

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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「妙音菩薩白其佛言」：妙音菩薩聽見淨華宿王智如來這樣教化，就對淨華宿王智佛就說，「世尊！我今詣娑婆世界」：世尊！我現在到娑婆世界那個堪忍的世界去，「皆是如來之力」：我現在到那個地方，不是我菩薩的力量；是誰的力量呢？這都是佛的力量，「如來神通遊戲」：都是佛的神通遊戲，我才能去呢！「如來功德智慧莊嚴」：都是佛的功德、佛的智慧所莊嚴、所成就的。

妙音菩薩本來自己可以去，他為什麼又說是淨華宿王智佛的力量呢？這就是因為妙音菩薩推崇佛，他推一切的功德，都是借著佛的光明來成就的。他不說：「喔，你看我本事大了！我可以到娑婆世界去，這回我這神通可是妙用不可思議了！」他不這樣講，他說這是佛的加被，佛幫助他的。照著西方人說，這是太客氣了，或者是他真沒有這個神通？不是的！他是真有神通，而自己還能對佛這樣恭敬，所以說這一切一切都表示是佛幫助他的，是佛的慈悲、佛的忍辱、佛這種法空的功德所成就的。

Commentary:

Having received the instructions of Buddha Wisdom of Pure Flower Constellation King, **Bodhisattva Wondrous Voice said to that Buddha, “World Honored One, I shall now go to the Sahā world, the world of endurance, and it will all be due to the power of the Tathāgata.** It won’t be by my own strength that I go there but rather by means of **the spiritual play of the Tathāgata and the adornment of merit and wisdom of the Tathāgata.**”

Bodhisattva Wondrous Voice could’ve gone to the Sahā world on his own. Why did he give credit to Wisdom of Pure Flower Constellation King Buddha? Because he revered the Buddha, and he attributed the realization of all his merit to the Buddha’s light. He wouldn’t say, “See how talented I am? I can go to the Sahā world. My miraculous applications of spiritual powers are inconceivable.” Instead, he said, “The Buddha is helping me. That’s how I can do it.” Western people would say he was too polite, or that perhaps he didn’t really have such spiritual powers, but that’s not the case. He did have such powers, but he wished to show his respect for the Buddha in this way, so he credited everything to the Buddha’s compassionate assistance. His powers were the result of the merit from the Buddha’s compassion and patience and the merit from the Buddha’s realization of the

於是妙音菩薩不起於座，身不動搖，而入三昧。以三昧力，於耆闍崛山，去法座不遠，化作八萬四千衆寶蓮華，閻浮檀金爲莖，白銀爲葉，金剛爲鬚，甄叔迦寶以爲其臺。

「於是妙音菩薩不起於座」：在這個時候，妙音菩薩不起於座，還是結雙跏趺坐在那兒靜坐。「身不動搖，而入三昧」：他身也不動搖，也不打妄想，就入定了。

「以三昧力，於耆闍崛山，去法座不遠」：以在定中的力量，來到娑婆世界耆闍崛山的靈山法會，距離釋迦牟尼佛的法座沒有多遠，「化作八萬四千衆寶蓮華」：他化出來有八萬四千這麼多的大寶蓮華。「閻浮檀金爲莖，白銀爲葉，金剛爲鬚，甄叔迦寶以爲其臺」：這些寶蓮華，都是用閻浮檀金作為莖和枝，用白銀作為蓮華的葉子，用金剛作為蓮華的鬚，用甄叔迦寶作為臺。「甄叔迦」是梵語，翻譯為赤色華，就是紅色的華。用紅色的寶花，作為蓮華的臺。

爾時，文殊師利法王子見是蓮華，而白佛言：世尊！是何因緣，先現此瑞，有若干千萬蓮華，閻浮檀金爲莖，白銀爲葉，金剛爲鬚，甄叔迦寶以爲其臺？

「爾時，文殊師利法王子見是蓮華，而白佛言」：在這個時候，文殊師利菩薩先看見這些蓮華出現，所以對佛就說，「世尊！是何因緣，先現此瑞」：世尊！這是什麼因緣呢？在這個法會，現出這種祥瑞的境界呢？「有若干千萬蓮華，閻浮檀金爲莖，白銀爲葉，金剛爲鬚，甄叔迦寶以爲其臺」：有千萬這麼多的蓮華，用閻浮檀金為它的枝、梗子，白銀為它的葉子，金剛為它的鬚，紅色寶華為它的臺；甄叔迦，就是赤色寶。這是什麼因緣哪？怎麼回事呢？

待續

emptiness of all phenomena.

Sutra:

Thereupon Bodhisattva Wondrous Voice, without rising from his seat and with his body motionless, entered samādhi. Through the power of samādhi, he conjured up eighty-four thousand jeweled lotuses at a place not far from the Dharma seat on Vulture Peak. The lotuses' stems were of jāmbūnada gold, their leaves of pure silver, their stamens of vajra, and their seed pods of kiṃśuka.

Commentary:

Thereupon Bodhisattva Wondrous Voice continued to meditate in full lotus posture without rising from his seat and with his body motionless. Having cleared his mind of false thinking, he **entered samādhi. Through the power of samādhi, he conjured up eighty-four thousand jeweled lotuses at a place not far from the Dharma seat of Śākyamuni Buddha on Vulture Peak**, where the Dharma assembly was being held. **The lotuses' stems were of jāmbūnada gold, their leaves of pure silver, their stamens of vajra, and their seed pods of kiṃśuka.** Kiṃśuka is a Sanskrit word that means “red flower.” The seed pods of the lotuses were made of these red jeweled flowers.

Sutra:

At that time Dharma Prince Mañjuśrī, seeing the lotuses, asked the Buddha, “World Honored One, what is the reason for this auspicious sign of many thousands of lotuses with stems of jāmbūnada gold, leaves of pure silver, stamens of vajra, and seed pods of kiṃśuka?”

Commentary:

At that time Dharma Prince Mañjuśrī was the first to see the lotuses. **Seeing the lotuses, he asked the Buddha, “World Honored One, what is the reason for this auspicious sign of many thousands of lotuses with stems of jāmbūnada gold, leaves of pure silver, stamens of vajra, and seed pods of Kiṃśuka?”** Mañjuśrī Bodhisattva wanted to know why such a propitious sign had appeared and what exactly was going on.

To be continued