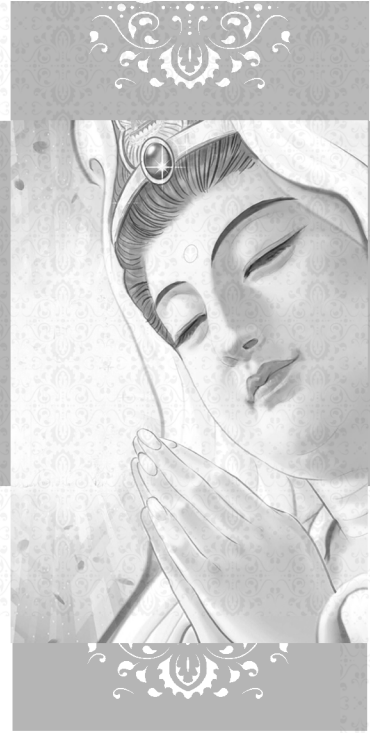




正法印
PROPER DHARMA SEAL

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

English Translated by the International Translation Institute

若復有人，臨當被害，稱觀世音菩薩名者，彼所執刀杖，尋段段壞，而得解脫。

這一段經文是說的「刀杖難」。

「若復有人，臨當被害」：假設又有這麼一個人，就在他將要被人殺的時候；「稱觀世音菩薩名者」：他能稱念觀世音菩薩的名。「彼所執刀杖」：彼，是指想要殺他的這個人。所執，就是所執持的，所拿著。執刀杖，就是用手拿著刀杖。他拿著這把刀或者木杖，想要斬你的時候。杖，就是棍子。

當你稱念觀世音菩薩，「尋段段壞」：你這個脖子就硬過他那把刀！本來是刀硬過脖子，可是現在這個刀砍到脖子上的時候，刀就斷了。若不信，你可以試一試，看看你自己的脖子能不能有這樣個堅固法？這個刀一段一段地壞了，就因為觀世音菩薩有大威神力，令你這個脖子堅如鐵石；所以他那把刀砍上就斷了，不但斷了一段，還斷了很多段，左一段，右一段，甚至於這把刀就碎了。

「而得解脫」：就是因為他念觀世音菩薩，所以就這樣而得到解脫這種刀杖的難。有人懷疑念觀世音菩薩就有這樣的靈

Sūtra:

Or if there is someone who is about to be harmed in some way, and that person calls out the name of Guanyin Bodhisattva, the knives and clubs of the assailants will simply break into pieces, and the person will escape the danger.

Commentary:

This is the difficulty of knives and clubs. **Or if there is someone who is about to be harmed in some way**—on the verge of being murdered—and **that person calls out the name of Guanyin Bodhisattva, the knives and clubs of the assailants will simply break into pieces.** Just as they put a knife or a club to you, the weapon will break apart and become useless. Originally, the knife is stronger than your neck, but now your neck is stronger and the knife breaks.

If you don't believe this, you can try it out. See if your neck can suddenly become super-strong and cause a knife to break into pieces. Why does this happen? Because of the awesome power of Guanyin Bodhisattva. This power causes your neck to be stronger than iron, so the knife breaks or even shatters into many pieces. **And in this way, the person who is being attacked by swords and clubs will escape the danger.** Why? All because of the recitation of Guanyin Bodhisattva's name.

“Is it that magical?” you say.

感嗎？嗯，不但這樣的靈感，比這更靈感的事情，那更多！只要你誠心相信，能以誠心念觀世音菩薩，就會有比這個更靈感的事情發生的。

若三千大千國土，滿中夜叉羅刹，欲來惱人，聞其稱觀世音菩薩名者，是諸惡鬼尚不能以惡眼視之，況復加害。

這一段文，是解除夜叉、羅刹的「諸鬼難」。

「若三千大千國土」：什麼是三千大千國土呢？我們這個世界，有一個日、一個月、一個須彌山，還有一四天下；這一四天下，就是南瞻部洲、北俱盧洲、西牛賀洲、東勝神洲，這四大部洲。這一千個須彌山、一千個日、一千個月、一千個一四天下，這叫一個小千世界。再集合起來一千個小千世界，算一個中千世界；再集有一千個中千世界，這算一個大千世界。因為三遍言「千」，所以叫三千大千世界。三千大千世界裏邊的國土，有很多的國家、很多的地方。假設在這三千大千世界裏邊，「滿中夜叉」：都充滿了這夜叉鬼。

夜叉，有飛行夜叉、地行夜叉、空行夜叉。這個夜叉，以前講《楞嚴經》講過很多次了，我不知道你們各位還記得不記得，這個夜叉他跑得快、還是跑得慢？他跑得非常快，可以到處去，就是現在的火箭也沒有他那麼快，所以叫速疾鬼，也叫捷疾鬼。「羅刹」：就是噉精氣鬼，他專門吃人的精氣。

「欲來惱人」：這種藥叉和羅刹，都是專門到處害人的。好像你想發菩提心嗎？他一定不歡喜，不歡喜你發菩提心。你有發菩提心的人，他就想去給你添麻煩，而想出種種的方法來阻止你，不叫你修行，甚至叫你退心。本來你發菩提心發得很勇猛的，可是他一來了，你就想：「唉，修行做什麼呢？學佛法幹什麼呢？不要學佛法囉！學佛法？你看，我們沒有什麼好處啊！」就令你生出一種疑信參半的心。

待續

It's even more efficacious than that. All you have to do is sincerely and faithfully recite the name of Guanyin Bodhisattva.

Sūtra:

“If the trichiliocosm is teeming with yakṣas and rākṣasas bent on causing people harm, but these malevolent ghosts hear people calling out the name of Guanyin Bodhisattva, they will not even be able to glare at those people, much less harm them.”

Commentary:

This paragraph describes the difficulty of yakṣas and rākṣasas. **If the trichiliocosm.** How big is a trichiliocosm? Our world is comprised of one sun, one moon, one Mount Sumeru, and one set of four great continents. The four great continents are Jambudvīpa to the south, Uttarakuru to the north, Aparagodānīya to the west, and Pūrva-videha to the east. One world thus has one sun, one moon, one Mount Sumeru, and one set of four great continents. One thousand suns, one thousand moons, one thousand Mount Sumerus, and one thousand sets of four great continents make up one small chiliocosm. One thousand small chiliocosms make up one medium chiliocosm, and one thousand of those make up a trichiliocosm. Many lands are contained within a trichiliocosm.

If the trichiliocosm **is teeming with yakṣas and rākṣasas bent on causing harm to people...** There are flying yakṣas, space-traveling yakṣas, and earth-bound yakṣas. Do you remember whether yakṣas run slowly or quickly? Yakṣas are extremely fast. They can run faster than rockets, so they are called “speedy ghost.” Rākṣasas eat people's essence and energy.

Both yakṣas and rākṣasas are ghosts that specialize in harming people. The more you try to bring forth the Bodhi resolve, the more upset they get and the more they try to torment you. They think of all kinds of ways to obstruct you so that you're unable to cultivate. They cause you to retreat. You may bring forth the Bodhi resolve and cultivate with great vigor, but then they come along and you think, “What are you cultivating for? Why are you studying the Buddhadharma? Don't do that. It's absolutely useless.” They may cause you to have doubts.

To be continued