



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

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「法華三昧」：又得法華三昧，就是因果不二、權實不二、本跡不二。「因果不二」，因就是果、果就是因，即因即果、即果即因，因果同時。所以怎麼把它比喻蓮華呢？蓮華就是花果同時——蓮華一開華了，蓮子就成。華開蓮現，蓮現果成。「權實不二」，權是權巧方便，實是真實不虛的。為實施權，為著這個實法，來用權巧方便的法；開權顯實，把權打開了，就顯出實來。也就是「權就是實」，權實是一個，沒有兩個了。「本跡不二」，「本」是很久很久以前的事情，「跡」是現在又現出這一個跡來。今生、本生，這就叫「跡」；以前，這就叫「本」，這本跡也不二。

「淨德三昧」：「淨德」就是離三惑垢。三惑，就是粗惑、細惑、無明惑，也就是見惑、思惑、塵沙惑，這都叫三惑。惑，就是令你迷了，見著境界也迷惑了，思想這個境界也迷惑了；思

The Samādhi of the Dharma Flower refers to the nonduality of cause and effect. The cause is the effect; the effect is the cause. Cause and effect are nondual; cause and effect are simultaneous. Why is the lotus an analogy for nonduality? The lotus blooms and bears fruit at the same time. As soon as the lotus blooms, the lotus seeds develop. For this reason, the lotus is used as an analogy for the nonduality of the provisional and the ultimate. One employs the provisional for the sake of the ultimate and unfolds the provisional to reveal the ultimate. The provisional is the ultimate; the ultimate is the provisional. The provisional and the ultimate are nondual. Cause and effect are nondual. The original and the derivative are nondual. The original refers to distant events, while the derivative refers to subsequent events derived from them. The nonduality of the original and the derivative, of cause and effect, and of the provisional and the ultimate are all called the Samādhi of the Dharma Flower.

The Samādhi of Pure Virtue. What is pure virtue? Pure virtue means freedom from the defilement of the three kinds of delusions: coarse delusions, subtle delusions, and delusions of ignorance. The three delusions are also known as delusions arising from incorrect views, delusions arising from incorrect thoughts, and delusions as innumerable dust and sand. Delusions make you confused and distort your perceptions and thoughts. When you can neither see nor think clearly, you're subject to the delusion of ignorance.

Delusions arising from incorrect views refer to the craving that emerges when one encounters certain situations. Delusions arising from incorrect thoughts refer to the discriminations that occur because of one's confusion about principles. In trying to sort out your confusion, you discriminate;

也沒有法子思，見也沒有法子見了，這是無明了！這就是無明惑。

見惑，是對境起貪愛，有個境界來了，你生出一種貪愛，這就叫見惑。思惑，是迷理起分別，對這個理論不明白了，生出一種分別心，越分別越遠、越遠越分別，離那個根本的智慧就遠了，這就叫一個思惑。無明，就是所不明白的事情；也不知道為什麼就發了脾氣，也不知為什麼就做起顛倒的事情，也不知道為什麼就吃了迷魂藥了，這種種的都叫「無明」；種種無明，這就是苦的根。這三惑，就是一種不清淨的東西，所以叫「垢」。把這三惑垢離開了，證得本來清淨的自性，這就叫淨德三昧。

「宿王戲三昧」：就是月光遊戲三昧。這一個三昧就是作戲，就好像今天去超度，講法那個「作戲」一樣的。也不知道誰給分開多少組，然後就上台作戲；那麼有作戲的，有看戲的。這叫怎麼樣呢？這是一種權智——講的「作戲」，就是用一種權巧方便的智慧。所謂「權智照機」，照眾生的機，一定要用權巧方便的智慧來照；你若用實智照，那就不合用了！實智是照理的，不能照機。照機，就好像月亮似的，月亮有圓的時候，又有虧的時候，應該圓的時候就圓，應該虧的時候就虧。這是很巧妙的，要有一種巧妙的智慧，來做這種事情；你要是不巧了、很笨拙的，那就是不對機了！

怎麼叫很笨拙的？好像你跑那兒和人講法，發起脾氣來了；講法本來歡歡喜喜的，就是和人辯論，也應該高高興興的，不應該這麼發脾氣！說不過人家就發起脾氣來，這就是沒有權智；不單沒有權智，連一點智都沒有，就不完「全」了——我說這個「權」，是權巧方便的「權」，也可以用「完全」的「全」字；這是隨你怎麼樣講，只要你講通順就可以的。好像聽著人家講的法，你不順耳了，你就發脾氣，那簡直就是愚癡！那就沒有權智了。

☞待續

and the more you discriminate, the further off you get. The further off you get, the more you discriminate. In this way, you get further and further away from your inherent wisdom.

Ignorance refers to things you don't understand. For example, you don't understand why you get mad. You don't know why you do crazy things. You don't know why you take drugs. These things are all done out of ignorance. Ignorance in its various aspects is the root of suffering. These three delusions defile your clear awareness. When you become free from the defilement of the three delusions and realize your pure inherent nature, you enter the samādhi of pure virtue.

The Samādhi of the Constellation King's play is like a play. Different parts get handed out, and you either take your place on the stage or you sit in the audience. What does this represent? Provisional wisdom. You use your provisional wisdom to act out your part in the play. With provisional wisdom, one observes living beings' potentials. You must have the provisional wisdom of skillful means to attract living beings. If you apply ultimate wisdom here, it won't work. Ultimate wisdom illumines principles, not the potentials of living beings. To illumine the potentials of living beings is to be like the moon that waxes and wanes; the moon waxes when it's time to wax and wanes when it's time to wane. It takes a kind of clever, ingenious wisdom to do that. If, instead of being clever and ingenious, you're dull and clumsy, then you won't be able to accord with the potentials of living beings.

What do I mean by dull and clumsy? An example of being dull and clumsy would be flying into a rage when teaching the Dharma. Lecturing the Dharma should be a happy event. Even if you're debating with someone, you can be cordial about it. You don't have to get mad and be a sore loser. Losing one's temper shows a lack of provisional wisdom. To say nothing of provisional wisdom, you don't have any sense at all. If you get mad after listening to someone teaching the Dharma in a way that's not pleasant to your ear, that would be a sign that you lack provisional wisdom. Your lack of skill in waxing and waning would be wonderfully reflected in that behavior, which is stupid.

☞To be continued