



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

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講到這裏，有人問：「觀世音菩薩是菩薩，沒有成佛，他怎麼可以現佛身而為眾生說法？豈不是冒充佛嗎？」不是的。因為觀世音菩薩在過去無量劫以前，早已經成佛了，佛的名號為正法明如來。成佛之後，他因為不忘眾生，所以再次來到這個世界，把佛身隱起來，而現一個菩薩身來救護眾生，這是隱大示小。

羅漢是迴小向大，觀世音菩薩是迴大向小。他由佛身又倒駕慈航，倒回來開這一個慈悲的船，來這兒救人，就為了來接引我們這一切的眾生，所以他隱大示小。

所謂「內秘諸佛行，外現菩薩身」，內裏是諸佛的一種行願，外邊現出來這麼一個菩薩的身，所以他可以現佛身而為眾生說法，並不是冒充佛來欺騙眾生，他是已經成佛的了。他看這個眾生應該用佛身來度他，他就示現一個佛身，為這一類的眾生說法。

應以辟支佛身得度者，即現辟支佛身而為說法。

辟支佛，梵語叫「辟支迦羅」。這「辟支」兩個字，也是沒有翻譯

You may think, “But Avalokiteśvara is only a Bodhisattva; she’s not a Buddha yet. How can she manifest as a Buddha and teach living beings the Dharma? Wouldn’t she be an impostor?”

No, Guanyin Bodhisattva became a Buddha countless eons ago. Her Buddha name was Tathāgata Light of Proper Dharma. After becoming a Buddha, she didn’t forget about living beings. Instead, she came back to the world, hiding her greatness with a modest presence. She hid her Buddha body by manifesting in a Bodhisattva body.

Arhats progress from the Lesser to the Great, but Guanyin Bodhisattva backtracked from the Great, the position of a Buddha, to the position of a Bodhisattva. This is called “putting the boat of compassion in reverse” in order to guide living beings. It’s similar to “putting the car in reverse.”

Guanyin Bodhisattva appeared to go backward from Buddhahood to Bodhisattvahood in order to guide living beings; she hid the Great and appeared as the Lesser. Although she assumed the appearance of a Bodhisattva, she secretly practiced as a Buddha. Therefore, she was not posing as a Buddha to deceive living beings. She had already become a Buddha. To living beings who can be saved by a Buddha, she appears as a Buddha in order to teach them the Dharma.

Sūtra

To those who can be saved by a Pratyekabuddha, she appears as a Pratyekabuddha and teaches them the Dharma.

無明緣行、行緣識、識緣名色、名色緣六入、六入緣觸、觸緣受、受緣愛、愛緣取、取緣有、有緣生、生緣老死

Ignorance leading to activity, activity leading to consciousness, consciousness leading to name and form, name and form leading to the six senses, the six senses leading to contact, contact leading to feeling, feeling leading to craving, craving leading to grasping, grasping leading to becoming, becoming leading to birth, and birth leading to old age and death.

過來。「辟支佛」翻譯到中文，意譯是「緣覺」。緣覺又分有兩種，生在有佛出世的時候，就叫緣覺；生在無佛出世的時候，就叫獨覺。

在有佛出世的時候，他修十二因緣法而悟道。他觀察十二因緣，怎麼會有無明？無明又怎麼樣有了行？又怎麼有了識？又怎麼有了名色？又怎麼有六入？又怎麼會有了觸？觸然後就受，受然後就有了愛，有愛就要取，為什麼要取？取就要有；因為有了有，所以就有了生；有了來生，也就有老、死。他因觀這十二因緣，就覺悟了、悟道了，知道一切是苦、空、無常、無我；一切都是苦，一切都是空，一切都是無常的，一切都是無我的，所以把一切都放下，也就開悟了。因為觀察這十二因緣而悟道，所以稱為緣覺。

生在無佛的時候，他也修這十二因緣法，並且春看百花開，秋觀黃葉落——春天觀看百花齊放，到秋天的時候，觀察萬物凋零的種種變化狀態，所以也就覺悟到「生、住、異、滅」是無常的，覺悟到「成、住、壞、空」這種情形，也就這樣而開悟了，這叫獨覺。緣覺和獨覺的分別，也就是一個在有佛出世的時候，一個在無佛出世的時候。

☞待續

Commentary

To those who can be saved by a Pratyekabuddha, she appears as a Pratyekabuddha and teaches them the Dharma. What is a Pratyekabuddha? Pratyekabuddha, a Sanskrit word, means “a sage awakened by contemplating dependent arising.” Those who are born when a Buddha is in the world are called sages awakened by contemplating dependent arising. Those who are born when there is no Buddha in the world are called solitary sages.

When there is a Buddha in the world, Pratyekabuddhas contemplate the twelve links of dependent arising and become awakened. In their contemplation of the twelve links of dependent arising, they think, “How does ignorance arise? How do volitional actions arise from ignorance? How do consciousness and name-and-form follow after that? What about the six sense faculties, sensory contact, sensation, and craving? Why does craving lead to grasping? Because of becoming, birth, old age, and death come about.” Contemplating the twelve links of dependent arising, they awaken to the fact that everything is suffering, everything is empty, all is impermanent, and all is without self. Realizing suffering, emptiness, impermanence, and the absence of self, they let go of everything and become awakened. These are sages awakened by contemplating dependent arising.

When there is no Buddha in the world, they also cultivate the twelve links of dependent arising. They see the flowers bloom in the spring and the yellow leaves fall in the autumn. Observing the unceasing changes of the myriad things, they awaken to the cycle of arising, abiding, changing, and ceasing—all of which are impermanent. Awakening to the four phases of existence—formation, existence, decay, and disappearance—they attain awakening and are called solitary sages. The Buddha’s presence in or absence from the world is the distinction between sages awakened by contemplating dependent arising and solitary sages.

☞To be continued