



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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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。從什麼地方來的也不知道，到什麼地方去也不知道，他說他自己是聰明人，你想這樣的人是聰明、不是聰明？來不知來，去不知去，但是他可不承認他自己是個愚癡人。所謂「名利小事人人好，生死大事無人防」，在這世間上，一天到晚為這個名利小事——求名、求利，去奔波勞碌，甚至去害人，去殺人放火，不是為「利」，就是為「名」。

這個世界，你把所有國家的人都合到一起，有多少人呢？就只有兩個人，一個就是求名的，一個就是求利的。被這個「名」和「利」支配得顛顛倒倒，可是還不覺悟，從生到死，都這麼掙扎。有的想求當官的，有的就求發財的，有的就求男女的，有的

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.

He doesn't know where he came from or where he's going, but he thinks he's smart. Do you think he's smart? He doesn't know where he came from or where he's going, but he's supposed to be smart? He won't admit his ignorance in this area. In this world, most people are concerned with petty things like fame and wealth. All day long, people toil in pursuit of fame and wealth. Some people hurt each other, kill each other, or set places on fire—and all for wealth. Their lives revolve around wealth and fame.

If you put all the people from every country in the world together, how many types of people would there be? Only two. Those who seek fame, and those who seek fortune. Who doesn't care about fame or fortune? Fame and fortune turn people entirely upside down, but they don't realize it. From birth to death, they struggle and fight. Some try to get elected to office; others wish to get rich. Some run after the opposite sex or some other kind of happiness. But before they can enjoy their happiness very long, they die. And at the time of their death, they have no idea where they're going. Yet they think of themselves as extraordinary. "I'm the smartest. I've got the

就求所願意的這種快樂。這種快樂沒有享受多久，就死了；死了之後，到什麼地方去也不知道！活的時候，總自命不凡，認為自己真了不起：「我的聰明最大，我的智慧也最多；甚至在學校讀書，我年年都考第一名。無論做任何的事情，我都出人頭地，都比人高一等！」

這是聰明了？其實怎麼樣，你本來的面目沒有認識呢！你就是再聰明，這都是假的，都是假聰明。

如果你是真正有智慧的人，就不會覺得自己有智慧。那麼說，覺得自己是愚癡嗎？也不覺得愚癡，也不覺得有智慧。雖然表面上看來，你和一般人身體形狀是一樣的，可是你所抱有的思想和觀念是明白的；明白一切一切都如幻如化、如夢幻泡影、如露如電，知道一切是作夢，知道一切是如幻的，你就不會貪著這夢裏的榮華富貴，就不會貪圖什麼美色，爭人我、逞是非、爭第一、爭名奪利都不會了，一切都是無常的。所以《金剛經》說：「一切有為法，如夢幻泡影，如露亦如電，應作如是觀。」

什麼叫「有為法」呢？就是一切有形相，可以看得見的。「如夢幻泡影」，就像那夢幻、水泡似的。大海裏的水泡，你說這是真實的？是假的？說是真實的，它又會化為沫；說是假的，它又有個水泡。雖然有水泡，可是不實在，沒有真實的體性。這個「影」，也是虛妄的。「如露」，又像露水似的，早晨這個露水，經過太陽一照，它就沒有了。「亦如電」，電也是有的，可是電光石火很快就沒有了。你若能以看見，一切都如幻如化、如夢幻泡影，如露亦如電，你能作這樣的觀想，又有什麼可執著的？沒有所執著了。沒有所執著，那才是真明白了，也不會想東、想西，也不會想南、想北，把一切的塵勞妄想都放下了。那時候，你想不成佛也不可以的，你想沒有智慧也不可以的，自然就有了。

☞待續

most wisdom. I was first in my class every year. I'm ahead of everyone in everything!" They think they're very clever. But how are things really? Until you recognize your original face, no matter how smart you are, your knowledge is only superficial.

People with genuine wisdom do not think they're wise. "Do they think they're stupid, then?" you ask. No, they don't think they're stupid or wise. On the outside, they appear pretty much the same as everyone else, but their thinking and understanding are clear. What are they clear about? They're clear about the fact that everything is like a dream, an illusion, a bubble, a shadow, a dewdrop, or a flash of lightning. Knowing that everything is like a dream, they aren't greedy for glory, splendor, wealth, or status. Knowing that everything is an illusion, they aren't greedy for sex, power, or wealth, and they don't seek to be number one and better than everyone else. Everything is impermanent. So the *Vajra Sūtra* says,

All conditioned phenomena

Are like dreams, illusions, bubbles, shadows,

Dewdrops, or lightning flashes.

You should contemplate them thus.

What are conditioned phenomena? All those things with form, everything we can see. Everything is like a dream, an illusion, bubbles, or shadows. Would you say that a bubble in the ocean is real or illusory? You say that it's real, but soon it will pop and disappear. You say that it's illusory, but there it is. However, it may be there but it has no real substance. A shadow is also false. Conditioned phenomena are also like dewdrops in the morning: there, but gone as soon as the sun shines on them.

All conditioned phenomena are like flashes of lightning. A lightning flash appears for just an instant. If you can regard everything as being like a dream, an illusion, a bubble, a shadow, a dewdrop, or a lightning flash, then what attachments will you have? None. Without attachments, you'll gain true understanding. You won't let your thoughts wander north, east, south, or west. You'll forsake all defilements and deluded thoughts. Having put everything down, you won't be able to help but become a Buddha. You'll have wisdom whether you want it or not; you'll be inherently wise.

☞To be continued