



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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因為聽佛聲而悟道，所以這叫「聲聞人」。

聲聞和緣覺，又叫二乘人；二乘人也就是小乘。有小乘、大乘，什麼小？什麼是大？根本也沒有一個小，也沒有一個大，只因為眾生心裏有小、有大。本來心量是盡虛空、遍法界的，不過我們凡夫沒有能力用自己本有的如來藏性，有的只用一少部份，有的就用大部份，有的就用了全部。用全份，這就是諸佛，因為已返本還原。能用多部份，這就是菩薩，因為菩薩的智慧大，所以在他這個如來藏性，本有的家珍也就用得更多一點。這些小乘人，他所知道的很少，所以也用得少。

由佛的聲音而悟道的，就叫聲聞乘。所以觀世音菩薩，「應以聲聞身得度者，即現聲聞身而為說法」：遇到應以聲聞身得度的這種機緣，也就現出聲聞的身，而為這一類聲聞來說這四諦法。

應以梵王身得度者，即現梵王身而為說法。

Because they were awakened by the Buddha's voice, they're called Śrāvakas [literally, "sound hearers"].

The Śrāvakas and Pratyekabuddhas are called the Two Vehicles. Those of the Two Vehicles are also known as the Lesser Vehicle. What's "lesser" about them? And what's so great about the Great Vehicle? Basically, nothing is big and nothing is small. Big and small are based on the discriminating thoughts of living beings. Some minds are big and others are small. The original capacity of our minds extends to the ends of space and the Dharma realm. However, we're not able to apply our Tathāgatagarbha nature. Some people can use a small part of it, and others can use a little bit more. Some people can use it in its entirety.

Those who can use the entire Tathāgatagarbha nature are Buddhas. They have returned to the source and recovered their original nature. Those who can use a large portion of it are Bodhisattvas. Bodhisattvas have great wisdom, so they can utilize more of their innate treasures. Those of the Lesser Vehicle know less and use less, so they are called the Lesser Vehicle.

Awakening to the Path through hearing the Buddha's voice, these people are called Śrāvakas. To those who are receptive to being taught by a Śrāvaka, Guanyin Bodhisattva appears as a Śrāvaka and teaches them the Dharma of the four noble truths.

Sūtra:

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

「應以梵王身得度者，即現梵王身而為說法」：梵王，就是大梵天王，他就是做大梵天上的一個王；梵，是清淨的意思。他在天上做王，覺得很自在的，觀音菩薩也就示現這個大梵天王的身，來給他說法。

應以帝釋身得度者，即現帝釋身而為說法。

帝釋，在《彌陀經》上稱為「釋提桓因」。這位釋提桓因不只是一個，而有很多很多的，所以這帝釋也很多。我們現在所知道的，就是這一個忉利天的帝釋，一般人就稱他為天主。在〈楞嚴咒〉有一句「南無因陀囉耶」，就是這個帝釋，也就是我們一般眾生所最恭敬的天主。

這個天主，他的能力非常大，權力也大，神通也很大；可是他只能在天上，天人的壽命將來還是有窮盡的。帝釋是統領諸天的，所有天上的事情，都由他來管，所以他的權力很大。

「應以帝釋身得度者，即現帝釋身而為說法」：觀世音菩薩看見帝釋身這一類的眾生，機緣成熟了，他就現出帝釋身來給帝釋說法。為什麼？因為同類的就容易接受勸導。好像我們這一般的人，無論你做哪一行的，做生意的人和做生意的人就做朋友，讀書的人和讀書的人就做朋友，我們學佛的人就和學佛的人做朋友，賭錢的人就和賭錢的人做朋友，打劫的人就和打劫的人做朋友，所謂「人以類聚，物以群分」。因為同類者為朋，所以觀音菩薩就化現和他是同類的，到那兒去教化他去。

Commentary:

To those who can be saved by a brahmā, she appears as a brahmā and teaches them the Dharma. A brahmā is a lord in the great Brahmā heavens. Brahmā means “pure.” A brahmā feels very free and independent.

Sūtra:

“To those who can be saved by Śakra, she appears as Śakra and teaches them the Dharma.”

Commentary:

In the *Amitābha Sūtra*, Śakra is referred to as the god Indra. There is not just one Śakra. There are many. At this time, we only know about the Trāyastriṃśa Heaven [the Heaven of the Thirty-Three] here in our world, where our Lord Śakra resides. Many people call him God. The line of the Śūraṅgama Mantra that says “namo indrāya” (mantra line#29 Na Mo Yin Tuo La Ye) refers to Śakra. Many people know and worship him as the Almighty God who possesses tremendous power, great authority, and great spiritual powers.

Śakras live only in the heavens, and their life span is limited. Śakras rule all the gods and take care of business in the heavens. So they have great authority.

“To those who can be saved by Śakra, she appears as Śakra and teaches them the Dharma.” Guanyin Bodhisattva will assume the identity of Śakra in order to save living beings who can be taken across in that way. She teaches the Dharma to them in the form of a Śakra. Why does she take the form of a Śakra in order to teach them the Dharma? It's easy to take living beings across if you're the same as they are. They're more likely to accept your teaching that way. It's easy to be friends with someone in your own line of work. Business people are friends with business people, students with students, Buddhists with Buddhists, gamblers with gamblers, and robbers with robbers. People seek out their own kind; things are grouped by categories. People of the same kind usually identify as a group and become friends. For this reason, Guanyin Bodhisattva will manifest in a form similar to those she wishes to teach and will share common interests with them.

卍 待續

卍 To be continued