



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

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「無緣三昧」：你要是一發脾氣，那就真無緣了！不單會無緣，也沒有智慧了。這個「無緣」是平等大慈，對一切人都平等平等；無論有緣、無緣，都平等對他慈悲。這個平等慈悲，是「無緣大慈，同體大悲」，這叫無緣三昧。

「智印三昧」：智印，是一心三智；在一念之中，就具足一切智、道種智、一切種智，這三種的智慧了。以這三智來印證一切法，這叫智印三昧。

「解一切衆生語言三昧」：這一個三昧，就和一切衆生合而為一了。一切衆生，不單人類，一切馬、牛、羊、雞、犬、豕，牠們的語言都懂；不單這一個國家的衆生都懂，世界所有其他的國家，人的語言，和馬、牛、羊、雞、犬、豕的語言，也都懂了。在十法界裏邊，九法界所有衆生的語言，他都懂。

The samādhi of the absence of affinity. If you get mad, then you have neither affinities nor wisdom. Not only do you lack good affinities with others, you also lack wisdom. What's the samādhi of the absence of affinity? "Absence of affinity" refers to the equality of great kindness. It means treating everyone with equal kindness regardless of whether or not you have affinities with them. This is to:

*Maintain great kindness for those with whom you have no affinity
And great compassion for those with whom you feel as one.*

The samādhi of the wisdom seal. The wisdom seal refers to the three kinds of wisdom within one thought. Within one thought, three kinds of wisdom are present: all-wisdom, the wisdom of all things in proper discernment, and omniscient wisdom. These three kinds of wisdom are used to "seal" and "certify" all phenomena. [Phenomena may be certified as being simultaneously empty, provisional, and of the Middle Way.]

The samādhi of understanding the languages of all living beings. In this samādhi you become one with all living beings. You understand the languages not only of people but of all creatures: horses, oxen, sheep, chickens, dogs, pigs—all of them. Not only do you understand the languages of all the living beings in a single country, but you understand the languages of all people and all creatures in all worlds. You understand the languages of all living beings in nine of the ten dharma realms.

One language is all languages; all languages are one language. Once one

這一種的語言，就是一切的語言；一切的語言，也就是一種的語言。就是「一通一切通」，要一切通，要先一通。你要先把這個「一」懂了，你若把「一」明白了，一切都明白了；你「一」沒有明白，一切都不明白。所以顏淵聞一知十，聞一種，就知道其他的很多種道理；子貢聞一知二，孔夫子給他說一種道理，他可以知道兩種。

這就是因為一切的語言，也都不出因緣所生的法；在這因緣所生法的裏邊，他明白所有都不超出「空、假、中」，都是即空、即假、即中。因為明白「空、假、中」這三關了，所以也就明白這一切眾生的語言三昧。

「集一切功德三昧」：這是說你住一個三昧上，一切三昧的功德，完全入到這一個三昧裏邊；也就是在一個三昧，就通達一切三昧，所以這叫集一切功德三昧。

「清淨三昧」：清淨，就是清淨六根——眼根清淨、耳根清淨、鼻根清淨、舌根清淨、身根清淨、意根清淨；這六根清淨了，就得到六根互用自在的功能，這叫清淨三昧。

「神通遊戲三昧」：神通，也就是一種自在的妙用。用自在神通，來教化一切眾生，在遊戲三千大千世界，幻事傀儡。「幻事傀儡」，就這麼如虛如幻，好像作戲似的，遊戲人間——就像在人間來作戲一樣。所以說你們昨天去「作戲」，聽著好像這一句話很容易懂的，實際上，我所說的「作戲」，不是像你們所想的那個「作戲」。這個「作戲」是神通遊戲三昧，要有神通，才能做的戲——用這種幻化的神通，來做齣戲。這是幻化人間，普攝一切；普攝一切，也就普度一切眾生。

☯待續

is understood, all are understood. But first, you have to understand one. If you don't understand one, you won't understand them all. Yan Yuan, a disciple of Confucius, could understand ten principles when he heard one principle, while another disciple, Zi Gong, could only understand two principles when he heard one.

Language does not go beyond the realm of conditioned phenomena. Since all languages are derived from causes and conditions, one understands that none of them goes beyond emptiness, the provisional, and the Middle Way. All phenomena are simultaneously empty, provisional, and beyond both of these aspects—that is, they're of the Middle Way. Once you understand the threefold truth—the empty, the provisional, and the Middle Way—you attain the samādhi of understanding the languages of all living beings.

What does the samādhi of the accumulation of all merit and virtue mean? It means that while abiding in this samādhi, you accumulate the merit and virtue of all samādhis. In other words, entering this samādhi leads to the mastery of all other samādhis. The merit and virtue of all samādhis is encompassed in this one samādhi, so it's called the samādhi of the accumulation of all merit and virtue.

The samādhi of purity. "Purity" here refers to the purification of the six sense faculties: eyes, ears, nose, tongue, body, and mind. When the six sense faculties are purified, one attains the effortless, interchangeable functioning of the six sense faculties. This state is called the samādhi of purity.

The samādhi of spiritual play. Spiritual powers are wonderful abilities arising from self-mastery. You use spiritual powers to effortlessly teach and transform living beings as you roam freely throughout the worlds of the trichiliocosm as though in a dreamlike illusion. It's as surreal as if you were in a play. Yesterday I brought up the analogy of the world being like a play, and all of you thought you understood it right away. Actually, the play I was talking about wasn't like the one you understood it to be.

I'm talking about the samādhi of spiritual play, which can be enacted only by means of spiritual powers. To act in this play, you must have spiritual powers. This is a samādhi of illusory transformation in which one makes a journey in the realm of illusion, gathering in and saving all living beings by joining in the drama and employing spiritual powers to transform beings. That's why it's called the samādhi of spiritual play.

☯To be continued