



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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「菩薩」兩個字是簡稱，具足應該說「菩提薩埵」；「菩提薩埵」是梵語，中文的意思，所謂「菩者覺也，薩者情也」。菩提，是覺道；薩埵，是有情。合起來就是用所覺悟的道理，去覺悟一切有情；也就是我開悟了，我也想辦法叫每一個眾生都開悟，這叫「自覺覺他」。

菩薩又從什麼地方來的？菩薩從眾生這兒來的。菩薩原來也是個眾生，和你我現在的眾生一樣的，沒有分別。不過，他是眾生裡邊的一位覺悟者，是有情中的一個覺悟者。我們眾生，就是有情的裡邊一個迷昧者，現在還沒有覺悟。你如果今天覺悟，今天你就是菩薩；如果明天你覺悟，明天你就是菩薩。

覺悟什麼？覺悟這個無明。你能以知道這個無明的來處，把無明破了，這就是「覺」；不能破無明，這就是「不覺」。破無明才能顯法性，無明沒有了，愛河也就乾了；愛河乾了，智慧就現出來了，這就是「覺悟」。

Bodhisattva is a Sanskrit word that means “awakened being.” Bodhi is “the path of awakening;” sattva is a “sentient being.” A Bodhisattva uses the principle of self-awakening to awaken all sentient beings. The Bodhisattva makes this resolve: “I am awakened, and I’m going to find a way to help all beings become awakened.” This is self-awakening and the awakening of others.

Where do Bodhisattvas come from? They come from living beings. Bodhisattvas start off as living beings just like you and me. However, they become an awakened one among sentient beings. We ordinary beings are confused ones among sentient beings. If you awaken today, you’re a Bodhisattva today. If you awaken tomorrow, you’re a Bodhisattva tomorrow.

What do you awaken from? You awaken from your ignorance. If you can understand where your ignorance comes from and break through it, then you’re awakened. If you cannot break through your ignorance, you’re confused. When one breaks through ignorance, the Dharma nature manifests. When ignorance disappears, the river of love dries up. When the river of love dries up, your wisdom manifests. This is called awakening.

So a Bodhisattva is a person who awakens others as

菩薩是覺悟有情的一個人，也是有情中的一個覺悟者，這來回講都可以。菩薩又有一個名稱，叫「大道心的眾生」，他道心最大；又有一個名稱，叫「開士」，他能以開眾生的愚癡，而顯現本有的佛性。

「即從座起」：從他的座位起身。因為當時在這法華會上，佛一開講《法華經》的時候，有五千退席——五千個比丘都不聽佛講經；這五千個比丘是什麼比丘呢？是增上慢的比丘，貢高我慢。釋迦牟尼佛一開講《法華經》，說是：「我現在講的，是真實的法門，不說權乘，只說實乘。」這五千個增上慢比丘一聽，就不順耳，不入耳了，就不高興，所以就都跑了！難怪我今年講這個《楞嚴經》，有幾個人就要跑要跑的，但是結果也沒跑；不知道是被這個「捆仙索」給捆住了？是被這個「胃索手」給綁住了？所以以後也都沒跑。其實，如果跑了也沒關係，跑了，就是等於「五千退席」之類的；沒有跑，就是沒有退席的。

在這法華會上，當無盡意菩薩聽佛講完了〈妙音菩薩本事品〉之後，隨著他就從他的座位上站起身來了。為什麼要站起來？你看無論在哪一個大會場裡，你想要說話，一定要站起來說話；不可以只坐在那地方，一舉手，說：「我有 question（問題）了。」不是這樣子，這太隨便了！

無盡意菩薩想要講話，他不單即從座起，並且還「偏袒右肩」：這是表示身業恭敬。我們現在所搭這個衣，受五戒的人所搭的是「縵衣」，出家人所搭的有五衣、七衣、祖衣。這個衣，為什麼露著右邊這一個膀臂呢？這也就表示偏袒右肩。

因為在我們這個地方天氣寒冷的關係，裡面要穿衣服，所以就把這個衣搭到外邊，又有個鉤環鉤上。

☸待續

well as an awakened one among living beings. You can explain Bodhisattva both ways. Bodhisattvas are also called “living beings who aspire to supreme awakening.” Their resolve for the path is the strongest. They are also called “heroes who reveal the Path to awakening.” They can uncover living beings’ ignorance in order to reveal their inherent Buddha nature.

Bodhisattva Infinite Resolve **rose from his seat**. When the Buddha started teaching the *Dharma Flower Sūtra*, five thousand people in the assembly walked out, refusing to listen to the sūtra. Who were they? They were those with overbearing pride (adhimāna), the arrogant and haughty ones. When Śākyamuni Buddha started lecturing the *Dharma Flower Sūtra*, he said, “I will now teach the ultimate truth. I’m not teaching the provisional vehicle. I will only teach the ultimate vehicle.” Hearing that, these five thousand people with overbearing pride were unhappy and left in a huff.

When I was lecturing the *Sūrangama Sūtra* this year, there were several people who were planning to leave but did not do so. It could be that they were bound by a magical noose or chained by the lariat hand so they couldn’t run off. Anyhow, it didn’t matter whether or not they left. If they had left, they would’ve been just like those five thousand people who walked out of the Dharma Flower assembly. Since they didn’t leave, they weren’t deserters.

Bodhisattva Infinite Resolve, having heard the “Bodhisattva Wondrous Voice” chapter in the Dharma Flower assembly, then rose from his seat. Why did he stand up? In a large assembly, if you want to say something you have to stand up. You can’t just sit there and raise your hand. That’s too casual. Before Bodhisattva Infinite Resolve began to speak, not only did he stand up, he also **bared his right shoulder** which is a mark of respect. For those who’ve taken the five precepts, the outer sash is called the precept sash. For those who’ve left home, they have the five-piece robe, the seven-piece robe, and the primary robe. Why do we bare the right shoulder when we wear the sash? In India, baring one’s right shoulder is a mark of respect, so our sashes don’t cover the right shoulder. Because of the cold weather, we have to wear warm clothes underneath our sashes, and hook the sash with a clasp.

☸To be continued