



正法印
PROPER DHARMA SEAL

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



妙音菩薩現出這種祥瑞的境界，文殊師利菩薩有那麼大的神通，怎麼還不知道這種境界呢？因為雖然彼此都是等覺的菩薩，所證的果位也相同，但是彼此都各有所長，所以或者這一位菩薩所現的神通，那一位菩薩就不知道；那一位菩薩所現的神通，這一位菩薩又不明白。所以妙音菩薩現出這種祥瑞的境界，文殊師利菩薩即便明白他也是代表法會中的大眾來問這種的因緣。

爾時釋迦牟尼佛告文殊師利：是妙音菩薩摩訶薩，欲從淨華宿王智佛國，與八萬四千菩薩圍繞而來，至此娑婆世界，供養親近禮拜於我，亦欲供養聽法華經。

文殊師利菩薩見著這種祥瑞的境界，就請問釋迦牟尼佛為什麼現出這麼多大寶蓮華。

「爾時釋迦牟尼佛告文殊師利」：在這個時候，釋迦牟尼佛告訴文殊師利菩薩說，「是妙音菩薩摩訶薩」：在這兒向東方到淨光莊嚴世界，那兒有一位佛，名號是淨華宿王智佛；在那一位佛的座下，有一位菩薩，就叫妙音菩薩。

With his great spiritual powers, why couldn't Mañjuśrī Bodhisattva understand this state? Although both Bodhisattvas had realized the same level of awakening, that of equivalent awakening, each Bodhisattva had his own unique strengths. Therefore, one Bodhisattva might not be able to understand how or why the other Bodhisattva displayed spiritual powers, and vice versa. Furthermore, even if Mañjuśrī Bodhisattva did understand Bodhisattva Wondrous Voice's auspicious manifestation, he may have been asking this question on behalf of the multitudes in the Dharma assembly who didn't.

Sutra:

Then Śākyamuni Buddha said to Mañjuśrī, “Bodhisattva Mahāsattva Wondrous Voice, surrounded by eighty-four thousand Bodhisattvas, wishes to come from the land of Buddha Wisdom of Pure Flower Constellation King to this Sahā world to make offerings to, draw near to, and bow to me. He also wishes to make offerings to and listen to the Dharma Flower Sūtra.”

Commentary:

Upon seeing this auspicious sign, Mañjuśrī Bodhisattva asked Śākyamuni Buddha what caused these magnificent jeweled lotuses to appear. **Then Śākyamuni Buddha said to Mañjuśrī Bodhisattva, “To the east is a Buddhaland called Resplendent**

「欲從淨華宿王智佛國，與八萬四千菩薩圍繞而來，至此娑婆世界」：這位大菩薩，他想要從淨華宿王智佛的國土中，與八萬四千這麼多的菩薩，一起圍繞而來到娑婆世界這個地方。「供養親近禮拜於我，亦欲供養聽法華經」：他們想要來供養我、親近我，和禮拜於我，也想要來供養《法華經》，來聽聞《法華經》。

文殊師利白佛言：世尊！是菩薩種何善本，修何功德，而能有是大神通力？行何三昧？願為我等說是三昧名字，我等亦欲勤修行之。行此三昧，乃能見是菩薩色相大小，威儀進止，惟願世尊以神通力，彼菩薩來，令我得見。

「文殊師利白佛言」：文殊師利聽見釋迦牟尼佛這樣說，他就對佛說了，「世尊！是菩薩種何善本，修何功德，而能有是大神通力」：世尊！這一位妙音菩薩，他在往昔種的什麼善根呢？他都是修了什麼功德，而能成就這樣大神通力量呢？「行何三昧」：他修行什麼三昧，才能有這種殊勝的神通呢？

「願為我等說是三昧名字，我等亦欲勤修行之」：我現在請本師釋迦牟尼佛為我們說一說這種三昧的名字，這種定叫什麼三昧？我們在法會的菩薩、聲聞、羅漢，也都想要修行這種的三昧，得到這種不可思議的大神通之力。「行此三昧，乃能見是菩薩色相大小，威儀進止」：我們修行這種三昧，成就了這種三昧，和這一位菩薩也就變成同道了——都修行一樣的法門，就是同道、同修。我們既然是同修、同道，所以我們也會見著這一位菩薩他的色相莊嚴，或者是有多大？或者是有多小？他的威儀進退是什麼樣子呢？怎麼樣行、住、坐、臥？

☸待續

with Pure Light. In that Buddhland is a Buddha named Wisdom of Pure Flower Constellation King. A Bodhisattva named Wondrous Voice is learning from this Buddha. **Bodhisattva Mahāsattva Wondrous Voice, surrounded by eighty-four thousand Bodhisattvas, wishes to come from the land of Buddha Wisdom of Pure Flower Constellation King to this Sahā world.** Why does he want to come here? He wants **to make offerings to, draw near to, and bow to me. He also wishes to make offerings to and listen to the *Dharma Flower Sūtra.***”

Sutra:

Mañjuśrī said to the Buddha, “World Honored One, what roots of goodness has this Bodhisattva planted? What merit has he cultivated, that he has attained such great spiritual powers? What samādhi has he practiced? I entreat you to tell us the name of this samādhi, for we also wish to diligently cultivate it. By practicing this samādhi, we will be able to see this Bodhisattva’s appearance, size, and deportment in every movement. We sincerely hope that the World Honored One, by means of your spiritual powers, will bring that Bodhisattva here so that we may meet him.”

Commentary:

Hearing Śākyamuni Buddha’s reply, Mañjuśrī said to the Buddha, “World Honored One, what roots of goodness has this Bodhisattva Wondrous Voice planted in the past? What merit has he cultivated, that he has attained such great spiritual powers? What samādhi has he practiced, that he has developed such extraordinary spiritual powers?

I entreat you, Śākyamuni Buddha, to tell us the name of this samādhi, for we also, all of us Bodhisattvas, Śrāvakas, and Arhats in this Dharma assembly, wish to diligently cultivate it and attain these inconceivably great spiritual powers. By practicing this samādhi, we will be able to see this Bodhisattva’s appearance, size, and deportment in every movement. Having cultivated the same Dharma-door as this Bodhisattva, once we realize this samādhi, we’ll become his fellow cultivators. Being his fellow cultivators, we’ll be able to see this Bodhisattva, his majestic appearance, how big or small he is, and every aspect of his comportment. We’ll see him whether he’s moving or still—that is, in the four departments of walking, standing, sitting, and lying down.

☸To be continued