



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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他還領悟到我的意思了，結果他說：「啊！I do it（我幹。）」，那麼今天一早起，喔！我到這兒來他在打坐，大約休息差不多了，所以又去把那個車拿來，又把這個搬了一氣。這兩天的工啊，雖然是沒有支人工錢，但是這個工作是無價的這種的功德，這比你得到金銀珠寶那個功德都大的。所以，我相信這果佑將來如果想要結婚，一定會能得到一個最理想的太太；如果不想結婚呢，將來修道也一定會開悟的。這兩條路是要你自己去走去。

所以聽見「觀世音菩薩」，要一心。我們做這功德，也是要一心，你不要生出一種懷疑，不要說：「我做這個工是不是有功德呢？有功德，法師又不能給我看一看，這是不是真的呢？」不要有這種懷疑心，要生一個真正的信心！你為佛教來做工，這無形中，那功德一定是有的，但是你可看不見的；因為什麼呢？它太真了！如果是假的，你可以看得見的；這真的東西，沒有法子看得見。如果你看得見，被旁人給搶去，怎麼辦？你能

What do you think happened? He understood what I meant and said, "I'll do it."

When I arrived here early this morning, he was meditating. After he had rested enough, he pulled the cart over and started loading it again. Although he didn't get paid for those two days of work, he gained priceless merit, which is worth much more than any amount of gold, silver, or jewels. If he wishes to get married, I believe he'll find a good wife. If he doesn't wish to get married, he'll become awakened in his cultivation. He has to choose which of these two paths to walk.

You should be single-minded when you hear of Guanyin Bodhisattva. When you do meritorious deeds, you should also be single-minded. You shouldn't work and harbor doubts at the same time, thinking, "Is there any merit in this? If there is, why can't the master show it to me? Is the merit real?" Don't be skeptical. Just do the work and have faith. The merit one attains from working for the Buddhadharma is invisible, not something that can be seen. Why not? Because it's genuine. If it were false, you could see it. The truth cannot be seen. If it could be seen, thieves could steal it. Since it's invisible, it can never be taken away from you. It remains forever in your account of merit. Therefore, stay single-minded when you do meritorious deeds. You should also "single-mindedly call out her name." If you have two minds when you recite the Bodhisattva's name, it will not be effective. It's even worse if you have three minds. You must be single-minded.

看得見，旁人就可以搶的；你看見，所以土匪都沒辦法搶的。你只要有功德，存到你的功德銀行裡頭；那個功德銀行，土匪怎麼樣都搶不去的。所以這要一心，做功德也要一心。這「一心稱名」，你若兩個心稱名，也不靈了，三個心更沒有用了，就要一心稱名。

「觀世音菩薩」：「觀」就是觀看，「世」就是世間，「音」就是音聲；觀看世間一切音聲的這位菩薩。

「即時觀其音聲，皆得解脫」：立刻就觀到他的音聲，所有一切一切的苦惱，都得解脫了。解脫，就是一切苦惱都沒有了，問題都解決了。苦惱沒有了，那麼得到什麼？就得到快樂了。所以這個「解脫」，也就是得到真正的自由；得到真正的自由了，那時候，無拘無束，無罣無礙，得到真真正正的自由。

若有持是觀世音菩薩名者，設入大火，火不能燒，由是菩薩威神力故。

這一段經文，是說的觀世音菩薩救七難之中的「火難」和「水難」。

「若有持是觀世音菩薩名者」：這個「者」字，就是念觀音菩薩這個人。若有，是現在還沒有，將來是會有的。所以說，假設有這樣的一個人。什麼樣的人呢？持是觀世音菩薩名。持，是受持，就是不忘的意思，也就是心心念念，都執持觀音菩薩的名號；那麼樣地受持來稱名，就念「南無觀世音菩薩??」。所以無論哪一個人，想要解除這種七難的痛苦，先要常常恭敬稱念觀世音菩薩的名號。

稱念觀世音菩薩名號這樣的人，「設入大火，火不能燒」：這是說你平時就念南無觀世音菩薩，而不是說等到被困在大火裡，才念觀世音菩薩；不是現燒香、現念佛，不是說我今天有了災難，今天才念觀音菩薩。所謂「閒時不燒香，著急抱佛腳」，閒著的時候，連佛前也都不上一炷香的；著了急了，才來抱著佛腿，求佛來救你的難。雖然你抱著佛腿，但是佛也不理你。為什麼？因為你就是在平時根本就不修行，等到有難的時候才來求佛，這叫現燒香、現念佛。

☸待續

**Guanyin Bodhisattva will immediately respond to their cries and set them free.** In Chinese, Guan 觀 means “to contemplate,” Shi 世 means “world,” and Yin 音 means “sounds.” This Bodhisattva contemplates the sounds of all living beings in the world. Upon hearing their cries, she immediately saves desperate living beings from all torment. Their troubles are eradicated and their problems are solved. What do they gain in return for reciting her name? Contentment, genuine liberation, and freedom from restraints or hindrances.

**Sūtra:**

**“If living beings upholding the name of Guan Yin Bodhisattva fall into a great fire, the fire will not burn them, all because of this Bodhisattva’s splendid spiritual powers.”**

**Commentary:**

This paragraph describes Guanyin Bodhisattva rescuing living beings from fire and water, the first two of the seven kinds of difficulty. Now another hypothetical case is presented: **If living beings upholding the name of Guanyin Bodhisattva...** People who uphold Guanyin Bodhisattva’s name may not exist now, but such people will appear in the future. To uphold means to receive and maintain without forgetting. In thought after thought, one is mindful of Guanyin Bodhisattva’s name, reciting “Namo Guan Shi Yin Bodhisattva, Namo Guan Shi Yin Bodhisattva.” So, whoever wishes to be free from the seven kinds of difficulty should always reverently recite Guanyin Bodhisattva’s name.

If such people **fall into a great fire, the fire will not burn them.** However, you have to recite the Bodhisattva’s name on a regular basis. You can’t wait until there’s a disaster and then frantically recite to make up for lost time. There’s a saying,

*Never burning incense when all is well,  
But clasping the Buddha’s feet in an emergency.*

If you don’t cultivate during ordinary circumstances but just wait until an emergency, it’s not going to work.

☸To be continued