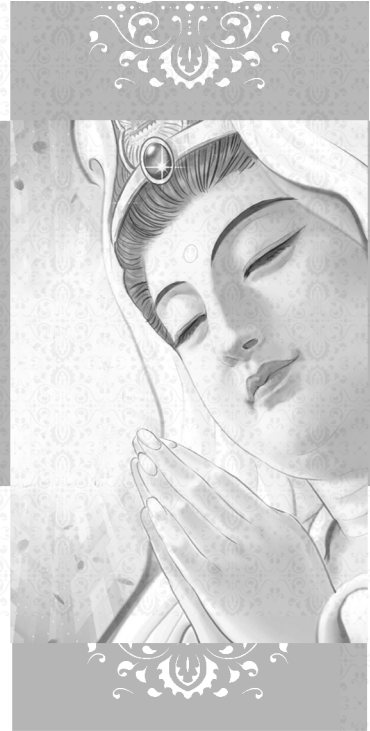




正法印
PROPER DHARMA SEAL

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

你就看這一段文——「若有衆生」：假設有這一類的衆生，怎麼樣呢？「多於姪欲」：他一邊學佛法，一邊生姪欲心；學的佛法越多，他姪欲心也越多越大。一天到晚總想這個姪欲、姪欲、姪欲，想來想去，想得這個姪欲就像流水似的，川流不息。你說這個是糟糕吧？這真是最壞的一種思想，最壞的一種行為，最壞的一種表現。那該怎麼辦呢？你不要憂愁，不要擔心。英文叫什麼？Don't worry. 幹什麼呢？「常念恭敬觀世音菩薩」：念，就是念誦。你只要常常稱念南無觀世音菩薩。可是，你單單誦念還不夠，還要恭敬，就是給觀世音菩薩多叩幾個頭，多拜觀世音菩薩。

拜佛就是表示最恭敬了。所以我們拜佛，一般人不懂這個道理，尤其外道的人，說我們拜的是木雕泥塑，拜它做什

Commentary:

If beings overwhelmed with sexual desire constantly and reverently hold Guanyin Bodhisattva in their hearts, their passion will subside. Some people study the Buddhadharma on one hand and entertain lustful desire on the other. The more they study the Dharma, the stronger their desire becomes. They think about sex all day long, until their thoughts of desire are like flowing water that runs endlessly. This is the worst kind of thought and the worst kind of behavior, a very bad sign. What should these people do? They don't have to be nervous or worried. They should constantly and reverently recite Guanyin Bodhisattva's name. It's not good enough just to recite her name; you must also be reverent. How so? You should bow to Guanyin Bodhisattva more often.

Bowing to the Buddhas is paying deep reverence to the Buddhas. Most people don't understand what bowing to the Buddhas means. Those who aren't Buddhist say it's just bowing to clay images or wooden idols. What's the point of bowing to such things? Blind people speak blindly. Because they don't have eyes, they can't see the Buddhas' light shining everywhere, so they say this is idol worship. In fact, bowing to the Buddhas represents reverence in our hearts. In order to respect the Three Jewels, we must bow to the Buddhas every day. Remember not to be arrogant and think, "I'm so great. I'm greater than the

麼呢？這瞎眼睛人就說瞎話！因為他沒有眼睛，看不見佛這種光明遍照的境界，反而說這是木雕泥塑，拜它幹什麼！我們拜佛，就表示我們心裡頭的最恭敬，所以你要是想恭敬三寶，一定要天天拜佛，向佛頂禮叩頭，切記不要生我慢：「你看我，我有多大！我比佛都大，我何必拜他呢！」若這樣子，就是錯了。

所以若能常稱念恭敬觀世音菩薩，「便得離欲」：你那個淫欲心就脫離了、沒有了。說：「那可壞了！我就歡喜淫欲，現在沒有了，這怎麼辦呢？」你若歡喜有，還一樣可以有的；若不歡喜有，就可以沒有。你若歡喜有，那就不必念觀世音菩薩嘛！那就一樣有的，你還可以保持著。所以你歡喜有，也有辦法；歡喜沒有，也有辦法，觀世音菩薩的神通妙用，是遂心如意的。

「若多瞋恚」：瞋恚，就是一種脾氣；脾氣，就是煩惱；煩惱，也就是無明。瞋恚好像火似的，所謂「星星之火可以燒去功德之林。」古人也說：「千日打柴一火焚。」意思就是你斬了一千天的柴，但你只需要很少的火，就可以把所有的柴都燒了。這是形容我們在平時所盡做的好事——做道、做德，做了很久很久的；可是你這一發脾氣，生了無明火，就把你所修的種種功德，也就都無形中燒去了。什麼樣人歡喜發無明火呢？就是歡喜發脾氣，就是修羅。

每一個人，有的有佛道的，有的就有仙道的，有的又有人道，有的有畜生道，有的餓鬼道，有的就有修羅道。這佛道的人，多數就慈悲；屬鬼道的人，多數就是奸。什麼叫「奸」呢？就是不吃虧，很狡猾的，不老實的。你看那不老實的人，總是鬼鬼祟祟的，就和鬼作祟一樣；作祟，也就是好像那個「惱」字差不多的意思。若是在人道的人，就和每一個人都有緣。若是由畜生道來的人，多數貪心，貪而無厭，無論什麼他都不怕多，越多越好，所謂「多多益善」。修羅道來的，就好發脾氣。仙道的人，就願意清閒。

☞待續

Buddhas. Why should I bow to them?” That would be a mistake.

If people are constantly and reverently mindful of Guanyin Bodhisattva, their sexual passion will disappear. You say, “But I like sexual desire. What am I going to do without it?” If you like it, you can keep it. There’s nothing to worry about. Just by not reciting Guanyin Bodhisattva’s name, you can keep it. If you don’t like to have sexual desire, you can get rid of it. If you want to keep it, you don’t have to get rid of it. Either way, it’s up to you. With the miraculous applications of her spiritual powers, Guanyin Bodhisattva fulfills the wishes of all who call on her.

If beings beset by much anger constantly and reverently hold Guanyin Bodhisattva in their hearts, they will rid themselves of anger. What is anger? It’s a manifestation of your temper. Anger is a kind of affliction, and afflictions arise because of ignorance. Anger is like fire.

As the saying goes, “One spark of anger will burn up a forest of merit.” The ancients said, “Firewood gathered for a thousand days burns up by a single spark’s blaze.” What does that mean? You can chop firewood for a thousand days, but one little spark can burn it all up. This describes how we may try to do good and virtuous deeds over a long period of time, but as soon as we get mad and give rise to the fire of ignorance, all that merit and virtue is burned up. What kind of people like to get mad? Asuras!

Everyone’s astrology can be analyzed in terms of six astrological paths. Some are associated with the path of Buddhas. Some enter the path of immortals. Others are inclined to follow the paths of humans, animals, hungry ghosts, or asuras. Those on the Buddha path are, for the most part, compassionate. Those on the ghost path are, for the most part, treacherous. They always put their own interests first; they’re cunning and dishonest. Such untrustworthy people are sneaky like ghosts. They act like ghosts to disturb people. Those on the path of humans have affinities with humans. Those of the animal path are insatiably greedy for everything—“the more the better” is their attitude. Asuras, on the other hand, like to get angry. Those on the path of immortals like to be carefree and at leisure.

☞To be continued