

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

「佛告華德菩薩」：釋迦牟尼佛就告訴華德菩薩說，「過去有佛，名雲雷音王」：在過去的時候，有一位佛，名叫雲雷音王佛，「多陀阿伽度阿羅訶三藐三佛陀」：多陀阿伽度，也就是如來；阿羅訶，就是應供；三藐三佛陀，就是正等正覺。這一位如來、應供、正等正覺的佛，「國名現一切世間，劫名喜見」：他這國土的名字，叫現一切世間；劫的名字，就叫喜見劫。

「妙音菩薩於萬二千歲，以十萬種伎樂，供養雲雷音王佛」：妙音菩薩在雲雷音王佛那時候，在一萬二千歲的時期裡，他用十萬種的伎樂來供養雲雷音王佛，所以他得到妙音。好像我們在佛前唱讚、讚佛，將來都會得到妙音的。

「並奉上八萬四千七寶鉢」：並且又供養八萬四千個用七寶所造成的寶鉢。

「以是因緣果報，今生淨華宿王智佛國，有是神力」：因為這種因緣果報，所以現在這一生，他生到淨華宿王智佛的國土，才有這種的大神通力。

華德！於汝意云何？爾時雲雷音王佛所，妙音菩薩伎樂供養，奉上寶器

The Buddha said to Bodhisattva Lotus Virtue, “In the past there was a Buddha known as King of the Sound of Thunder in the Clouds, Tathāgata Arhat Samyaksambuddha. Arhat means “One Worthy of Offerings,” while Samyaksambuddha means “One of Right and Universal Knowledge.” The name of his land was Manifesting All Worlds, and the name of his eon was Delight to Behold.

For twelve thousand years, Bodhisattva Wondrous Voice made offerings of a hundred thousand kinds of music to Buddha King of the Sound of Thunder in the Clouds, and so he obtained a wondrous voice. Similarly, if we sing praises and chants in front of the Buddha, we can also obtain wondrous voices in the future.

He also offered eighty-four thousand bowls made of the seven treasures to this Buddha. The consequence of these causes and conditions is that, in this life, he has been born in the land of Buddha Wisdom of Pure Flower Constellation King and is endowed with these great spiritual powers.

Sutra:

Lotus Virtue, what do you think? Could that Bodhisattva Wondrous Voice who made offerings of music and jeweled vessels to Buddha King of the Sound of Thunder in the Clouds have been anyone else? He was this Bodhisattva Mahāsattva Wondrous Voice.

Lotus Virtue, Bodhisattva Wondrous Voice has in the past



者，豈異人乎？今此妙音菩薩摩訶薩是。華德！是妙音菩薩，已曾供養親近無量諸佛，久植德本，又值恆河沙等百千萬億那由他佛。

「華德！於汝意云何」：佛又叫一聲，華德菩薩！在你的意思裡邊怎麼樣呢？

「爾時雲雷音王佛所」：當爾之時，在雲雷音王佛這國土，「妙音菩薩伎樂供養，奉上寶器者，豈異人乎」：妙音菩薩用種種的伎樂供養佛，又供養佛種種寶器，他豈是旁人？

「今此妙音菩薩摩訶薩是」：他就是現在在這法會中的妙音菩薩！這位大菩薩，就是以前供養雲雷音王佛種種伎樂的那一個人。

「華德！是妙音菩薩，已曾供養親近無量諸佛」：華德菩薩！你要知道，這一位妙音菩薩，他在往昔已經供養無量諸佛，又曾經親近無量諸佛。

「久植德本」：在很久以來，他就植種德本、種諸善根了！

「又值恆河沙等百千萬億那由他佛」：又遇著好像恆河沙數那麼多，百千萬億那由他的諸佛，所以他現在才有這樣大的神通。

華德！汝但見妙音菩薩其身在此，而是菩薩現種種身，處處為諸眾生說是經典，或現梵王身，或現帝釋身，或現自在天身，或現大自在天身，或現天大將軍身，或現毘沙門天王身，或現轉輪聖王身，或現諸小王身，或現長者身，或現居士身，或現宰官身，或現婆羅門身，或現比丘、比丘尼、優婆塞、優婆夷身，或現長者居士婦女身，或現宰官婦女身，或現婆羅門婦女身，或現童男童女身，或現天、龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽、人非人等身，而說是經。諸有地獄、餓鬼、畜生，及眾難處，皆能救濟，乃至於王後宮，變為女身，而說是經。

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made offerings and drawn near to an infinite number of Buddhas. He has long planted roots of virtue and has encountered billions of koṭis of nayutas of Buddhas equal in number to the sands of the Ganges.

Commentary:

Lotus Virtue, what do you think? Could that Bodhisattva Wondrous Voice who made offerings of music and jeweled vessels to Buddha King of the Sound of Thunder in the Clouds have been anyone else? He was this Bodhisattva Mahāsattva Wondrous Voice, who is present right here in the Dharma assembly.

Lotus Virtue, you should know that Bodhisattva Wondrous Voice has in the past made offerings and drawn near to an infinite number of Buddhas. He has long planted roots of virtue and has encountered billions of koṭis of nayutas of Buddhas equal in number to the sands of the Ganges. It's because of his practices in past lives that he now has such great spiritual powers.

Sutra:

Lotus Virtue, you see the body of Bodhisattva Wondrous Voice as it appears here. This Bodhisattva appears in many forms and teaches this sūtra to living beings everywhere.

In order to teach this sūtra, he may appear as a Brahṁā; he may appear as a Śakra; he may appear as the god Sovereign Ease; he may appear as the god Great Sovereign Ease; he may appear as a great heavenly general; he may appear as the heavenly king Vaiśravaṇa; he may appear as a wheel-turning sage king; he may appear as a minor king; he may appear as an elder; he may appear as a layperson; he may appear as a state official; he may appear as a brāhmaṇa; he may appear as a bhikṣu, a bhikṣuṇī, an upāsaka, or an upāsikā; he may appear as a female elder or a laywoman; he may appear as a female state official; he may appear as a brāhmaṇī; he may appear as a young boy or a young girl; or he may appear as a god, a dragon, a yakṣa, a gandharva, an asura, a garuḍa, a kiṃnara, a mahoraga, a human, or a nonhuman.

He can rescue all beings in the hells, the hungry ghosts, the animals, and those in places of difficulty. He can even transform himself into a woman in the king's inner court in order to teach this sūtra.

To be continued