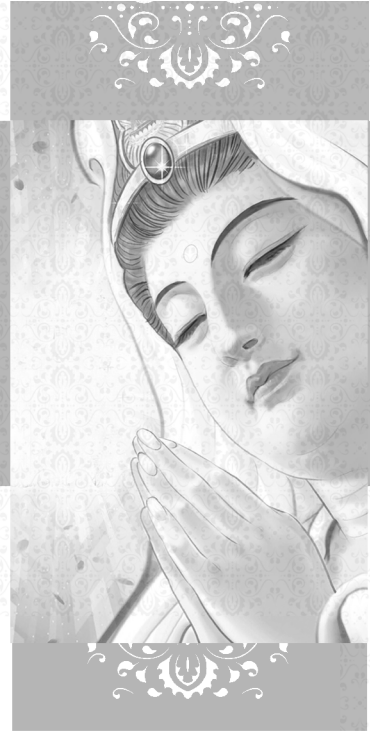




正法印
PROPER DHARMA SEAL

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

現在這個「多瞋恚」是屬哪一種？屬於修羅。你看這個人動不動就發起脾氣來，這個人就屬於修羅性當權。那麼可以改變嗎？可以的。怎麼樣能改變呢？這部《妙法蓮華經》已詳詳細細地，把這個法門告訴你了！就是要你「常念恭敬觀世音菩薩，便得離瞋」：常念，就是時時刻刻都要念，沒有一個時候間斷的，不斷謂之「常」；就常念「南無觀世音菩薩」。你若是能常念觀世音菩薩的名號，再能恭敬觀世音菩薩，怎麼恭敬法呢？就是每到一個寺廟去，凡是有供佛的地方，或是有供觀音菩薩的地方，你都要叩頭頂禮。

你叩頭，不是說我今天叩頭，明天就不需要叩頭了；或者我早起叩頭，晚間就不要叩頭了，不是的。凡是見佛的時候，就要叩頭；給佛叩頭、恭敬觀世音菩薩，你這個脾氣久而久之就沒有了，你也不知道怎麼就沒有脾氣了，就不會發脾氣了，這很奇怪的。

你們每一個人或者不相信，不過我自己的經驗我知道。我以前也很大脾氣來著，說打人就打人，說罵人就罵人。在

Commentary:

Which of these paths is anger associated with? The path of the asuras. Have you noticed how some people are always on the verge of blowing their tops? These people are asuras; their asura nature is at work. Can they change? Yes, they can. How? The *Wonderful Dharma Lotus Sūtra* teaches us this Dharma-door in detail. All you have to do is constantly hold Guanyin Bodhisattva in your heart, reciting “Namo Guanyin Bodhisattva” all the time without ever stopping. Additionally, you should always be reverent of Guanyin Bodhisattva. How? Whenever you visit a temple that contains images of Buddhas or of Guanyin Bodhisattva, you should bow to them.

You can't just bow today but not tomorrow, or bow in the morning but not at night. Whenever you see images of Buddhas or of Guanyin Bodhisattva, you bow to them. Gradually, your anger will subside. You won't know just how it happened, but strangely enough your temper will disappear. It's just that mysterious.

You may not believe this, but I've experienced it myself, so I know. I used to have a terrible temper. I hit and scolded people whenever I wanted to. When I was very young, between twelve and fourteen, I liked to fight with others. No matter how big the person was, he had to listen to my orders or I'd clobber him until he submitted. That's the nature of an asura.

我十二、三、四歲那時候，歡喜和人打架，無論你是多大的大人，和我在一起都要聽我來指揮；不聽我指揮，那我就往死了打，打得你降伏為止。這叫什麼？這就是一種修羅性。以後我學佛法，知道有脾氣是不對的，也就改了，就常念恭敬觀世音菩薩。所以我現在就受徒弟的氣，我也不發脾氣了。有的時候，徒弟來欺負師父，徒弟先發了脾氣，我這個做師父的就修忍辱行，我就忍耐著；等他慢慢明白了，他就會知道錯了。你看一看，以前我發人家的脾氣，現在被徒弟來欺負我。

有人問是哪一個徒弟？哪一個徒弟欺負我，就是哪一個。你若沒有欺負我，沒有對師父發脾氣，那就不算；你若發過，就會知道。你看，以前我對人家發脾氣，現在人家來對我發脾氣，這也是一種果報，誰叫我以前對人家發脾氣來著，所以現在收了一些個惡徒弟，專門欺負這個善師父。可是這個善師父現在不發火了，把火不知道跑到什麼地方去了！你不要追究，如果你一追究，我的火要是發上來，那更不得了了。

「若多愚癡，常念恭敬觀世音菩薩，便得離癡」：前邊第一個講的是「貪」，第二個講的是「瞋」，現在是第三個，講的是「癡」，這叫三毒；這三毒，把我們人的佛性都給毒得睡覺了。為什麼我們沒有覺悟，一天到晚這麼醉生夢死？也就因為有這三種東西。

這第一個貪，就是貪姪欲。本來這姪欲對自性上是最有害處的一種東西，可是一般人就都認為它是一種好的享受，所以盡做這種顛倒的行為，把你的自性、本有的佛性，一天就比一天蓋上一些個塵垢，光明就不顯現出來，這是貪姪。這個「瞋」是發脾氣，和這個「姪」也是一樣的。現在講這個「愚癡」。

怎麼叫「愚癡」？愚癡就是覺得自己不愚癡，這就是愚癡。認為自己是聰明有智慧的人，實際上你問他從什麼地方來的？將來到什麼地方去？他不知道。

☯待續

Later, when I studied the Buddhadharmā, I realized that anger was wrong, so I changed. I “constantly and reverently hold Guanyin Bodhisattva in my heart.” Even when my disciples pick on me, I don’t get angry. Sometimes my own disciples may bully me and get mad at me, but I practice patience and endure it. I know that eventually they’ll realize they’re wrong. Before, I used to get mad at people, but now my disciples get mad at me.

“Which disciples are you talking about?” You may wonder.

You know who you are. Whoever bullies me knows. If you’ve never lost your temper with me, then it’s not you. If you’ve done that before, then you know who you are.

I got mad at others in the past; now others get mad at me. This is a form of retribution that I have to endure. Why did I lose my temper with others? Now I have to put up with these bad disciples who bully their nice teacher. But this nice teacher doesn’t get angry anymore. I don’t know where my temper went, but I’m not going to go look for it. If I found it again, it would be even worse!

If dull and foolish beings constantly and reverently hold Guanyin Bodhisattva in their hearts, they will leave ignorance behind. First we talked about greed, then we talked about anger. Now we’ll talk about ignorance. These are called the three poisons. They dull our Buddha natures and put them to sleep. Why haven’t we awakened yet? Why is it that we live like we’re drunk and die in a dream? It’s all because of these three poisons.

The primary form of greed is sexual desire. Sexual desire is extremely harmful to our inherent nature. But most people think it’s very enjoyable, so they engage in all kinds of muddled activities and confused behavior. Day by day, the original Buddha nature is covered more and more with filth, so that its light cannot manifest. This is all because of the greed for sex. Anger is the same way. And now we’re going to talk about ignorance.

What is ignorance? Ignorance means that you think you’re not ignorant. That’s ignorance. A person may think he’s intelligent and wise, but then you ask him, “Where did you come from? Where are you going in the future?” and he can’t answer.

☯To be continued