



正法印
PROPER DHARMA SEAL

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

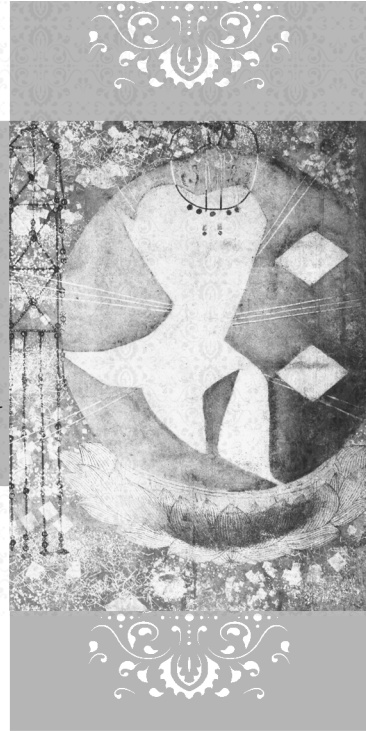
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宣化上人講解

國際譯經學院記錄翻譯

Commentary by the Venerable Master Hua

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你所需要的東西，如意珠就滿足你的要求，成全你的欲望；你想要吃好東西，如意珠就現出有好吃的東西來，不用去買。你想要穿一件最美麗的、人間最稀有的衣服，只要對著如意寶珠那麼想一想，如意寶珠可以現出來你所歡喜穿的衣服。甚至你想在晚間住一個最美麗的房子，這如意珠就可以現出房子來；這一夜住宿過後，第二天這房子又回到如意珠裡邊去。

你想吃東西，如意珠所現出來的東西，也不會不夠你吃，但是也不會剩，恰到好處；你想吃這麼多，就現出來這麼多，也不會多，也不會少的。你穿的衣服，也不必預備一個衣服架子，只要把衣服脫下來，它又回到如意珠裡邊去，所以這就叫「如意」。

如意珠多大呢？很小的一粒珠，你可以帶到身上，隨便到什麼地方都可以；又不重，又不佔地方，遂心如意，是妙到極點，所以叫如意珠。

A wish-fulfilling pearl will give you not only what you need but also whatever you wish for. If you want to eat something delicious, something delicious will manifest from the pearl for you. If you want some finest clothes, the outfit of your dreams will manifest from the wish-fulfilling pearl. This pearl can manifest clothing, food, and even a place to live. If you make this wish — “Tonight I want to stay in the most beautiful house” — it will manifest the house for you. You can spend the night in the house, and the next day the house will go right back into the pearl.

The pearl can manifest exactly the right amount of food for you, neither too much nor too little. That’s the reason it’s called a wish-fulfilling pearl. As for your clothes, you don’t need to hang them up, because when you’re done wearing them, they’ll go right back into the pearl. How big is a wish-fulfilling pearl? It’s so small that you can carry it with you wherever you go. It’s not heavy, nor does it take up a lot of room. Such a pearl is so wonderful that it’s called a wish-fulfilling pearl. If a pearl like this is so good, can it get a man a pretty wife? Well, I don’t know about that. Can it get a woman a handsome husband? That isn’t stated clearly either. Don’t ask me. I really don’t know.

In any case, the “Universal Door” chapter is like a Medicine King tree or a wish-fulfilling pearl. It fulfills your wishes. All you have to do is recite the “Universal Door” chapter and you’ll

有人說：「如意珠這麼好，譬如男人想要一個漂亮的女人，能不能現出來？女人想要找一個漂亮的男人，能不能現出來？」這個也沒有講。你把我問住了！我都不知道有沒有這麼妙的作用。總而言之，它叫如意珠。

因為這個，所以這〈普門品〉也就等於藥王樹，也等於如意珠；你只要能誦念〈普門品〉，所求的事情也就能遂心滿願，滿足你的要求。但可不是說今天念，明天就有功效。這必須先打好一個基礎，好像造樓房，先要打地基；地基打不好，樓房也就沒有法子建造了。〈普門品〉雖然好像藥王樹和如意珠這麼靈感，這麼妙不可思議，可是你要先念〈普門品〉，天天念，念得觀音菩薩認為你合格了，認為你是有這種誠心，然後你就能所求如意、遂心滿願。不是說平時也沒有念過，到時候就想要求感應，就有靈感了！一定你要平時用功修行，到時候就會有好像這藥王樹、如意珠，那樣妙不可思議的境界。所以這〈普門品〉就等於藥王樹、如意珠這樣的微妙，不過你首先要去念。

有人講：「佛教裡面有太多東西要學了！又念〈楞嚴咒〉，又念〈大悲咒〉，現在講〈普門品〉，又要念〈普門品〉了。這麼多功課，我們哪有這麼多時間呢？」你不需要很多時間，你只要一天少睡一個鐘頭，少講一點沒有用的閒話。在佛教裡，把「講閒話」叫「舂穀子」；舂穀子，就是言其這個米有穀子，用舂米那個東西一舂它，把沒有用的穀子都給舂去。你少講一點用不著的閒話，這些工作都可以做到的。

如果你不想遂心滿願，說：「我也無所求，也沒有貪心，也沒有瞋心，也沒有癡心，我也不需要念這個！」那你根本就不需要念。你不需念，那就沒有講的了，你不念也可以的。你若覺得將來或者會遇到什麼事情，想求觀音菩薩或者佛來幫忙，那你就應該多學一點佛法。

get whatever you wish for. However, you can't recite it today and expect to have a response tomorrow. You have to lay a good foundation first. This is like constructing a building. You have to lay the foundation first; without the foundation, you can't build the building.

Although the "Universal Door" chapter is as magical, amazing, and inconceivable as a Medicine King tree or a wish-fulfilling pearl, you have to recite it first. You should recite it every day, until Guanyin Bodhisattva thinks that you've passed the test and that you're sincere enough. Only then will your wish be granted. If you don't recite it regularly, you can't obtain a response when you wish for one. You have to apply effort in your cultivation every day, and then an inconceivable response will occur when the time is right, just like a Medicine King tree or a wish-fulfilling pearl. The "Universal Door" chapter is as wonderful as the Medicine King tree or the wish-fulfilling pearl, but you have to recite it regularly for it to work.

Someone complains, "There are too many things to learn in Buddhism. There's the Śūraṅgama Mantra, the Great Compassion Mantra, and now the 'Universal Door' chapter. When am I going to find the time for all of these?" They don't take that much time. All you have to do is skip an hour of sleep and do a little less chatting with people. Engaging in idle chatter is called "pounding grains" in Buddhism. Why is it called pounding grains? We pound rice using a pestle and mortar to separate the rice from the chaff. Chatting is nicknamed pounding grains. You can get the job done faster when you gossip less.

If you don't have any wishes that you want to be fulfilled, then you don't need to recite this chapter. If you say, "I seek nothing, I'm not greedy for anything, I don't have any anger, and I'm not deluded, so I don't need to recite this," then what's there to talk about? It's fine not to recite it. But if you feel that perhaps you might run into trouble and need help from Guanyin Bodhisattva or the Buddha in the future, then you should certainly study a bit more Buddhadharma.

待續

To be continued