



妙法蓮華經淺釋

The Dharma Flower Sutra with Commentary

【妙音菩薩品第二十四】

CHAPTER TWENTY-FOUR:
BODHISATTVA WONDROUS VOICE

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

「釋迦牟尼佛白毫光明，遍照其國」：釋迦牟尼佛從眉間所放的白毫光明，遍照東方淨光莊嚴這一個佛國，就是這位淨華宿王智如來他的國土。

爾時，一切淨光莊嚴國中，有一菩薩，名曰妙音，久已植衆德本，供養親近無量百千萬億諸佛，而悉成就甚深智慧，得妙幢相三昧、法華三昧、淨德三昧、宿王戲三昧、無緣三昧、智印三昧、解一切衆生語言三昧、集一切功德三昧、清淨三昧、神通遊戲三昧、慧炬三昧、莊嚴王三昧、淨光明三昧、淨藏三昧、不共三昧、日旋三昧，得如是等百千萬億恆河沙等諸大三昧。

這一段文，有十六種三昧。這三昧不只十六種，只是在這諸大三昧中，舉出這麼十六種來做代表。十六種三昧就很不容易講

The light that issued forth from Śākyamuni Buddha's white hair curl shone everywhere throughout that world, the Buddhaland of Tathāgata Wisdom of Pure Flower Constellation King.

Sūtra:

At that time, in the World Resplendent with Pure Light, there was a Bodhisattva known as Wondrous Voice, who for a long time had planted roots of virtue, made offerings, drawn near to countless billions of koṭis of Buddhas, and perfected profound wisdom.

He had attained the samādhi of the characteristics of the wonderful banner, the samādhi of the Dharma Flower, the samādhi of pure virtue, the samādhi of the Constellation King's play, the samādhi of the absence of affinity, the samādhi of the wisdom seal, the samādhi of understanding the languages of all living beings, the samādhi of the accumulation of all merit, the samādhi of purity, the samādhi of spiritual play, the samādhi of the wisdom torch, the samādhi of adorning the king, the samādhi of pure light, the samādhi of the pure treasury, the samādhi not shared in common with others, and the samādhi of sun revolution. He attained great samādhis such as these, equal in number to the grains of sand in billions of koṭis of Ganges rivers.

Commentary:

The above paragraph lists sixteen kinds of samādhi; in reality, there

了，要是多了更難講了。所以這一個「三昧」，有時候就把人「昧住」了——就是不知道怎麼樣講了。沒聽過這「三昧」的，你叫他講這一段「三昧」，看看他懂不懂怎麼樣昧法？

「爾時，一切淨光莊嚴國中」：在這時候，在一切淨光莊嚴這國土中，「有一菩薩，名曰妙音」：有一位菩薩，他的名字叫「妙音」。所謂「東妙音，西觀音」，東方就是妙音菩薩，西方就是觀世音菩薩。這妙音菩薩和觀音菩薩，有些不懂佛法的，就硬說他們兩位是師兄弟，其實他們兩位離著遠哪！你算算，從這兒到西方，有十萬億佛土；從這兒到東方，又有百八萬億那由他恆河沙數那麼多的世界，相離著太遠了！我相信不是親師兄弟，或者是「乾師兄弟」也不一定。

這一位妙音菩薩，「久已植衆德本」：他在很久以前，就種下很多的善根，所以就有德性。這個「久」，不是一天、兩天，不是一個月、兩個月，不是一年、兩年的，這是幾千萬萬年，才能算久；所以我們學佛法，不要以為學二天半，這就夠了，要發久遠心來學佛法。「供養親近無量百千萬億諸佛，而悉成就甚深智慧」：他又供養諸佛、親近諸佛，總共見著無量百千萬億諸佛，他都不願意離開佛，總願意和佛在一起，所以成就最深的智慧，而得到十六種三昧。

「得妙幢相三昧」：他得妙幢相三昧；「妙幢相」也就是實相。實相的本體，高過一切；雖然高過一切，但是它沒有相。沒有相，又沒有不相；無相而無所不相，所以這就叫妙幢相三昧。

are more than sixteen. These sixteen are chosen as examples of great samādhis. It's not easy to explain sixteen samādhis. It would be even harder to explain more than sixteen. People sometimes get confused when asked to explain samādhi. Without having heard the term, they may not be able to do it.

At that time, in the World Resplendent with Pure Light, there was a Bodhisattva known as Wondrous Voice. In the east, there's Wondrous Voice Bodhisattva [Miaoyin Bodhisattva.] In the west, there's Guanyin Bodhisattva. Some people who don't understand the Buddhadharma may insist that these two are Dharma brothers, but actually, from here to the west, there are hundreds of thousands of koṭis of Buddhalands. From here to the east, there are Buddhalands equal in number to the grains of sand in 1,080,000 koṭis of nayutas of Ganges rivers. That's really far away. I don't believe these two are Dharma brothers of the same teacher; they may be "sworn Dharma brothers."

Wondrous Sound was a Bodhisattva **who for a long time had planted roots of virtue**; therefore, he was virtuous. A long time doesn't mean a day or two, a month or two, a year or two. It means thousands and thousands of years. You shouldn't think that studying the Buddhadharma for two and a half days is enough. You should make a lasting resolve and persevere in your study of the Buddhadharma. Bodhisattva Wondrous Voice had **made offerings, drawn near to countless billions of koṭis of Buddhas, and perfected profound wisdom.** Whenever he met a Buddha, he wanted to stay with that Buddha and was reluctant to take his leave; therefore, he developed profound wisdom, and attained sixteen kinds of samadhi.

He had attained the samādhi of the characteristics of the wonderful banner. What does the "wonderful banner" represent? "The characteristics of the wonderful banner" represents the true character of all phenomena. The wondrous and inherent essence of this true character is higher than all things. Although it's higher than all things, it's devoid of all characteristics. It has no characteristic whatsoever; yet nothing is not characterized by it. Therefore, we call it the samādhi of the characteristics of the wonderful banner.