



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

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English Translated by the International Translation Institute

觀世音菩薩救七難、解三毒、應二求，這就是一種「大悲」；他又利樂一切眾生，令眾生離苦得樂，這是一種「大慈」。因為大慈大悲的因緣，所以才說這〈觀世音菩薩普門品〉。

第五種因緣，是「福慧」。觀世音菩薩所以能尋聲救苦，分辨世間一切的音聲——善聲、惡聲、苦聲、樂聲、是聲、非聲，這是有真正的智慧。觀世音菩薩這種智慧是從什麼地方來的？也是因為他普門的布施，以法施給眾生，所以他就有福德莊嚴。所以這是由於福慧的因緣來說這〈普門品〉。

第六種因緣，是「真應」。真，是觀世音菩薩以他這種真身的妙力，來救度七難，解除眾生的三毒，滿足了眾生的二種求。這是以真身的妙力，又現三十二種的應化身，去教化眾生。所以有這真應的因緣來說〈普門品〉。

With great compassion, Guanyin Bodhisattva saves living beings from the seven difficulties, counteracts the three poisons, and responds to the two kinds of seeking. With great kindness, she benefits living beings by helping them leave suffering and attain bliss. The “Universal Door of Guanyin Bodhisattva” chapter was taught out of great kindness and compassion.

5. Blessings and wisdom. Another pair of causal conditions is blessings and wisdom. It is said that Guanyin Bodhisattva follows sounds to relieve living beings from suffering. She distinguishes all the different sounds in the world—good sounds, bad sounds, sounds of suffering, sounds of joy, sounds of what is right, and sounds of what is wrong. She does this with true wisdom. Where does her wisdom come from? It comes from the practice of universal giving. She gives the Dharma to living beings, and as a result, she gains the adornment of blessings and virtue. Therefore, it was because of the causal conditions of blessings and wisdom that the “Universal Door” chapter was taught.

6. Dharma body and transformation bodies. Guanyin Bodhisattva uses the wonderful power of her Dharma body to rescue living beings from the seven kinds of difficulty, to counteract the three poisons, and to fulfill the two kinds of seeking. She also manifests thirty-two kinds of transformation bodies to teach and transform living beings. The “Universal Door” chapter was taught in order to reveal the causal conditions of her Dharma body and transformation bodies.

第七種因緣，是「權實」。觀世音菩薩以法身的力量，在默默之中，就是秘密之中，來利益眾生，這叫「實」。他又以三十二應化身來教化眾生，這是「權」。權，是權巧方便，也就是暫時用這個方法，不是永遠用的。又因為觀世音菩薩以這權實的因緣，所以才說〈普門品〉。

第八種因緣，是「本跡」。「本」就是根本，「跡」就是蹤跡。觀世音菩薩以他的法身普度一切眾生，他的法身是「本」；他以這應化身又去教化眾生，這是「跡」。跡，就好像我們人走路，就有腳走的蹤跡。觀世音菩薩的法身猶如這一個月，他的這種跡，就好像「月照千江」似的，所謂「千江有水千江月」，一個月照一切的水，一切水裡的月，都是從這一個月的本身而現出來。水裡的月就是個「跡」，天上的月就是個「本」。這是以「本跡」的因緣，所以才說〈普門品〉。

觀世音菩薩以一個法身，而普現一切眾生的心，令一切眾生都改過自新、迴邪向善、離苦得樂，究竟成佛。

講到這個地方，有一個人就說了：「喔！難怪我不改過自新，原來是觀世音菩薩祂沒有現到我的心裡來，所以我有什麼過錯我也不願意改。」譬如抽香菸的人就想：「我的香菸戒不了，大約觀世音菩薩不加被我，不幫我的忙吧！」好喝酒的人就說：「我想學佛法，可惜我這個酒戒不了，這大約是觀世音菩薩的罪過，他不幫我的忙！」於是乎他就對觀音菩薩生出一種怨，仇怨的心了，說：「這觀世音菩薩太不公道了！為什麼你幫忙旁人，不幫忙我呢？」這可是愚癡上再加上一分愚癡，這是雙料愚癡！

☞待續

7. The provisional and the ultimate. Guanyin Bodhisattva uses the power of her Dharma body to secretly benefit living beings; this is called the ultimate. She also uses her thirty-two transformation bodies to teach and transform living beings; this is called the provisional. These provisional or skillful means are temporary and not meant to be final. Because of the causal conditions of the provisional and the ultimate, the “Universal Door” chapter was taught.

8. The original and the derivative. The original refers to the roots, while the derivative refers to the traces. Guanyin Bodhisattva saves all living beings using her Dharma body. The Dharma body is the origin. The transformation bodies used to teach and transform living beings are the derivatives, the traces. Traces are temporary, like footprints that we leave behind. Guanyin Bodhisattva’s Dharma body is like the moon; that’s the origin. Traces are like the moon’s reflections in the water:

In the water of a thousand rivers, one sees a thousand reflections of the moon.

The light from one moon shines upon all waters. The reflections of the moon derive from the same moon. The reflections of the moon are the derivatives, whereas the moon in the sky is the origin. The “Universal Door” chapter was taught because of the causal conditions of the origin and the derivative.

With one Dharma body, Guanyin Bodhisattva manifests in the hearts of all living beings. She inspires living beings to change from bad to good, to leave suffering and attain bliss, and ultimately to become Buddhas.

At this point someone is thinking, “No wonder I haven’t changed for the better. Guanyin Bodhisattva hasn’t manifested in my heart. That’s why I don’t want to change my faults.” Those who smoke may think, “The reason I haven’t quit smoking yet is probably because Guanyin Bodhisattva isn’t helping me.” Someone who likes to drink may think, “It’s Guanyin Bodhisattva’s fault that I haven’t quit drinking. She isn’t helping me.” He’s upset with Guanyin Bodhisattva: “She’s not fair! Why does she help other people but not me?” Now that’s ignorance added onto ignorance. That makes double ignorance.

☞To be continued