

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

入七寶臺，上升虛空，去地七多羅樹，諸菩薩眾恭敬圍繞，而來詣此娑婆世界耆闍崛山。

「入七寶臺，上升虛空，去地七多羅樹」：妙音菩薩坐在七寶蓮華臺上，就向上升到虛空中，離地有七棵多羅樹之高，大約有五丈多這麼高。「諸菩薩眾恭敬圍繞，而來詣此娑婆世界耆闍崛山」：所帶的這八萬四千菩薩眾，都跟著他，恭恭敬敬地圍繞著他，而來到這娑婆世界，到靈鷲山這地方。

到已，下七寶臺，以價值百千瓔珞，持至釋迦牟尼佛所，頭面禮足，奉上瓔珞，而白佛言：世尊！淨華宿王智佛問訊世尊：少病少惱，起居輕利，安樂行不？四大調和不？世

Sutra:

Boarding a platform of the seven treasures, he rose up into space to the height of seven tāla trees. The multitude of Bodhisattvas reverently surrounded him as he came to Vulture Peak in the Sahā world.

Commentary:

Boarding a platform of the seven treasures, he rose up into space to the height of seven tāla trees. Bodhisattva Wondrous Voice sat on a platform made of the seven treasures and ascended from the ground into space to a height of seven tāla trees, or about fifty-five feet high. **The multitude of Bodhisattvas**, his retinue of 84,000 that he had brought with him, **reverently surrounded him as he came to Vulture Peak in the Sahā world.**

Sutra:

Upon arriving, he stepped down from the platform of the seven treasures. Taking a jeweled necklace worth hundreds of thousands [of ounces of gold], he went before Śākyamuni Buddha, bowed with his head at the Buddha's feet, offered him the jeweled necklace, and said to the Buddha, "World Honored One, Buddha Wisdom of Pure Flower Constellation King inquires after the World Honored One. Are you free from sickness and worry? Are you comfortable and at ease in your day-to-day life? Is your practice peaceful and joyful? Are

事可忍不？衆生易度不？無多貪欲、瞋恚愚癡、嫉妒慳慢不？無不孝父母，不敬沙門，邪見不善心，不攝五情不？

「到已，下七寶臺」：妙音菩薩到了靈鷲山之後，就從七寶蓮華臺下來。「以價值百千瓔珞，持至釋迦牟尼佛所，頭面禮足，奉上瓔珞」：以最值錢的，價值有百千金子的瓔珞、寶貝，拿到釋迦牟尼佛這兒。他五體投地，向佛頂禮，就拿瓔珞來供養釋迦牟尼佛。「而白佛言」：對佛就說了。

「世尊！淨華宿王智佛問訊世尊」：釋迦牟尼佛世尊！我的師父淨華宿王智佛，他使令我來問候世尊。他替他師父來問候釋迦牟尼佛，怎麼說呢？

「少病少惱，起居輕利，安樂行不」：世尊！您沒有病吧？您沒有煩惱吧？您起來和在這兒住的時候，起居都很輕安吧？很好吧？您一切一切都很安樂吧？行、住、坐、臥，都是很歡喜的吧？

「四大調和不」：地、水、火、風這四大，您都沒有什麼毛病吧？都很調和吧？我們人若有病，這叫四大不調——地、水、火、風不均勻了。或者火多了，就把水剋了；或者風多了，就把土颳跑了；或者土多了，把水就擋住了。所以這地、水、火、風，四大互相調和，就沒有毛病了。

「世事可忍不」：對於這個世間上的事情，您還可以忍耐嗎？

「衆生易度不」：所有的眾生都容易度吧？

「無多貪欲、瞋恚愚癡、嫉妒慳慢不」：這所有的眾生，都大約沒有很多的貪欲了吧？都沒有很多的瞋恚了吧？也都沒有很多的愚癡了吧？都不貪了，也沒有脾氣，也不愚癡，都生出智慧來了。也不嫉妒，也不慳貪了吧？也不驕慢了吧？是不是啊？這一切眾生現在都明白了，都背塵合覺了吧？都很快覺悟了吧？

◎待續

the four elements in harmony? Are your mundane affairs bearable? Are living beings easy to save? They are not too greedy, hateful, deluded, jealous, stingy, or arrogant, are they? Are any of them unfilial to their parents, disrespectful to śramaṇas, mistaken in their views, unwholesome in their thoughts, or unable to control the five emotions?

Commentary:

Upon arriving, he stepped down from the platform of the seven treasures. Taking a jeweled necklace worth hundreds of thousands [of ounces of gold], he went before Śākyamuni Buddha, bowed with his head at the Buddha's feet, offered him the jeweled necklace, and said to the Buddha, "World Honored One, Buddha Wisdom of Pure Flower Constellation King inquires after the World Honored One." Bodhisattva Wondrous Voice said that his teacher had asked him to inquire after Śākyamuni Buddha's health.

Wondrous Voice asked, "World Honored One, **are you free from sickness and worry? Are you comfortable and at ease in your day-to-day life?** When you rise and go about your life here, are you at ease? **Is your practice peaceful and joyful?** Are you joyful whether moving or still, awake or asleep? **Are the four elements in harmony?** Earth, water, fire, and wind—are they in balance?" When people get sick, we say that their four elements are out of balance. For example, one may get too much fire, so the fire overcomes the water. Or one may get too much wind, which blows away the soil of the earth; or too much earth, which blocks up the water. If the four elements within your body are balanced, you won't get sick.

Are your mundane affairs bearable? Are you able to endure this world? **Are living beings easy to save? They are not too greedy, hateful, deluded, jealous, stingy, or arrogant, are they?** They don't have bad tempers, do they? They're not jealous, stingy, or conceited, are they? Since all these living beings have gained understanding, they've abandoned mundane defilements to align with awakening, haven't they? They'll become awakened very soon, won't they? The verse for requesting the Dharma says, "May all living beings quickly attain awakening." Bodhisattva Wondrous Voice's questions were motivated by the wish to lead beings to awakening.

◎To be continued