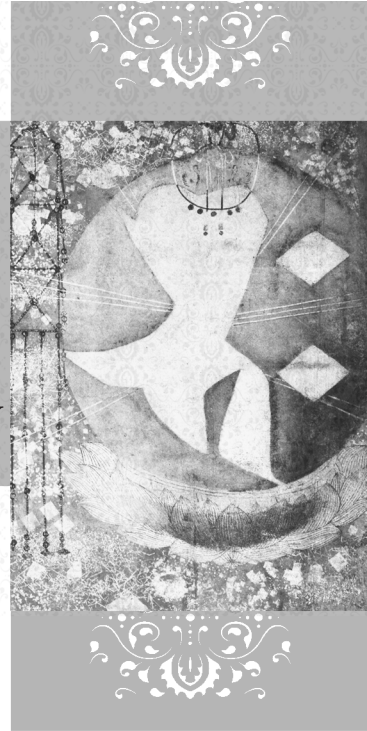




正法印
PROPER DHARMA SEAL

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

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

English Translated by the International Translation Institute

又有秘密的。譬如你應該有一個災難，或者你應該掉到海裡被水淹死，但無形中，觀音菩薩就感應得令你不曾遇著這種危險，令你這災難沒有了，這就叫「秘密」。人人都不知道，你自己也不知道；你自己應該受的災難，無形中就沒有了。或者這個人應該被火燒死，因為他信觀音菩薩，觀音菩薩默默中就把他這災難給解除了，這樣子，也是秘密的感應。

甚至你坐飛機，本來應該失事的。現在交通雖然方便了，但人死得也多了，有的時候飛機失事，火車撞火車，就死幾十人、幾百人，死很多人；或者車與車、巴士和巴士撞，也就很多人死於非命。在這種情形之下，因為你念〈普門品〉，因為你念〈大悲咒〉，因為你信觀世音菩薩，觀世音菩薩在默默中，在冥冥之中，換言之，就是人所不知道的，他就給你改變，化凶為吉。所謂「逢凶化吉，遇難呈祥」，逢著凶險的事情，就變成吉祥了；遇著因難的事情，

There may also be an esoteric response. Perhaps you are due for some calamity—you're due to fall into the sea and drown—but Guanyin Bodhisattva secretly arranges it so that the calamity doesn't happen. Nobody knows about it, not even you. You're supposed to undergo a calamity but it disappears. That's called an esoteric response. Perhaps someone is supposed to be burned to death in a fire, but he believes in Guanyin Bodhisattva and his disaster vanishes. Such a response is esoteric.

Perhaps you should have died in a plane crash. Even though traveling on a plane has become very convenient nowadays, the death toll in a plane crash can be very high. When a plane crashes, tens or hundreds of people may die. When trains collide with each other, many people also die. And many people die unexpectedly in bus and car crashes. However, if you believe in Guanyin Bodhisattva and sincerely recite the "Universal Door" chapter and the Great Compassion Mantra, Guanyin Bodhisattva will secretly turn your misfortune into good fortune. She will change disaster into something auspicious, fulfilling your wish to always be safe.

The "Universal Door" chapter was taught to explain exoteric and esoteric responses. The "Universal Door" chapter leads to the perfect interpenetration of the exoteric and the esoteric.

變成吉祥了。人人都歡喜吉祥，所謂「吉祥如意，如意吉祥」，遂你的心、滿你的願，這你就吉祥了！

這是因為「顯密」的關係，所以說〈普門品〉。

〈普門品〉也就有「顯密圓通」，顯也圓通，密也圓通，顯密都得到圓通，所以這〈普門品〉的功德是不可思議的。這〈普門品〉有種種的妙用，〈大悲咒〉也有這種妙用。

我說一件感應的事情，在中國東北發生的。有一個很有錢的農人，到秋天，他用車裝載著糧食到街市去賣，賣完了，就帶著錢回來。半路上，在前邊大約有三華里路遠，很多土匪在那兒打劫。這有錢的財主看見了，怎麼辦呢？逃走？在土匪的監視之下，也逃走不了；不逃走？一定是被搶的。

於是他就念起〈大悲咒〉，趕車的車夫還照常往前去。車子快接近這群土匪時，忽然看見從土匪裡邊出來一個人，走到他的車前，對著車夫說：「你把鞭子給我，我給你趕車！」然後就執鞭趕馬車，從土匪旁邊過去，這土匪好像沒有看見一樣，所以也沒有打劫他。等這些土匪看不見了，這趕車的人就把鞭子交給這個叫「老板子」的人——就是趕車的馭使，說：「你現在趕快走吧！沒事了！」這財主本來以為他從土匪中出來幫他趕車的，一定是土匪了，就問：「你今天對我這麼好，你來救我，令我沒有受到打劫。請問你貴姓？在什麼地方住？將來我好到你府上拜謝！」這個人就告訴他說：「我的名字，就叫阿逝孕！」

你們各位念〈大悲咒〉時，在咒裡邊不是有一句「阿逝孕」？在那圖片裡，長兩個翅膀那個護法，他就叫「阿逝孕」。這個有錢的人一想：「啊？誰叫『阿逝孕』呢？」當時他都忘了，忘了這個阿逝孕就是〈大悲咒〉的一句咒語，也就是一個護法。等這位阿逝孕走了，看不見了，他才想起：「喔！這阿逝孕不是〈大悲咒〉裡面的一個護法嗎？」想起來了，再找阿逝孕，也找不著了，不知阿逝孕跑到什麼地方去了。

☯待續

Both exoteric and esoteric responses are perfectly interpenetrating, and so the merit of the “Universal Door” chapter is inconceivable. The Great Compassion Mantra functions in the same inconceivable manner as the “Universal Door” chapter.

I'd like to tell you a story about the Bodhisattva's response. Once, in Manchuria, there was a wealthy farmer. One autumn he filled his cart with the year's harvest and drove it into town to sell. Having sold his goods, he returned home with all the money he'd made. Halfway home he saw a band of robbers about a mile up ahead. He wondered what he should do. He couldn't run away because the robbers had already caught sight of him. On the other hand, if he didn't run away, he was sure to be robbed.

When he realized his predicament, he began to recite the Great Compassion Mantra. His driver continued driving his cart forward while he recited. When he got to where the robbers were, one of them came forward and took the reins from the driver, saying, “I'll drive.” They drove right through the gang of bandits as if they were invisible. When they were safely through, the man gave the reins back to the driver, saying, “Leave here quickly! You're safe now.” Since this man who drove the cart for them was from the gang of robbers, the wealthy farmer thought he must be a robber too, so he asked, “You saved us from the robbers today. What's your name? Where do you live? I'd like to send you a reward.” The man said, “My name is Ajeyam.”

Now, do you remember the line “ajeyam (Ch. 阿逝孕 e shi yun)” in the Great Compassion Mantra? It is the name of a Dharma protector with wings. At that time the farmer did not remember that “ajeyam” was a line from the Great Compassion Mantra. Only after the man had gone out of sight did he put two and two together, “Oh! He's a Dharma protector in the Great Compassion Mantra!” He then searched for “Ajeyam,” but Ajeyam was nowhere to be found.

☯To be continued