

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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「無不孝父母」：這所有的眾生，都孝順父母吧？因為不孝順父母，就不能修行；不能修行，就不能成佛。你不孝順父母，怎麼會聽佛法呢？所以孝順父母，這是最根本的道理。我們人，切記不要和父母來作對；說是「對父母越壞越好」，那簡直地是錯誤的！

「不敬沙門」：沙門，就是出家人，這是梵語，此云「勤息」，所謂「勤修戒定慧，息滅貪瞋癡」。這沙門，一般人都應該恭敬沙門；那麼你要不知道恭敬沙門，見著出家人，拿他當普通一個人一樣，這是錯誤的。沙門就是僧寶，這僧寶，你必須要恭敬；無論他修不修行，他是個僧寶，你都應該恭敬他。你不要見出家人的過，說：「哦，他出家了，還和我一個樣。你看，他還那麼多貪心，也那麼多瞋心，也那麼多的愚癡！說話也不會說，做事也不會做，我恭敬他幹什麼？他還不如我呢！他給我叩個頭，我覺得都應該的，我怎麼應該恭敬他呢？」這不敬沙門，也不能入道，也不能修行；你連三寶都不恭敬，你修行什麼？你見著出家人，就發脾

Are any of them unfilial to their parents? If you aren't filial to your parents, you won't be able to cultivate. If you can't cultivate, you can't become a Buddha. If you aren't filial to your parents, how can you really listen to the Buddhadharma? Filial respect is the most basic principle. It's important not to be at odds with your parents. There are people who think, "The worse I treat my parents the better." That's a grave mistake.

Are any of these living beings **disrespectful to śramaṇas**? Śramaṇas are Buddhist monastics. They diligently cultivate precepts, samādhi, and wisdom and put to rest greed, anger, and delusion. Śramaṇas are worthy of respect. To look upon them as ordinary people is a mistake. Śramaṇas are of the Sangha jewel. Regardless of whether or not they cultivate, you should treat them with respect.

You shouldn't find fault with monastics. You can't think, "Oh, he's a monastic, but he's just like me. Look how greedy he is, how hateful and deluded. He doesn't even know how to talk, let alone do anything at all. Why should I respect him? He's not even as good as me. In fact, it seems right that he should bow to me. Why should I pay respects to him?" If you're not respectful toward śramaṇas, you won't be able to enter the Path and cultivate. If you don't even respect the Three Jewels, how can you cultivate? Suppose you get mad at monastics, thinking, "Bald-headed freaks! They just eat,

氣：「啊！剃光個頭，好像個什麼！一天就是吃飯、穿衣服，什麼也不幹！」認為這個出家人和在家人沒有什麼分別，這就是邪見，就是不善心！

「邪見不善心」：這所有的眾生有沒有這種的邪見、這種的不善心呢？

「不攝五情不」：本來人有七情，就是喜、怒、哀、懼、愛、惡、欲；五情，是說的喜、怒、愛、惡、欲。喜，是歡喜；怒，是發脾氣；愛，是生出一種愛心；惡，是厭惡，就是不願意、不愛的意思；欲，就是一種貪欲了。這五種情，不容易收攝，不容易把它制止得住，就是不容易把它管得聽你的話。這眾生是不是恣情縱欲？怎麼叫恣情縱欲呢？就是自己願意怎麼樣就怎麼樣，以為這是自由了，其實這是錯誤的。恣情，就是把這情放開了，不管它；縱欲，也就是叫這個欲隨便它跑，願意往哪地方跑，就往哪地方跑。

世尊！眾生能降伏諸魔怨不？久滅度多寶如來在七寶塔中，來聽法不？又問訊多寶如來，安隱少惱，堪忍久住不？

「世尊！眾生能降伏諸魔怨不」：妙音菩薩又稱了一聲，世尊！這所有的眾生，他們都能降伏這一切諸魔的怨嗎？諸魔，有死魔、病魔、煩惱魔，又有自心魔，又有天魔，這種種的諸魔。

「久滅度多寶如來在七寶塔中，來聽法不」：在很久以前，已經滅度的這位多寶如來，他在七寶的多寶塔中，他有沒有來聽《法華經》呢？你們各位想一想，他本來看見多寶如來已經在這個地方，為什麼還要這麼問呢？你們各位知不知道這是怎麼回事啊？這不是他自己說的，他是代表他師父淨華宿王智佛來問候釋迦牟尼佛，淨華宿王智佛這麼叫他：「你去問一問釋迦牟尼佛，這位久滅度的多寶如來，他有沒有到釋迦牟尼佛這個法會來聽《法華經》呢？」

待續

sleep, wear clothes, and do nothing else!” Those who think like that are **mistaken in their views** and **unwholesome in their thoughts**.

Or are any of these living beings **unable to control the five emotions**? People have seven emotions: happiness, anger, grief, fear, love, loathing, and desire. The Buddhist term five emotions refers to happiness, anger, love, hatred, and desire. It's not easy to control these five emotions. So Bodhisattva Wondrous Voice asked, “Do living beings indulge in passions? Are their actions ruled by emotions? Do they follow their desires? Do they do whatever they want, thinking that's freedom?” It would be a mistake to think that way.

Sutra:

World Honored One, are living beings able to conquer the resentment of demons? Has Tathāgata Many Treasures, who long ago entered parinirvāṇa, come to hear the Dharma in the stūpa of the seven treasures? He also inquired after Tathāgata Many Treasures: “Is he peaceful and at ease, free from worry, and able to tolerate remaining long in this world?”

Commentary:

World Honored One, are living beings able to conquer the resentment of demons? There are the demons of death, the demons of sickness, the demons of affliction, the demons of one's own mind, and the heavenly demons. Bodhisattva Wondrous Voice asked whether living beings were able to subdue these different types of demons.

Has Tathāgata Many Treasures, who long ago entered parinirvāṇa, come to hear the Dharma in the stūpa of the seven treasures? Each of you think this over: Why did Bodhisattva Wondrous Voice ask this question? He already saw that Tathāgata Many Treasures was present in the assembly. Why did he still ask this question? He wasn't asking for himself. He was making these courteous inquiries on behalf of his teacher, Buddha Wisdom of Pure Flower Constellation King, who told him to ask Śākyamuni Buddha, “Has Tathāgata Many Treasures, who entered parinirvāṇa a long time ago, come to your Dharma assembly to hear the *Dharma Flower Sūtra*?”

To be continued