

# 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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「無盡意言」：佛這樣問過之後，無盡意菩薩就說了，「甚多！世尊」：前邊這六十二億恆河沙數這麼多菩薩的名字，他若能盡形壽來供養飲食、衣服、臥具、湯藥，這個功德是很多很多的！世尊！

「佛言」：佛聽見無盡意菩薩回答後，佛就說了，「若復有人，受持觀世音菩薩名號」：假設有另外這麼一個人，能念觀世音菩薩的名號，不要說他盡形壽供養，「乃至一時禮拜供養」：就是能在最少的一段時間裏，來向觀世音菩薩叩頭禮拜，來供養觀世音菩薩，「是二人福，正等無異，於百千萬億劫不可窮盡」：這兩個人的福報，正正來相比較，是一樣的。哪兩個人呢？就是這個人，和前邊那位供養六十二億恆河沙數那麼多菩薩的人。那個人供養的菩薩多，福德多，不是嗎？可是現在這一個人，只是供養觀世音菩薩、禮拜觀世音菩薩一個很短的時間，這兩個人的福德是一樣的，沒有兩樣。在百千萬億劫，這種福報是不可窮盡，也沒有完的。

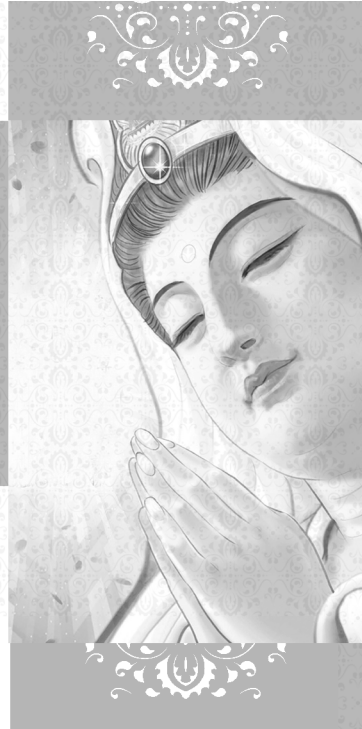
無盡意！受持觀世音菩薩名號，得如是無量無邊福德之利。

**Bodhisattva Infinite Resolve** replied, “**Very great indeed, World Honored One.**” If a person can make offerings of food, drink, clothing, bedding, and medicine to Bodhisattvas as many as the grains of sand in sixty-two koṭis of Ganges rivers, that person will gain a lot of merit.

**The Buddha** said, “**Yet if someone else were to uphold the name of Guanyin Bodhisattva, bow, and make offerings for even a single moment—he doesn’t have to make offerings for his entire life; he only has to do it for the briefest moment—then the blessings of these two people would be exactly the same, and would last for billions of koṭis of eons.** The person who made offerings to Bodhisattvas as many as the grains of sand in sixty-two koṭis of Ganges rivers has great merit, right? Now, the blessings of that person would be exactly the same as those gained by another person who, for the briefest moment, made offerings to Guanyin Bodhisattva and bowed to her; and such blessings would go on for billions of koṭis of eons.”

**Sūtra**

“**Infinite Resolve, upholding the name of Guanyin Bodhisattva brings such limitless and boundless merit.**”



「無盡意」：釋迦牟尼佛叫了一聲，無盡意菩薩！「受持觀世音菩薩名號」：你能受持念誦觀世音菩薩的名號，「得如是無量無邊福德之利」：就能得到像前面所說的沒有數量，也沒有邊際那麼多的福德之利。

無盡意菩薩白佛言：世尊！觀世音菩薩云何遊此娑婆世界？云何而為衆生說法？方便之力，其事云何？

「無盡意菩薩白佛言」：無盡意菩薩聽見釋迦牟尼佛這樣說，於是又向佛請問，「世尊！觀世音菩薩云何遊此娑婆世界」：世尊！這位觀世音菩薩，他是怎麼樣來教化娑婆世界的眾生呢？「娑婆」是印度話，翻譯為堪忍；堪，就是堪堪可也，堪能忍受。言其這個世界是最苦的，可是眾生堪能忍受；堪能忍受，就是表示不容易忍受這種的痛苦。這娑婆世界這麼多的苦，觀世音菩薩怎麼樣子來教化娑婆世界的眾生啊？

「云何而為衆生說法」：他怎麼樣子給眾生說法呢？

「方便之力，其事云何」：他教化眾生這種方便的因緣、方便的力量，這個事情是怎麼樣呢？

佛告無盡意菩薩：善男子！若有國土衆生，應以佛身得度者，觀世音菩薩即現佛身而為說法。

「佛告無盡意菩薩」：釋迦牟尼佛聽見無盡意菩薩這樣問，就告訴無盡意菩薩說，「善男子！若有國土衆生」：善男子！假使在這三千大千世界裏邊，有這麼一個國土中，有這麼一個眾生，「應以佛身得度者」：應該以佛身來度他，他才可以成佛。「觀世音菩薩即現佛身而為說法」：觀世音菩薩在這時候，就變現一尊佛身來給這個眾生說法。

待續

### Commentary:

**“Infinite Resolve,”** Śākyamuni Buddha continued, **“upholding and reciting the name of Guanyin Bodhisattva brings such limitless and boundless merit.”** The benefits of such merit are too many to count. They know no boundary.

### Sūtra:

**Bodhisattva Infinite Resolve addressed the Buddha, saying, “World Honored One, how does Guanyin Bodhisattva roam throughout this Sahā world? How does she teach the Dharma to living beings? What kinds of skillful means does she use?”**

### Commentary:

**Bodhisattva Infinite Resolve addressed the Buddha, saying, “World Honored One, how does Guanyin Bodhisattva roam throughout this Sahā world?”** Sahā is a Sanskrit word that means “able to endure.” We say “able to endure” because although this world is filled with suffering, living beings still find it bearable. It’s not easy to endure this pain. As there is so much suffering in the Sahā world, how can Guanyin Bodhisattva teach and transform living beings? **How does she teach the Dharma to living beings? What kinds of skillful means does she use?**

### Sūtra:

**The Buddha said to Bodhisattva Infinite Resolve, “Good man, to living beings in the worlds who can be saved by a Buddha, Guanyin Bodhisattva appears as a Buddha and teaches them the Dharma.”**

### Commentary:

**The Buddha said to Bodhisattva Infinite Resolve, “Good man, to living beings in the worlds throughout the trichiliocosm who can be saved by a Buddha, Guanyin Bodhisattva appears as a Buddha and teaches them the Dharma.”** If there is a living being in any land who has the potential to realize Buddhahood, Guanyin Bodhisattva may assume the form of a Buddha in order to teach that being.

To be continued