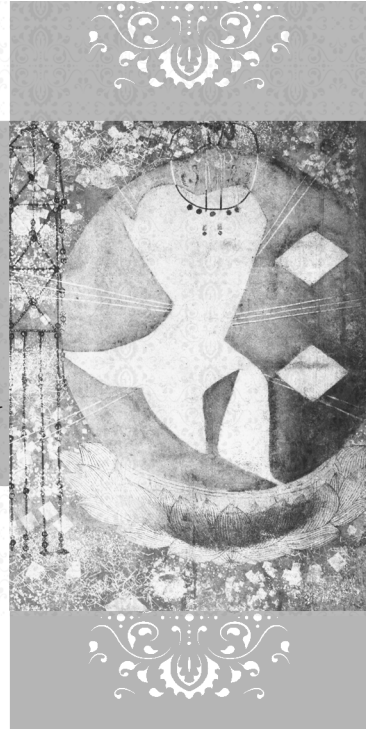


妙法蓮華經淺釋

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

「亦令是八萬四千菩薩，得現一切色身三昧」：我這一次到娑婆世界，這一個很長的長途旅行，令我帶去這八萬四千的菩薩，也都得到現一切色身三昧了，真是不虛此行！這一次去得對眾生太有利益了、太好了！

說是妙音菩薩來往品時，四萬二千天子得無生法忍，華德菩薩得法華三昧。

「說是妙音菩薩來往品時」：釋迦牟尼佛在法華會上，說〈妙音菩薩品〉的時候，「四萬二千天子得無生法忍」：在法會中，有四萬二千這麼多天上的天子，他們都得到這無生法忍了。「華德菩薩得法華三昧」：請問妙音菩薩「住何三昧」的華德菩薩，他也得到法華三昧。

Moreover, I led these eighty-four thousand Bodhisattvas to attain the samādhi of manifesting in any physical form. My long trip to the Sahā world really paid off. Many living beings gained benefit. It was wonderful!

Sūtra:

When this chapter concerning the comings and goings of Bodhisattva Wondrous Voice was taught, forty-two thousand gods attained the patient acceptance of the non-arising of phenomena. Bodhisattva Lotus Virtue attained the Dharma Flower samādhi.

Commentary:

When this chapter concerning the comings and goings of Bodhisattva Wondrous Voice was taught by Śākyamuni Buddha at the Dharma Flower assembly, forty-two thousand gods attained the patient acceptance of the non-arising of phenomena. Bodhisattva Lotus Virtue, who had asked what samādhi Bodhisattva Wondrous Voice abided in, attained the Dharma Flower samādhi.

¹在實際的意義上，觀音菩薩超越了性別，在特定情況下表現出特定的性別，以便最有效地渡化眾生。但是，英語代詞需要明確指出性別。雖然觀世音菩薩在印度早期傳統中大多被視為男性，但幾個世紀以來，在中國，觀音菩薩已經演變成一個主要的女性菩薩。因此，翻譯團隊選擇用女性代詞來指代本文中的觀音菩薩。歡迎讀者採用自己的解釋。

【觀世音菩薩普門品第二十五】

CHAPTER TWENTY-FIVE:

THE UNIVERSAL DOOR OF GUANYIN BODHISATTVA

【編按】：一九六八年九月二十二日，九十六天的「暑期楞嚴講修班」剛結束，上人宣佈休息兩個禮拜後，將繼續講解《妙法蓮華經觀世音菩薩普門品》。十月六日農曆八月十五的月亮最圓，在月光最亮的這天，上人繼續講解〈普門品〉至十一月九日（農曆九月十九），觀音菩薩出家紀念日，全品圓滿結束。

在這兩個禮拜休息期間，上人曾簡單地介紹觀音菩薩的神通妙用和感應事蹟，給弟子們認識。今將上人這段介紹收錄於此，以符合當年的時序，也幫助讀者對觀音菩薩有更多的認識與信心，多接近觀音菩薩，多向觀音菩薩學習。

卍 卍 卍

觀世音菩薩在佛教裏，是佔很重要的地位的。這觀世音菩薩，有的人說他是中國的，有的人說他是外國的；有的人又說他是男人，有的人又說他是女人¹。現在我告訴各位，這觀世音菩薩，他也不是中國人，也不是外國人。那麼他是哪兒的人呢？他是盡虛空、遍法界，哪個地方都是他，哪個地方也都不是他。他是隨類應現，眾生應該以什麼身得度的，他就示現什麼身而為說法。所以觀世音菩薩沒有一定的。

待續

【Editorial note】：On September 22, 1968, the ninety-six-day “Śūraṅgama Sūtra Summer Lecture and Cultivation Session” had just concluded. The Venerable Master announced that after taking a two-week break, he would begin lecturing on the “Universal Door of Guanyin Bodhisattva” chapter of the *Wonderful Dharma Lotus Sūtra*. On October 6, the fifteenth day of the eighth lunar month (traditionally known as the Chinese Mid-Autumn Festival), when the moon is at its brightest, the Venerable Master began explaining the “Universal Door” chapter. He finished on November 9 of that same year, the nineteenth day of the ninth lunar month, which is Guanyin Bodhisattva’s leaving-home day.

During the two-week break prior to lecturing on this chapter, the Venerable Master briefly introduced to his disciples Guanyin Bodhisattva’s spiritual powers and wonderful abilities, as well as stories of responses related to this Bodhisattva. Transcriptions of these lectures are provided here to chronologically match the explanation by the Venerable Master, and help the reader have greater knowledge and faith in Guanyin Bodhisattva, thereby letting them draw near and emulate this Bodhisattva.

卍 卍 卍

Guanyin Bodhisattva plays an important role in Buddhism. Some people claim that Guanyin Bodhisattva is Chinese, while others claim that the Bodhisattva is not Chinese. Some claim that Guanyin Bodhisattva is a man, while others claim that the Bodhisattva is a woman¹. Let me tell you: Guanyin Bodhisattva is neither Chinese nor non-Chinese. Then, where does this Bodhisattva come from? This Bodhisattva pervades everywhere throughout space and the Dharma realm. She is everywhere, yet she is nowhere. She appears according to conditions and in whatever form is most appropriate for saving living beings. Therefore, Guanyin Bodhisattva has no fixed identity.

To be continued

¹In the ultimate sense, Guanyin Bodhisattva is beyond gender and only manifests a particular gender in any given situation in order to teach and transform living beings most effectively. However, English pronouns require a definite gender. While Avalokiteśvara was mostly seen as masculine in the early Indian tradition, in China over the centuries, Guanyin has evolved primarily into a female Bodhisattva. For this reason, the translation team has chosen to use the female pronoun to refer to Guanyin Bodhisattva in this text. Readers are welcome to adopt their own interpretations.