

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

「宿植德本，衆人愛敬」：所以這端正有相之女，人人愛敬。為什麼她端正有相呢？好像你相貌美麗，這都是因為在前生或者買花供過佛，用種種的莊嚴東西來供養佛菩薩，所以相貌就圓滿。怎麼植德本呢？在前生就供佛、拜佛，所以人見人愛，人人見著她就歡喜，因為她相貌太好了。

無盡意！觀世音菩薩有如是力！若有衆生，恭敬禮拜觀世音菩薩，福不唐捐。

「無盡意！觀世音菩薩有如是力」：釋迦牟尼佛講完觀世音菩薩以上的救七難、解三毒、應二求之後，現在又叫一聲，無盡意菩薩！這一位觀世音菩薩，有像上邊所說這樣的力量。

「若有衆生，恭敬禮拜觀世音菩薩」：假設有眾生，他能以恭敬觀世音菩薩、禮拜觀世音菩薩，「福不唐捐」：他的福報，一定會有的，不會虛棄的，不會沒有的。

是故衆生，皆應受持觀世音菩薩名號。

Their daughters will be upright and beautiful, for they **planted roots of virtue in previous lives and are loved and honored by all**. Why will they be upright and beautiful? They made offerings of flowers and other things to the Buddhas in their past lives. How did these daughters plant roots of virtue? In their past lives, they made offerings and bowed to the Buddhas. Everyone will be fond of and respect them, liking them at first sight, because they will be attractive and lovely.

Sutra:

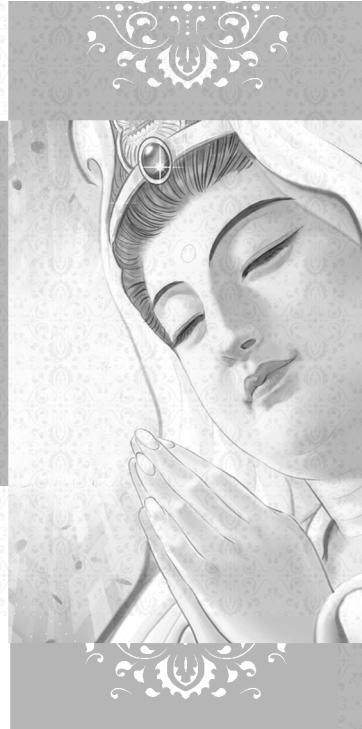
Infinite Resolve, such is the power of Guanyin Bodhisattva. If living beings pay respects or bow to Guanyin Bodhisattva, their efforts will certainly result in blessings.

Commentary:

Having talked about the two kinds of seeking—seeking for a son and seeking for a daughter—and also having talked about the seven kinds of difficulties and the three poisons, the Buddha continued, **“Infinite Resolve, such is the power of Guanyin Bodhisattva. If living beings pay respects or bow to Guanyin Bodhisattva, their efforts will certainly result in blessings.** If they respectfully pay homage to Guanyin Bodhisattva, they will be blessed. They will surely be rewarded with blessings.”

Sutra:

“Therefore, every living being should uphold the name of Guanyin Bodhisattva.”



「是故衆生」：因為這個緣故，「皆應受持觀世音菩薩名號」：所以眾生都應該受持觀世菩薩名號。受持，也就是念誦，也就是常常心裏稱念觀世音菩薩的名號。你若能心裏常常持念觀世音菩薩，這種的力量是不可思議的。不可思議，就是微妙難測，特別微妙的。

無盡意！若有人受持六十二億恆河沙菩薩名字，復盡形供養飲食、衣服、臥具、醫藥，於汝意云何？是善男子、善女人，功德多不？

無盡意言：甚多！世尊！

佛言：若復有人，受持觀世音菩薩名號，乃至一時禮拜供養，是二人福，正等無異，於百千萬億劫不可窮盡。

「無盡意」：佛又叫一聲，無盡意菩薩！「若有人受持六十二億恆河沙菩薩名字」：假設有這麼一個人。怎麼樣子呢？受持六十二億恆河沙數，那麼多菩薩的名字。受持，就是念誦。現在不是念觀世音菩薩，是念誰的名字呢？六十二億恆河沙數菩薩名字。這是很多的菩薩了，但是並不只是六十二億這麼多，是六十二億恆河裏的沙數那麼多的菩薩名字，這是太多了。

不但能受持、念誦菩薩名字，「復盡形供養飲食、衣服、臥具、醫藥」：又能盡形壽都來供養。盡形，就是盡形壽，就是這一生之中。所謂供養，就是用點香，或用些花，或者在佛前點燈，或者買點水果供佛。那麼供養飲食，就是供養吃的東西；供養衣服，就是穿的衣服；供養臥具，就是睡覺、床上用的這些個東西；供養醫藥，就是買一些個藥品，來供養三寶。這飲食、衣服、臥具、醫藥，這叫四事供養，以這四種東西來供養三寶。

「於汝意云何」：在無盡意你的意思裏，是認為怎麼樣呢？「是善男子、善女人，功德多不」：這一位善男子和善女人，他所得到的功德多不多呢？

待續

Commentary:

Therefore, every living being should uphold the name of Guanyin Bodhisattva. To “uphold” means to recite, to always keep the name of Guanyin Bodhisattva in mind. Reciting the name of Guanyin Bodhisattva can invoke inconceivable, subtle, wondrous, and unfathomable power.

Sutra:

“Infinite Resolve, suppose someone were to uphold the names of Bodhisattvas as many as the grains of sand in sixty-two koṭis of Ganges rivers and, in addition, were throughout his life to make offerings of food, drink, clothing, bedding, and medicine to all of them. What do you think: would the merit of that good man or woman be great or not?”

Bodhisattva Infinite Resolve replied, **“Very great indeed, World Honored One.”**

The Buddha said, **“Yet if someone else were to uphold the name of Guanyin Bodhisattva, bow, and make offerings for even a single moment, the blessings of these two people would be exactly the same, and would last for billions of koṭis of eons.”**

Commentary:

Infinite Resolve, suppose someone were to uphold the names of Bodhisattvas as many as the grains of sand in sixty-two koṭis of Ganges rivers. “To uphold” means to recite, but here it does not mean to recite the name of Guanyin Bodhisattva. Then whose name is this person reciting? “The names of Bodhisattvas as many as the grains of sand in sixty-two koṭis of Ganges rivers.” Not sixty-two koṭis of Ganges rivers, but the grains of sand in sixty-two koṭis of Ganges rivers. That’s a lot of Bodhisattvas!

And not only that, but suppose that, in addition, this person **were throughout his life to make offerings of food, drink, clothing, bedding, and medicine to all of them. What do you think: would the merit of that good man or woman be great or not?** Suppose this person throughout his entire life makes the four kinds of offerings—food and drink, clothing, bedding, and medicine—as well as offerings of incense, flowers, lamps, paste incense, and fruit to the Three Jewels. Would this person gain great merit?

To be continued