

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

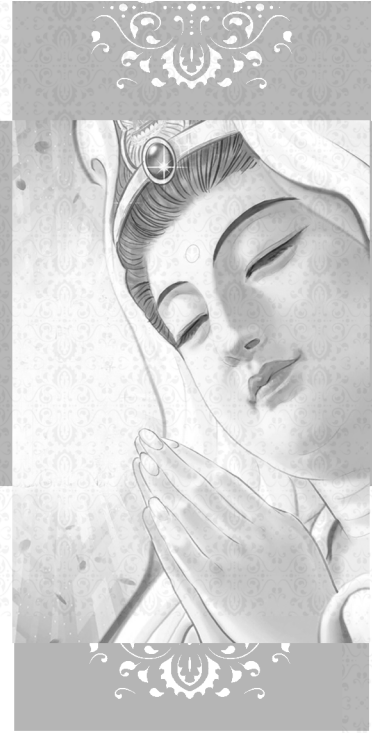
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宣化上人講解

國際譯經學院記錄翻譯

Commentary by the Venerable Master Hua

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所以，你沒有智慧的時候，不要以為自己有智慧；你到有智慧的時候，知道這原來是我自己的東西，不是從外邊得來的，那時就不會生一種驕傲心了；「你看我，這一班人裏，我是最聰明的！我是生得最美麗的！我是出乎其類、拔乎其萃！我與人是不同的！」你有這種思想，那真是著到相上了。

什麼是「相」呢？就是一個臭皮囊，就是夢幻泡影、如露如電。你一天到晚又給自己穿上一些好衣服，給自己吃一點好東西，給自己住個好房子，給自己設備一點好享受，這種種都是為自己；可是到它要走的時候，它可不管你了，就捨你而去。有的人就專為這個臭皮囊，又抽菸，又喝酒，又吃好東西，一天到晚總在填這無底的深坑，填也填不滿，填滿了它又漏了，漏了又要填，一天到晚除舊換新、新陳代謝，為自己這麼忙來忙去。

When you don't have wisdom, you shouldn't think, "I'm pretty wise." Once you have true wisdom, then you'll realize, "Oh, I've had this all along. It didn't come from the outside." By that time you won't be arrogant. You won't think, "I'm the smartest one around. I'm the prettiest one around. I'm the most talented, extraordinary, special person around." If you think like that, you're attached to appearances.

What do I mean by appearances? Just your stinking skin bag, which is nothing but a dream, an illusion, a bubble, a shadow, a dewdrop, a lightning flash. All day long you wear your nice clothes, eat your fancy food, live in your fine house, and enjoy your amusements. You do all of these things for your body, but when the time comes for you to die, your body will pay no attention to you. It won't help you in the least. In order to satisfy their stinking skin bags, people are busy smoking, drinking, and stuffing themselves with good food, trying to fill that bottomless pit all day long. You can't fill a bottomless pit: it keeps leaking. The more it leaks, the more you fill it; the more you fill it, the more it leaks. The metabolism of your body certainly keeps you busy.

Why do I eat one meal a day? Because three meals a day are just too much trouble. Most people think that eating fine food is a real pleasure; I think it's a lot of trouble. If you overeat, your stomach hurts. If you don't eat enough, you crave for more.

我為什麼一天吃一餐？也就因為太麻煩了，所以少吃一點，就沒有那麼多麻煩。一般人認為吃好東西是最好的享受，我卻認為吃好東西才是最麻煩的一件事。怎麼說呢？吃多了，肚裏不舒服；吃少了，貪心又生出來：「啊，這麼好吃，再吃多一點！」若不吃好東西，就不會生出這種貪心來，肚皮也不會難受。吃好的，肚裏頭就想再加一點，怕吃少了；吃多了，肚皮又難受，所以這都是麻煩。

這一些個麻煩事情為什麼有的？就因為自己太愚癡了，所以貪享受、求富貴、求男女、求快樂，這種種無非都是顛倒。你貪來貪去又怎麼樣？到時候一樣都要死的；死的時候，一點把握也沒有，這豈不是愚癡嗎？

現在這樣愚癡，怎麼辦呢？依照《法華經》上這個方法，常念恭敬觀世音菩薩，你這個愚癡就跑了，智慧就來了。我們每一個人，要是知道自己是愚癡，那才是對自己認識了。已經有了智慧，才知道自己愚癡；若是沒有智慧的人，根本就不知道自己是愚癡，就越跑越遠，越愚癡，那是雙料的愚癡——自己本來就愚癡，而自以為是聰明，這不是愚癡上又加一個愚癡？本來一個愚癡來著，現在變成兩個了！所以我們這回一個都不要，根本就不愚癡了。怎麼辦呢？就是要常念恭敬觀世音菩薩。這一個方法是最妙、最靈的，這是絕對如假包換的，妙不可言的。

講到愚癡和智慧，什麼是愚癡？什麼是智慧？我講一個你們不相信的道理——愚癡就是智慧，智慧就是愚癡。為什麼這樣講呢？你看《心經》上說：「色不異空，空不異色；色即是空，空即是色。」這種境界，真色是從真空裏生出來的，真空是從真色生出來的，所以是二而不二。愚癡和智慧，你會用的就是智慧，你不會用就是愚癡。

待續

You may think, “That tastes really good. I’d like to have a little more.” If you don’t eat such good food, you won’t be so greedy, and that will be a lot easier on your stomach. When you finish eating, your stomach wishes for more. It’s just a lot of trouble. Why do you have this problem? It all comes about because of ignorance.

Out of ignorance, one seeks enjoyment, wealth, status, the opposite sex, and pleasure; these are all upside down. You can be as greedy as you want, and then what? When the time comes, you’re still going to die. At the moment of death, you won’t have any control over the situation at all. Isn’t that stupid?

What should we do now that we’re aware of our ignorance? We should follow the method given in *the Dharma Flower Sūtra*: just be constantly and reverently mindful of Guanyin Bodhisattva, and your ignorance will disappear as your wisdom arises. If you’re aware that you’re ignorant, you truly understand yourself. It takes some wisdom to realize one’s ignorance. People without wisdom don’t have any sense of their own foolishness. The farther they run, the farther away they stray. And, as if being foolish weren’t bad enough, people insist on compounding their ignorance by thinking they’re smart. How do we get rid of our ignorance? We must constantly and reverently keep Guanyin Bodhisattva in our hearts. This is the most wonderful and efficacious method. It’s a money-back guarantee, wonderful beyond words.

Speaking of ignorance and wisdom, what is ignorance? What is wisdom? I’ll tell you something you won’t believe: ignorance is wisdom, and wisdom is ignorance. Why do I say this? Take a look at the *Heart Sūtra*:

*Form does not differ from emptiness;
Emptiness does not differ from form.
Form itself is emptiness;
Emptiness itself is form.*

True form comes from true emptiness; true emptiness comes from true form. True form and true emptiness are two yet not two. The same can be said of ignorance and wisdom. If you know how to use it, it’s wisdom; if you don’t, it’s ignorance.

To be continued