

妙法蓮華經淺釋

The Dharma Flower Sutra with Commentary



PROPER DHARMA SEAL 正法印



宣國修
化際訂
上譯版
人經學
講院記
解錄翻
譯

【常不輕菩薩品第二十】

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CHAPTER TWENTY:
NEVER SLIGHTING BODHISATTVA

因為他只知道貪瞋癡三毒，所以他所想的就是個貪，所願意的就是個瞋。瞋，就是發脾氣，貪什麼東西貪不來，發了脾氣，就變愚癡了；變愚癡，就和人鬥爭起來了。這是阿修羅的樣子。那麼這阿修羅，為什麼他就貪呢？就因為他不知足，貪而無厭。貪而無厭，沒有得到，就想要得到；已經得到呢？又怕失去了。所以沒得到，他也有煩惱；已經得到了，他還有煩惱，還有麻煩。因為已得、未得都有麻煩，所以他一天到晚就是發脾氣，無論見到什麼境界，他都要發脾氣。這一發脾氣，就沒有理智了，也沒有智慧了，所以就沒有慧，沒有定，也沒有了戒。這一位威音王佛就為阿修羅說「勤修戒定慧、息滅貪瞋癡」這個法，教他們不要發脾氣，要修定、修慧，要持戒。

那麼講來講去，究竟什麼叫阿修羅？我可以告訴你，阿修羅就是鬥爭堅固。「阿修羅」這三個字本來是梵語，翻譯為無端正。有的人就說：「無端正，一定是相貌長得醜陋！」不錯，他相貌長得非常的醜陋。

眼、耳、鼻，七八家子都搬到一起，都生到一個地方，但可不是六根互用。六根互用，是眼睛可以說話、又可以聽，耳朵可以看、又可以吃東西，每一根都有六根的作用，這是修行得到的境界。這阿修羅，他七八家子搬到一起，就是眼睛、耳朵、鼻子、嘴，都生到一個地方。你說他怎麼樣？這眼睛生到鼻子下邊；本來鼻子是在眼睛和嘴巴的中間，他

Since these three poisons dominate all of their thoughts, they are greedy and always get angry. Hatred means to lose one's temper. If they can't get what want, they get mad. Once they get mad, they become stupid. Being stupid, they go around picking fights with people. This is how asuras are like. Why are they greedy? It is because they are not content and are insatiably greedy. If they don't get what they want, they scheme to get it. Yet, even when they've got it, they are afraid of losing it. If they don't get what they want, they are afflicted; but if they follow their desires, they are still afflicted. Either way, there are troubles. Since there are troubles, they lose their temper all day long. No matter what states they encounter, they lose their temper, become irrational, and as a result, lose their wisdom, samadhi and precepts. For asuras, then, the Buddha King of Awe-inspiring Sound speaks the Dharma of "diligently cultivate precepts, samadhi and wisdom; and put to rest greed, hatred, and stupidity." He taught them not to get angry and to cultivate Samadhi and wisdom and to uphold the precepts.

After all this explanation, what actually is an asura? Let me tell you, asuras are those who are strong in nothing but fighting. "Asura" is Sanskrit and means "not well-featured." Someone said, "If they are not well-featured, then, they must have a very ugly appearance!" That's right, their looks are hideously ugly.

Their eyes, ears, noses and other facial features are all clumped together into one place. However, it does not mean that their six sense faculties can function interchangeably. When the six sense faculties function interchangeably, eyes can speak and hear and ears can see and eat. Each sense faculty has the functions of all six, which is a state attained through cultivation. The asuras' eyes, ears, nose, and mouth are all clumped together into one place. Can you imagine? Their eyes are below their nose;

這個嘴生到眼睛和鼻子中間了。所以你看，顛顛倒倒的，長得鼻子也不像個鼻子，眼睛也不像個眼睛，耳朵也不像個耳朵；不過只有其名而無其實，所以他最不講道理。為什麼他這樣呢？就是做人的時候，總橫眉瞪眼的。眉毛本來順著長，有的時候，他要把它豎起來。橫眉豎眼，這麼樣子慣了，所以做了阿修羅，就把眼、耳、鼻、舌都長到一塊了，這麼樣子非常的醜陋！

這是相貌醜陋，他心也醜陋。這「無端正」不單單說這個相貌，他心也不端、心術也不正。他一天到晚想要淌壞水，在他那個心裏頭總流出壞水，總想壞！怎麼樣壞？他想：「我怎麼想法子可以把它弄壞了？」

