛龕頂就拉上去了。

這是上兩個禮拜，我們做這個工；昨天禮拜六，我們又開始做工了。果普！妳昨天晚上晚間或者聽說了，我們把那一些個垃圾搬運走，果佑，幹了兩三次，就說：「唉！I'm very tired! Tomorrow I don't like to work! (我太累了，明天我不想幹了。)」我說：「你這給佛教做事，是有功德的。」他要看看功德是什麼樣子，問我功德是什麼樣子，我也說不出來個樣子給他看看。我說：「你願意做就做，不願意做就算了！你要看什麼樣子呢？」

☞待續

there are 84,000 kinds of suffering.

So what can people do when they have to undergo all this suffering? We all have to face pain and misery. But once **we hear of Guanyin Bodhisattva and single-mindedly call out her name**, we can be constantly mindful of her and never forget her. "Hear of" implies that you weren't aware of Guanyin Bodhisattva. Now, how many people in America have heard of Guanyin Bodhisattva? Take a count. I believe that less than one percent of the population has heard of her. You may not find one in a hundred Americans. Think it over: not even one percent. At first you hadn't heard of Guanyin Bodhisattva, but now you have. Having heard of her, you've now learned about her as well. You've studied the *Śūraṅgama Sūtra*, and you know of Guanyin Bodhisattva's perfect interpenetration of the ear faculty and her thirty-two kinds of response bodies—all her inconceivable spiritual powers of self-mastery. The most important requirement is single-mindedness. You should have one mind, not two, three, or four. Unlike merits, where more is better, the more things your mind focuses on, the less effective it is. Why? When your mind is scattered, you are not single-minded. Without concentration, your recitation won't be effective at all.

Consider our work as an example. We completed a lot of work even though we stopped reciting the *Śūraṅgama Sūtra* for a month. Two weeks ago, when we were setting up the Buddha altar—Guo Pu didn't see it because she wasn't here, but Guo Ning was—Guo Zun was like Hercules. With help from Guo Qian, Guo You, and Guo De, he heaved the altar up in one mighty haul. This work was done two weeks ago. Yesterday was Saturday, and we resumed our work. Guo Pu, you might've heard of this last night. We were dumping loads of garbage. After two or three rounds, Guo You complained, "I'm really tired. I don't want to work tomorrow."

I told him, "You gain merit by doing work for the Buddhadharma."

He asked, "What does merit look like?"

I couldn't describe what it looks like, so I told him, "If you want to work, go ahead. If you don't, just forget it. What do you want it to look like?"

☞To be continued