

He Neutralizes the Three Poisons and Resolves All Difficulties



Why should we recite (Quán Thế Âm Bồ Tát) Guanshiyin Bodhisattva's name? It's because he made vows in the past that if people have much greed, much anger, or much stupidity, and if they constantly recite his name and worship him, their greed, anger, and stupidity will disappear even before they realize it. They will forget about these poisons and think instead of samadhi and precepts. And so, if we constantly recite and venerate Guanshiyin Bodhisattva, not only will our greed, anger, and stupidity vanish, but we will be safe from all disasters. If we enter a blazing fire, we will not be burned. If we fall into deep waters, we won't drown. That's how incredibly powerful his name is! If we can recite Guanshiyin Bodhisattva's name for a full seven days, we will gain inconceivable merit and escape all misfortunes.

Even though Guanshiyin Bodhisattva can protect you from being burned by fire or drowned by water, you must have total faith in him to obtain such a response. If you have doubts: "That's what they say, but is it for real?" then even the true will become false. If you have no doubts, then the false can become true. The response occurs in your own mind, not on Guanshiyin Bodhisattva's side.

If you encounter something troublesome, just recite "Namo Guanshiyin Bodhisattva" and the trouble will go away. Troubles fear Guanshiyin Bodhisattva, because he can contemplate them and find their cause; as soon as he discovers their cause, the troubles go away. This is a most wonderful method, the best way to solve problems. You say, "Okay, I'll recite Guanyin's name next time." But when the time comes and you are faced with a problem, you fret and worry and forget all about this method.



The chapter on "Guanshiyin Bodhisattva's Universal Door" in the Lotus Sutra says very clearly that "Those with much greed and desire," people who have heavy sexual desire, should constantly and reverently recite the Bodhisattva's name. Emotional people are easily flustered by problems. When you encounter trouble, don't get nervous. Calm down and recite "Namo Guanshiyin Bodhisattva, Namo Guanshiyin Bodhisattva." You don't have to shout the name, just recite it in your mind. Guanshiyin Bodhisattva's ear can pick up the voice in your mind. He'll hear you and say, "This poor child can't control his emotions and he's asking me for help." Then he helps you to calm your emotions.

The Sutra also says "Those with much anger and hatred," people with big tempers, should recite. If you are about to lose your temper, hold on! Before you explode, first recite "Namo Guanshiyin Bodhisattva" in your mind a few times. When you have done so, you won't be able to find your anger anymore. It'll be gone. Now wouldn't you say this is wonderful Dharma?



Wonderful it may be, but you didn't understand it before. Now that I've told you, you think, "These are great responses!" Actually, there are even greater ones. "Those with much stupidity" can get rid of it by constantly reciting Guanshiyin Bodhisattva's name.

Shakyamuni Buddha spoke this chapter of the Lotus Sutra to praise Guanshiyin Bodhisattva. Now, would the Buddha praise him if he didn't possess such awesome spiritual powers? No, the Buddha wouldn't casually say, "Such and such a Bodhisattva has such merit and virtue, such practices, such powers," unless it were true. Because Guanshiyin Bodhisattva really does have such powers and bestows such responses, the Buddha introduced him to us, giving us this method to handle the problems we cannot solve on our own.

Now I've explained this method to you so clearly and simply that you should be able to apply it. "But I'm pretty fond of my greed, anger, and stupidity," you say, "so I don't want to recite Guanshiyin Bodhisattva's name." Then you can recite your own name. Figure out who you are, and then you'll recognize Guanshiyin Bodhisattva. We recite Guanshiyin Bodhisattva's name simply because we don't recognize ourselves. We are not troubled by our greed, anger, and stupidity, so we don't want to recite. But our very unwillingness to recite is itself trouble.



Now, if you're not afraid of trouble, then you don't have to learn anything. If you fear trouble, then you should study the Buddhadharma and learn to recite Guanyin's name. If you don't want to recognize yourself and you say, "I'm a nobody, so I don't need to be mindful of the Buddha, the Dharma, and the Sangha," then you'll soon turn into a ghost, since you don't want to be a person. At that time you can still recite Guanyin's name. Guanyin Bodhisattva doesn't abandon you when you become a ghost. Ghosts can recite Guanyin's name, and so can animals. If you're in the hells, you can recite his name as well. You can recite in any of the three evil paths, so don't think you'll be doomed. That's why it's called the Wonderful Dharma. Guanshiyin Bodhisattva's state is inconceivable. If you recite his name in the three evil paths, you will leave suffering and attain bliss. All of you should go home and cross over your own hell-beings,



hungry ghosts, and animals. If you can cross over the suffering beings in your own home, you are practicing the Bodhisattva Way. "Do such beings exist in my home?" you ask. By your home, I mean your own mind. Your greedy thoughts, angry thoughts, and stupid thoughts are living beings in the three evil paths.