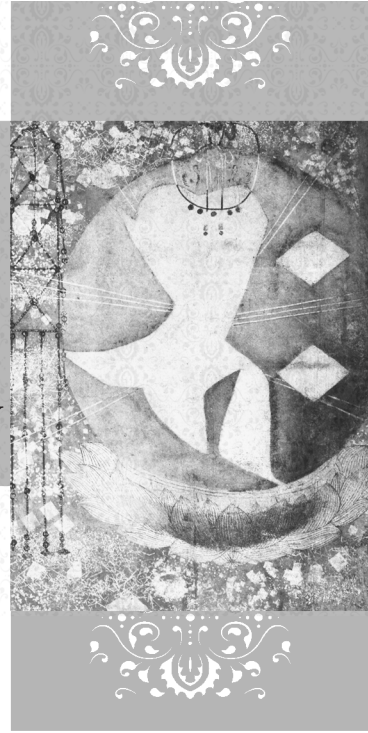




正法印
PROPER DHARMA SEAL

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

所以這是〈大悲咒〉裡一個很不可思議的境界！如果這個有錢的財主想：「我念〈大悲咒〉試一試它靈不靈？」阿逝孕也就不會來救他了。這是因為他沒有試驗的心，只是一個「信」，相信〈大悲咒〉：「我念〈大悲咒〉就可以逢凶化吉，遇難呈祥！」果然就遂心滿願，沒有被土匪打劫。

你們以後誰若遇到阿逝孕，你可以一手就把他抓住，不要叫他走了。不要像那個有錢的財主，見著阿逝孕，又當面錯過了！所以你們記得，以後有遇著阿逝孕來救你們，你一手就把他抓住，看看他用什麼方法能走得了？

第三，因為有「人、法」的這種因緣，所以才說這〈普門品〉。這一部《妙法蓮華經》共有七卷，共分為二十八品。這一品文是二十五品，講觀世音菩薩這種神通妙用，不可思議的境界。

在前面講到有「藥珠」，有「顯密」，現在再講有「人法」。什麼叫

This was an inconceivable manifestation of the Great Compassion Mantra. If the wealthy farmer had recited the mantra just to test it out, Ajeyam would not have come to his rescue. Because he recited the mantra out of faith, his ill fate was changed. His prayer was answered, as the bandits did not rob him. If you do run into Ajeyam, be sure to recognize him. Don't be like the farmer who did not remember who he was until he was gone. When Ajeyam comes to help you in the future, remember to keep him with you. Don't let him leave.

The *Wonderful Dharma Lotus Sūtra* has seven rolls and is divided into twenty-eight chapters. This is the twenty-fifth chapter. It gives an account of the inconceivable state of Guanyin Bodhisattva's miraculous spiritual powers.

3. Person and Dharma. Yesterday I lectured on the Medicine King tree and the wish-fulfilling pearl as well as exotericism and esotericism. Today I'm going to explain from the perspective of person and Dharma. What does "person and Dharma" represent? The "person" refers to Guanyin Bodhisattva, while the "Dharma" refers to her universally responding with her spiritual power to all requests. Guanyin Bodhisattva saves living beings from the seven difficulties, neutralizes the three poisons, and responds to the two kinds of seeking. Guanyin Bodhisattva is an inconceivable person. She universally responds to all requests with her spiritual power. To every supplication, there will be a response. No entreaty will be

「人法」？人，就是觀世音菩薩；法，就是普門示現這個法。觀世音菩薩救七難、解三毒、應二求，所以他是一個不可思議的人，也可以說是個「妙人」。他又說「普門示現，有求必應，無感不通」這種法，這叫不可思議的一種法；因為它不可思議，所以叫「妙法」。既然是「妙人、妙法」，所以才夠上「普門」這種名稱，名實才能相符。因為「人法」的因緣，觀世音菩薩才說這〈普門品〉。

第四種，因為慈悲的因緣，所以觀世音菩薩才說〈普門品〉。什麼是慈？慈能予樂；什麼是悲？悲能拔苦。觀世音菩薩救度眾生七種的難，解除三種的毒，應眾生兩種的求。這七難，在後邊經文裡會詳細說的，大略就是「水難、火難、風難、枷鎖難、黑風難、刀杖難、怨賊難」等等。解三毒，就是解除「貪、瞋、癡」這三毒。應二求，就是應「求男、求女」這兩種的求。

眾生都有貪、瞋、癡這三毒。若人多貪，常念恭敬觀世音菩薩，便得離貪；若人多瞋，常念恭敬觀世音菩薩，便得離瞋；若人多癡，常念恭敬觀世音菩薩，便得離癡。這個貪，講起來也很多。瞋，講起來也更不少。這個癡，也不多，也不少；說它多也不算多，說它少也不算少。我們就在這個不多不少，解釋這一個「癡」。

什麼叫「癡」呢？簡單的說，就是愚癡。什麼是愚癡？就是沒有智慧，不明白，見理不真。見著那個理論不正確，知其然，不知其所以然——知道它為什麼是這個樣子，不知道究竟它為什麼就是這樣子。這是一種愚癡，就是見理不真，見那個道理不清楚。

這個「愚癡」，就是中國王陽明學說所說的，沒能「知行合一」。王陽明說：「這個人為什麼沒有去做呢？因為他不知道，所以他就不去做；他若知道，就會去做。」

☞待續

left unanswered — such is the Dharma that is inconceivable. Because it's inconceivable, it's called the wondrous Dharma. Being an inconceivable person, she's called a wondrous person. Because of the causal conditions of the wondrous person and the wondrous Dharma, Guanyin Bodhisattva taught the "Universal Door" chapter.

4. Kindness and compassion. Another pair of causal conditions is kindness and compassion. Because of her kindness and compassion, Guanyin Bodhisattva taught the "Universal Door" chapter. What are kindness and compassion? With kindness, one gives joy to others; with compassion, one alleviates others' pain. Guanyin Bodhisattva saves living beings from the seven difficulties, counteracts the three kinds of poison, and responds to the two kinds of seeking. The seven difficulties will be enumerated in the sūtra text. The list of seven difficulties includes the disasters of flood, fire, storm, shackles, violent squalls, weapons, and vicious thieves. The three poisons are greed, anger, and delusion. The two kinds of seeking are seeking for a son and seeking for a daughter.

Living beings are all poisoned by greed, anger, and delusion. If people consumed by greed can constantly and reverently be mindful of Guanyin Bodhisattva, then their greed will vanish. If people beset by much anger can constantly and reverently be mindful of Guanyin Bodhisattva, their anger will subside. If people dull and foolish can constantly and reverently be mindful of Guanyin Bodhisattva, they will leave delusion behind. There are many forms of greed and just as many, if not more, forms of anger. Delusion, however, takes neither too many nor too few forms. Let me elaborate a little more on delusion.

What is delusion? Delusion refers to a lack of wisdom and a lack of a true understanding of the principles. For example, a person might know the hows of a situation but not the whys—the ultimate truth. Being deluded, one has an incorrect and distorted perception of the principles.

The Chinese philosopher Wang Yangming defined delusion as the state where "one's conduct does not accord with one's knowledge." He said, "Why does one fail to do something? Because one doesn't understand. If one understood, one would act accordingly."

☞To be continued