



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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琥珀，是一種黃褐色透明的礦物，是松樹脂所變成的。黃色的琥珀是「金珀」。真珠，是在蚌殼內生出的那種珠子。

「入於大海」：人因為想求這些財寶，就到大海裡去找寶貝，海裡的寶貝最多。「假使黑風吹其船舫」：假使，這是比喻之辭，也就是「假設」。假設什麼呢？黑風吹其船舫。什麼是黑風？有人說，「我知道！是黑色的風。」不錯，就是黑色的風。可是這種黑色的風，每一個人都有，就是你面孔板起來時，面孔發黑了。你面孔怎麼發黑了？就因為你發脾氣。你有脾氣，那你就有黑風；你沒有脾氣，那你黑風就沒有了。什麼是大海？就是我們自性的性海。

「黑風」就是我們的無明，講來講去還是講這個，沒有旁的。無明又有一個名，又叫「煩惱」。你若生了煩惱，就是有黑風；若沒有煩惱，在你自性大海裡就

Amber is a yellowish-brown, translucent, fossilized resin produced by coniferous trees. When it's yellow it's called golden amber. Pearls are round beads obtained from mollusks such as clams and oysters.

People “take to the sea” in search of such treasures because the seas are abundant with them. **And suppose they run afoul of violent squalls.** This is a hypothetical scenario. What's a violent squall? Someone might answer, “I know. A violent squall is the black wind.” You may be right, but this black wind is something everyone has personally. What do I mean? This happens when you put on a stern expression with anger and turns “black.” How does your face turn into a violent squall? When you get angry, you're blowing a violent squall. If you don't have any temper, your violent squall subsides. This sea is the sea of our inherent nature.

“Violent squalls” represents our ignorance. We speak about this in many ways, but it all comes back to the same thing—ignorance. Ignorance is also called affliction. If you have an affliction, you experience a violent squall. Without affliction, the sea of your inherent nature is calm and placid. How should you search for treasure? You should enter your inherent nature to look. When you try to uncover the treasure within your inherent nature, you might run into demonic obstacles. Demonic obstacles arise if you don't have enough virtue. If you haven't done enough meritorious deeds, your virtue is still

風平浪靜。怎麼才能「求寶」呢？就到你自性裡，去發掘你自性的寶貝。當你想發掘你自性的寶貝，這時候就會遇到有魔障；為什麼會有魔障？就因為自己的德行不夠。道德不夠，功德不足，因為沒有作功德，所以這種德行也就不圓滿；德行不圓滿，所以才有黑風，就有魔障了。你若是德大，那黑風就化了，化成祥雲、祥和之氣了。

在中國有這麼兩句話，說得非常好。什麼話呢？所謂「道高龍虎伏，德重鬼神欽。」你修的道行若高了，就是龍見到你也盤起來了。龍本來是很厲害的，牠能翻江倒海、移山倒海。牠若一用神通，可以把山都給搬家了，海也可以給搬家，所以龍勢力很大。可是你若有「道」，龍雖然有這麼樣的大神力，牠也不敢在你面前示威，也要老老實實地盤起來。老虎雖然是兇的，你要是真正沒有脾氣了，老虎見著你，也就變得像養的貓狗一樣馴伏，向你搖頭擺尾地歡迎，不咬你。可是你要有這種道行，才能這樣子；如果沒有道，龍也不盤起來，虎也不臥起來。

「德重鬼神欽」，你德行要是夠了、圓滿了，就是鬼神見著你也都恭敬你，都向你叩頭禮拜地來尊重你；可是你要德行夠了才可以，德行若不夠，那是不可以的。所以最要緊的，就是要做德行！

這個「黑風吹其船舫」，就是吹你財寶的那個船舫。「漂墮羅刹鬼國」：羅刹鬼，就是噉精氣鬼——吃人精氣的那種鬼。若在船上遇著黑風了，漂流到羅刹鬼國裡去，這時候如果在這個船上，「其中若有乃至一人，稱觀世音菩薩名者」：其中甚至於只有一個人稱念觀世音菩薩的名號；「是諸人等，皆得解脫羅刹之難」：這一切的人，甚至於有百千萬億眾生，都不受羅刹鬼這種難了。「以是因緣，名觀世音」：以這種的因緣，這位菩薩的名字，就叫「觀世音菩薩」。

講到這種「德行」，凡人類都應該注重道德。人之所以和禽獸不同的地方，就因為有道德；如果不重道德、不講道德的話，就和禽獸根本沒有分別。這個道德必須要你去實行，你若不做，根本也就沒有道德可言。

待續

imperfect, and so violent squalls—demonic obstacles—start blowing. If you possess great virtue, violent squalls will turn into auspicious clouds—favorable energy.

There is a wise saying in China:

*When one's cultivation is lofty,
dragons and tigers are subdued.*

*When one's virtue is deeply rooted,
ghosts and spirits submit themselves.*

When your cultivation is lofty, the dragons will coil up when they see you. Dragons are very fierce. They're so powerful that they can move mountains and drain the seas with their spiritual powers. But if you've cultivated well, then although the dragons have such spiritual powers, they won't dare to use them on you. They'll coil up instead.

Tigers are very fierce, but if you don't have any anger, they won't bite you when they see you. Instead they'll act like pet dogs, wagging their tails to welcome you, or like little kitty cats. But you must have cultivated well. If you haven't, the dragons won't coil up and the tigers won't lie down. If your virtue is sufficient, when the ghosts and spirits see you, they'll bow to you respectfully. But you must have sufficient virtue; otherwise they won't. Therefore, developing virtue by doing good deeds is very important.

Suppose people seeking treasures in the sea run into violent squalls **that blow their boat off course and set it adrift in the lands of the rākṣasas**. Rākṣasas are essence-eating ghosts who feed on people's essence and energy. **If among them—the people on the boat—there is even one person who calls out the name of Guanyin Bodhisattva, they—all the billions of kotis of them—will all escape the dangers of the rākṣasas. For this reason, she is called Bodhisattva Who Contemplates the World's Sounds (Avalokiteśvara).**

Virtue is something all people should consider very important, because it is what differentiates people from animals. Without virtue, we're no different from animals. If virtue isn't put into practice, it doesn't exist.

To be continued