



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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好像現在到這兒學佛法的，有很多都跟過這位某教授研究佛法、佛學，或者這位某教授，也就是觀世音菩薩來現教授身，給你們這一班的學者說法，令你們本來不願意學佛法的，那麼聽來聽去也有點滋味；有點滋味，於是乎就往前追，越追越覺得，好像有一點道理似的；好像有點道理，那麼就將信將疑，沒有真信。那麼等到這個真正的佛教的場合去，有坐禪、聽講開示，就在這一個暑假的期間這麼熏，聞熏，聞修，就把這個將信將疑這個疑，去得一多半，剩了一小半。這個信，有一多半來著，現在又加了一多半，所以這個皈依三寶、受菩薩戒、受五戒，受一戒、二戒、三戒、四戒的，有的受十重四十八輕戒，這是受了戒了。這默默中，不能不信有一種因緣。

觀世音菩薩現身，有的時候並不是說會即刻現這麼一個人，來給你說法，然後就走。他不一定是用他的神通來現一個化人——變化人，來給你說法；有的時候，他也就分靈——分開他這種性靈的一部份，來到這個世間上做人，好學佛法，然後教化眾生。

這樣也是應以什麼身得度的，他就預先造那麼一個身體，來教化一般的眾生。等到哪一個人信觀音菩薩、供養觀世音菩薩了，然後再依照觀音菩薩的法門去修行，這就又變出一個觀世音菩薩來，觀世音菩薩又多了一個化身。

觀世音菩薩怎麼會有百千萬億化身呢？就是

For example, many of those who've come here to study the Buddhadharma used to study with a certain professor. Perhaps that professor is Guanyin Bodhisattva appearing as a professor in order to teach the Dharma for these scholars. At first you didn't want to study the Buddhadharma, but when he gave you a taste of it, you went in search of more. The more you pursued it, the more sense it made—but still you were skeptical. Then you came into contact with genuine Buddhism and had the opportunity to meditate, listen to lectures, and attend the summer session. That immersion experience transformed a good part of your skepticism into trust and faith. You took refuge with the Three Jewels and took the precepts—some or all of the five precepts or maybe the ten major and forty-eight minor Bodhisattva precepts. You can't deny that there was a causal condition allowing all of this to happen.

Guanyin Bodhisattva manifests in many forms. Although she sometimes appears, teaches the Dharma, and disappears again, at other times she might not use her spiritual powers to assume a transformation body. She may be born in the world as a person, splitting off part of her spiritual nature to go into the world, study the Buddhadharma, and then teach and transform living beings. She manifests in that particular human body in order to teach people. And when someone comes to believe in Guanyin Bodhisattva and then



你模仿他、效法他、學習他，也就變成他的化身了。所謂「法無定法」，這個「法」是無定的，不要執著，不要說一定怎麼樣子。你若能一定怎麼樣的話，你一定不死嗎？可不可以呢？你若能一定不死，那什麼事都可以有一定了。說：「不能的，一定要死的。」那就沒有一定了。所以佛法無有定法。

所以「百千萬億化身」，有一百個人學你，就是一百個人變成你的化身；一千個人願意學習你，你就有一千個化身了；有一萬個人來學習你，你講的道理他都承認了，都說：「這個道理講的是這樣的。將來我要照這樣去學，我要修行！」你就有一萬個化身了。這千百億萬化身，並不困難的；只要你有毅力，肯去提倡佛法，那你的化身也無量無邊的。這是按照「事相」來講，要是按照「理性」來講，你若成佛了，也真能有千百億萬化身。所以觀世音菩薩見有帝釋身得度的，他就現一個帝釋身去給他說法。

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makes offerings to her and relies on her Dharma-door to cultivate, that person becomes another Guanyin Bodhisattva; Guanyin Bodhisattva will then have gained an additional transformation body.

Guanyin Bodhisattva has billions of koṭis of transformation bodies. You can emulate her and become one of her transformation bodies. Nothing is fixed or definite. You shouldn't be attached to things being a certain way. If you insist that things must be a certain way, can you insist that you won't die? If you can make sure that you won't die, then you can have your way with everything. But if you can't and you have to die, then nothing is fixed. Therefore, nothing in the Buddhadharma is definite or fixed.

Here's one way to gain billions of koṭis of transformation bodies. If 100 people emulate you, they're your 100 transformation bodies. If 1,000 people strive to be like you, you've got 1,000 transformation bodies. If 10,000 people study with you, learn the doctrines you teach, and then pass them on to others, who in turn accept and cultivate them, then you've got 10,000 transformation bodies. It's not that hard to have billions of koṭis of transformation bodies. As long as you have the resolve to propagate the Buddhadharma, you'll gain countless transformation bodies. This explanation is from the perspective of phenomena. To explain it from the perspective of the essential nature, if you become a Buddha, you can actually transform into hundreds of thousands of koṭis of bodies. So Guanyin Bodhisattva can manifest as Śakra in order to teach the Dharma.

Sūtra:

To those who can be saved by the god Sovereign Ease (Skt. Īśvara), she appears as the god Sovereign Ease and teaches them the Dharma. To those who can be saved by the god Great Sovereign Ease (Skt. Maheśvara), she appears as the god Great Sovereign Ease and teaches them the Dharma.

待續

To be continued