

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

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這個冬季的坐禪班由十一月十五開始，預備舉行十四個禪七(11/15/1970-2/20/1971)。在我們這個坐禪的期間，最好大家都不講話，誰和誰也不講話就一心用功。這用功，在坐禪的期間不要有任何的聲音，最要緊的都要保持清靜。那麼所有的參加的人不要用念珠來念佛，不要有任何的聲音出來。希望在這個禪七裡邊，大家都能開悟。你要一有聲音，就擾亂其他人的精神，就不能入定了；不能入定就不會開智慧；不會開智慧也就不會得到真正的覺悟。我們這兒都是大家互相幫助，想要每一個人都要開悟的，所以，在這個禪七開始了以後，大家都少講話，這是最要緊的。

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華德菩薩請問這妙音菩薩是修行什麼功德？怎麼樣成就的這麼大的神通；釋迦牟尼佛就告訴他，這妙音菩薩在過去用十萬種音樂，來供養雲雷音王佛，才有這種神通。



The Winter Chan Session begins on November 15 and will last for fourteen weeks (11/15/1970 - 2/20/1971). It would be best if nobody talked and if everyone just applied their effort single-mindedly. When you're sitting, don't make any noise. Remain quiet and peaceful. Don't use beads to recite the Buddha's name or make any sounds. Let's hope that during the session everyone will awaken. If you make noise, it disturbs other people and prevents them from entering samādhi. If you can't enter samādhi, you won't be able to open up your wisdom. If you can't open up your wisdom, you won't gain a genuine awakening. You should all help each other on the way to awakening. For these reasons, it's important that once the session starts, the talking ends.

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Bodhisattva Lotus Virtue wanted to know what merit and virtue Bodhisattva Wondrous Voice had cultivated in order to perfect such great spiritual powers. Śākyamuni Buddha told him that this Bodhisattva had made offerings of a hundred thousand kinds of music to Buddha King of the Sound of Thunder in the Clouds.

At that time Bodhisattva Lotus Virtue said to the Buddha, "World Honored One, Bodhisattva Wondrous Voice has

「爾時華德菩薩白佛言」：在這個時候，這位華德菩薩對佛又說了，「世尊！是妙音菩薩深種善根」：世尊！這一位妙音菩薩，他所種的善根，太深厚了。「世尊！是菩薩住何三昧，而能如是在所變現，度脫衆生」：世尊！雖然我現在知道妙音菩薩種的善根，是非常深厚，可是他住在什麼三昧裡來用功修行呢？他修行的是什麼三昧呢？他怎麼有這麼大的神通變現呢？他怎麼在在處處，都能變現這種如意的神通，來度脫一切的眾生呢？

佛告華德菩薩：善男子！其三昧名現一切色身，妙音菩薩住是三昧中，能如是饒益無量衆生。

「佛告華德菩薩」：釋迦牟尼佛就告訴這位華德菩薩，「善男子！其三昧名現一切色身」：善男子！這一位菩薩，他所得、所修的三昧，就叫現一切色身三昧。他能以不動道場，而現一切眾生色身的形相。「妙音菩薩住是三昧中，能如是饒益無量衆生」：妙音菩薩他住在這現一切色身三昧之中，就能像前邊我所說的這個樣子，饒益一切無量無邊的眾生。

說是妙音菩薩品時，與妙音菩薩俱來者，八萬四千人，皆得現一切色身三昧；此娑婆世界無量菩薩，亦得是三昧及陀羅尼。

「說是妙音菩薩品時」：在說〈妙音菩薩品〉這時候，「與妙音菩薩俱來者，八萬四千人，皆得現一切色身三昧」：同妙音菩薩一起從東方淨光莊嚴世界而來娑婆世界，這八萬四千位菩薩，他們也在這個時候，同時都得到現一切色身三昧的這種定力。

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deeply planted good roots. Deep are the roots of goodness that Bodhisattva Wondrous Voice has planted! Although I know that's the case, yet still, **World Honored One, what samādhi has this Bodhisattva entered, that he is able to transform himself and save living beings wherever he may be?** In what samādhi does this Bodhisattva dwell, such that he is able to appear anywhere in any form he wishes by means of his spiritual powers and save living beings on such a vast scale?"

Sūtra:

The Buddha said to Bodhisattva Lotus Virtue, "Good man, this samādhi is called 'manifesting in any physical form.' By staying in this samādhi, Bodhisattva Wondrous Voice can benefit countless living beings in the manner previously described."

Commentary:

The Buddha said to Bodhisattva Lotus Virtue, "Good man, this samādhi is called 'manifesting in any physical form.' Without moving from the bodhimaṇḍa, he can still manifest anywhere in the various forms of all living beings. **By staying in this samādhi, Bodhisattva Wondrous Voice can benefit countless living beings in the manner previously described.** Dwelling in the samādhi of manifesting in any physical form, Bodhisattva Wondrous Voice can aid countless, limitless living beings in all the ways described earlier."

Sūtra:

When this chapter on Bodhisattva Wondrous Voice was taught, all eighty-four thousand Bodhisattvas who had accompanied Bodhisattva Wondrous Voice attained the samādhi of manifesting in any physical form. Countless Bodhisattvas in the Sahā world also attained this samādhi and dhāraṇī.

Commentary:

When this chapter on Bodhisattva Wondrous Voice was taught, all eighty-four thousand Bodhisattvas who had accompanied Bodhisattva Wondrous Voice from the World Resplendent with Pure Light to the Sahā world attained the samādhi of manifesting in any physical form. They attained the power of that meditative concentration. Not only did these eighty-four thousand Bodhisattvas attain it, **countless Bodhisattvas in the Sahā world also attained this samādhi and dhāraṇī,** the Dharma-door of total retention.

To be continued