他最不满意的是誰呢？玉皇大帝。見著玉皇大帝，他是最妒嫉障礙了；妒嫉玉皇大帝，所以就做修羅。這個阿修羅是最不講道理的，所以一天到晚，好鬥爭、好罵人、好打人、好殺人，這都是阿修羅！你看見在街上好罵人的人，那是阿修羅；好打人的人，那是阿修羅；好殺人的人，都是阿修羅！我再告訴你，做土匪的都是阿修羅，做軍人的也都是阿修羅；不過他這阿修羅有陰、有陽，有好的阿修羅、有壞的阿修羅。那麼這一位威音王佛，就為阿修羅來說這種種的妙法。

「為求聲聞者，說應四諦法，度生老病死，究竟涅槃」：為想得到這聲聞果位的，就給他們說四諦的法。什麼是四諦法？就是苦、集、滅、道，說苦諦、集諦、滅諦、道諦這四諦法。聲聞是二乘人，求聲聞就是求小乘。為什麼他是小乘呢？因為他得少為足，不想往前求大乘，得到一點點就夠了、可以了。就是證得初果、二果、三果，到四果阿羅漢，他就以為「所作已辦，不受後有」——他所作的事情都已經辦完了，不會再受生死了，沒有輪迴的苦了。所以他就認為這樣就可以了，他也不想再向上再求佛道。他誤以為「上無佛道可成，下無眾生可度」，他說：「度什麼眾生啊？你把自己這個眾生度了，這就是度眾生！」他不向外邊去度眾生。這叫聲聞，就是聽到佛聲音而悟道的。所以佛才為他們說四諦的真理。

待續

originally, the nose is supposed to be between the eyes and the mouth, but their mouths are in between their nose and eyes. So you see everything is upside-down. Noses are not like noses; eyes are not like eyes; ears are not like ears; they exist only in names. Asuras are the most unreasonable. Why are they this way? When they were humans, they always put on a fierce look by frowning and glaring at others. Eyebrows are supposed to spread across horizontally; however, they frown so that their eyebrows are raised vertically. Putting on a fierce look has become their habit. Therefore, when they turned into asuras, their eyes, ears, nose and tongue all got lumped together, making their appearance very ugly.

Their appearance is ugly, and their minds are ugly too. "Not well-featured" does not only refer to their appearance, but also to their minds. Their minds are not proper or kind. Evil thoughts run through their minds all day long. They are always trying to make trouble! How? They think, "How can I find a way to ruin things?"

Whom do they dislike the most? The Jade Emperor—Sakra. When they see him, they are very jealous and obstructive. Because they are jealous of the Jade Emperor, they become asuras. They are the most unreasonable. Therefore those who like to fight, scold, beat, and kill people all day long, are asuras. Whoever yells on the street at people is an asura; whoever beats others is an asura; and whoever kills others are all asuras. Let me tell you again, bandits are asuras and soldiers are asuras. Nonetheless, asuras can be yin or yang, and so there are good and bad ones. The Buddha King of Awe-Inspiring Sound spoke all kinds of wondrous Dharma for these asuras.

To those who sought to be Hearers, he spoke the Dharma of the Four Noble Truths in order to save them from birth, old age, sickness, and death and to reach ultimate Nirvana. What are the Four Noble Truths? They are the Truth of Suffering, the Truth of Accumulation, the Truth of Extinction, and the Truth of the Way. Hearers are those of the Lesser Vehicle. Seeking to be Hearers is to seek the Small Vehicle path. Why are Hearers on Small Vehicle path? It is because they are satisfied with small accomplishments and are unwilling to advance forward and to seek the Great Vehicle path. That is to say, after they attain the first, second, third, or fourth stage of Arhatship, they think that they "have done what has to be done, and will not be subjected to further existences." They believe they have finished their work and will no longer undergo birth and death or the suffering of samsara; so they think what they accomplished is enough and don't want to further seek Buddhahood. They mistakenly think that, "Above there is no Buddhahood to achieve; below there is no beings to save." They say, "What beings do you have to save? You yourself are a being, if you save yourself, then that is saving beings!" They do not reach out to save other beings. They are called Hearers, because they are enlightened by hearing the Buddha's voice. Therefore, the Buddha taught them the Four Noble Truths.

To be continued