



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

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國際譯經學院記錄翻譯

Commentary by the Venerable Master Hua

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觀世菩薩觀看眾生的因緣，因為他有天眼通，又有天耳通，所以他天眼照見，天耳遙聞，「應以辟支佛身得度者，即現辟支佛身而為說法」：看見應該以辟支佛身得度的這一類眾生，他就示現一個辟支佛身來給他說法。說什麼法呢？說十二因緣法。他說：「你不知道你這無明是從什麼地方來的嗎？就是從你『一念不覺』那兒來的。因為這一念不覺，所以在你的如來藏性上就生出了無明來。有了最初這個無明，然後就生出『行』來了。」這一個辟支佛，得到觀音菩薩來給他說法，他很快就開悟了。所以觀世音菩薩就令他再發菩薩心，再來迴小向大。這是應該以辟支佛身得度的這一類眾生，觀世音菩薩就示現辟支佛身而為說法。

應以聲聞身得度者，即現聲聞身而為說法。

怎麼叫做「聲聞」？聲聞也是羅漢之一，緣覺也是羅漢之一，這是二乘人。聲聞者，聲是聲音，聞是聽見，也就是聽見佛的聲音而悟道。他聽聞佛說四諦法而悟道了，這是聲聞。四

Guanyin Bodhisattva observes the causal conditions of living beings. She has the heavenly eye and the heavenly ear. With the heavenly eye she sees afar, and with the heavenly ear she hears from afar. If she sees a living being who could be saved by a Pratyekabuddha, she manifests as a Pratyekabuddha and teaches that being the Dharma of the twelve links of dependent arising.

She might begin by saying, "Do you know where your ignorance comes from? It comes from a single unawakened thought. Your one unawakened thought produces ignorance in the nature of the Tathāgatagarbha. From ignorance, volitional actions arise." Having heard Guanyin Bodhisattva teach the Dharma, the potential Pratyekabuddha will quickly become awakened. Then Guanyin Bodhisattva will inspire the Pratyekabuddha to bring forth the Bodhisattva resolve and turn from the Lesser to the Great. For beings who have the potential to be taught by a Pratyekabuddha, Guanyin Bodhisattva appears as a Pratyekabuddha in order to teach them the Dharma.

Sūtra:

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

Commentary:

Śrāvakas are one kind of Arhat. Sages awakened by contemplating dependent arising are also a kind of Arhat. Together, Pratyekabuddhas and Śrāvakas make up the Two Vehicles. Śrāvakas are those who became awakened when they heard the Buddha's voice when he taught the Four Noble Truths:

諦法，就是苦、集、滅、道。釋迦牟尼佛當初為五比丘三轉四諦法輪時，就說這四諦法。

怎麼是三轉法輪？釋迦牟尼佛最初到鹿野苑，對五比丘說法，說：

「此是苦，逼迫性；
此是集，招感性；
此是滅，可證性；
此是道，可修性。」

「此是苦，逼迫性」：說這個苦是有一種逼迫的性，是強迫的，令人受不了這種的苦。苦，有苦苦、壞苦、行苦這三苦，又有生、老、病、死苦、愛別離苦、怨憎會苦、求不得苦、五陰熾盛苦這八苦。所有的這些「苦」，把人逼迫得動盪不安，壓迫得喘不過氣來，令人一天到晚煩煩惱惱。一切的問題，都是因為由「苦」生出來的，這一些個苦的問題，是一種逼迫性。

「此是集，招感性」：集，以集聚為義，集聚到一起了。什麼集聚到一起？煩惱集聚到一起了。怎麼會有煩惱？因為有苦。先有了苦，自己被這苦逼迫得受不了，就生起煩惱，發大脾氣。所以說這個煩惱是一種招感性，是由集聚而成的，也就是從「苦」而有這個「集」。

「此是滅，可證性」：滅，就是寂滅，寂滅煩惱無明。這種寂滅的快樂、涅槃的妙果，是可以證得的。

「此是道，可修性」：這個道是人人可以修的，沒有一個人說是不可以修道的；任何一人，都可以證到涅槃的理體。這是第一轉法輪。

☞待續

suffering, the aggregation of suffering, the cessation of suffering, and the Path leading to the cessation of suffering.

When Śākyamuni Buddha attained awakening, he went to the Deer Park to teach the Dharma to the five bhikṣus. The Buddha explained the Four Noble Truths in three ways, which are known as the three turnings of the Dharma wheel concerning the Four Noble Truths.

In the first turning of the Dharma wheel concerning the four noble truths, the Buddha said:

1. Recognize that suffering is oppressive.
2. Recognize that the aggregation of suffering happens through attraction.
3. Recognize that the cessation of suffering can be realized.
4. Recognize that the Path leading to the cessation of suffering can be cultivated.

In this turning, the first truth is “Recognize that suffering is oppressive.” Suffering is unbearable. There are the three kinds of suffering: the suffering upon suffering, the suffering caused by the loss of sources of joy, and the suffering caused by ever-changing conditions. There are also the eight kinds of suffering: the suffering of birth, the suffering of old age, the suffering of sickness, the suffering of death, the suffering of being separated from loved ones, the suffering of being around those one hates, the suffering of not getting what one wants, and the blazing suffering of the five skandhas. Suffering bears down on people to the point that they never know a moment of peace. It can repress people to the point that they cannot breathe. People are oppressed by all kinds of suffering from morning to night.

The second truth of the first turning is “Recognize that the aggregation of suffering happens through attraction.” The aggregation or exacerbation of suffering happens because of the amassing of afflicted mental states. Where do afflictions come from? They come from suffering. People suffer to the point that they can't stand it anymore, and then they lose their temper and afflictions arise. An experience of stress, pain, or suffering attracts afflictions, which then increase suffering.

The third truth of the first turning is “Recognize that the cessation of suffering can be realized.” People can realize the bliss of stillness. The wonderful fruit of nirvāṇa is something that can be realized.

Finally, the fourth truth is “Recognize that the Path leading to the cessation of suffering can be cultivated.” Everyone can walk the Path. There's not a single person who's not qualified. Everyone can realize the noumenal essence of nirvāṇa. This is the first turning of the Four Noble Truths.

☞To be continued