

妙法蓮華經淺釋

THE DHARMA FLOWER SUTRA WITH COMMENTARY

【 卷五 從地湧出品第十五 】

ROLL FIVE, CHAPTER FIFTEEN: WELLING FORTH FROM THE EARTH

宣化上人講 COMMENTARY BY THE VENERABLE MASTER HUA

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修訂版 REVISED VERSION

況復乃至一恆河沙。半恆河沙。四分之一。乃至千萬億那由他分之一。況復千萬億那由他眷屬。況復億萬眷屬。況復千萬。百萬。乃至一萬。況復一千。一百。乃至一十。況復將五四三二一弟子者。

「況復乃至一恆河沙」：有的又帶一恆河沙的眷屬、有的又帶「半恆河沙」的眷屬。有的菩薩又帶「四分之一」：一個恆河沙分出四份，就是半份的半份的眷屬來。「乃至千萬億那由他分之一」：或者千萬億那由他分之一的，那就是很少的數目。「況復千萬億那由他眷屬」：或者帶著千萬億那由他眷屬。「況復億萬眷屬」：還有億萬眷屬那麼多的弟子。「況復千萬」：或者帶一千萬的弟子、或者帶一「百萬」的弟子，「乃至一萬」：乃至帶一萬的弟子。「況復一千」：或者又有帶著一千的弟子、或者又有帶「一百」的弟子，「乃至一十」：或者帶十個弟子。「況復將五四三二一弟子者」：又有帶五個弟子、有的帶四個弟子、有的帶三個弟子、有帶兩個弟子、有帶一個弟子的；那麼這個數目，是沒有一定。這個「五」，要是再按照表法來講，就是「五蘊」，帶著五蘊；四，就是「四諦」，四諦法；三，就是「三學」，戒、定、慧三學；二，就是「定、慧」；一，就是「一真之道」，一個最真的道。這是按照表法來講。那麼「弟子者」，帶這麼多的弟子，就是這麼多的徒弟。

Sutra:

Others had retinues numbering as many as the sand grains of one Ganges River, one half a Ganges River, one fourth, and on down to one thousandth of a ten thousandth of a millionth of a nayuta of a Ganges River.

Others had retinues numbering in the billions of nayutas. Others had retinues numbering in the hundreds of millions. Others had retinues numbering in the tens of millions, the millions, and on down to the tens of thousands. Others had a thousand or a hundred and on down to ten. Others had five, four, three, or two disciples, down to one disciple.

Commentary:

Others had retinues numbering as many as the sand grains of one Ganges River, one half a Ganges River, one fourth, and on down to one thousandth of a ten thousandth of a millionth of a nayuta of a Ganges River. That is a relatively small number.

Others had retinues numbering in the billions of nayutas. Others had retinues numbering in the hundreds of millions. Others had retinues numbering in the tens of millions, the millions, and on down to the tens of thousands. Others had a thousand, or a hundred, and on down to ten. Others had five, four, three, or two disciples, down to one disciple. If we explain these numbers as representing aspects of the Dharma, the “five” here could refer to the five *skandhas*; “four” to the four truths; “three” to the three nonoutflow studies of precepts, *samadhi*, and wisdom; “two” to *samadhi* and wisdom; and “one” to the one true path.

況復單己。樂遠離行。如是等比。無量無邊。算數譬喻所不能知。

「況復單己」：或者又有一個菩薩，他不願意收徒弟。他說收徒弟太麻煩了，一天到晚不聽話，too much trouble (太多麻煩)！所以就不收徒弟。有的菩薩發願不收徒弟的，真的啊！發願不收徒弟，他怕麻煩。因為這個徒弟哭了，那個就笑了；那個哭了，這個又笑了；這個又發脾氣，那個就哭了；那個哭了，這個又發脾氣；那個又笑了，說：「我把你也弄得發脾氣了，啊！你也一樣沒有定力，也像我一樣的。」所以他就不收徒弟了。不收徒弟是不錯的！「樂遠離行」：他就自己跑到山上去，誰也不見，修遠離行：「哎！這些個女人哪，真討厭！哎！最討厭就是女人了！我不見女人了！到山上去，女人給我太多麻煩了！」他就跑到山上去住了；這就是「樂遠離行」。但是你可不要到山上去住，再通知這一些個人說：「我這兒，你知道嗎？我在這地方，我真修行的！你們應該來供養我！」那又被騙來很多人，又更麻煩了！這個來想要求福、那個又要想求慧、那個又要想求解脫，不知道怎麼辦好了！不知道怎麼辦好，所以他願意修遠離行。修遠離行的人，就是不叫人知道，不叫人知道你修行不修行；你修行給你自己修行，怎麼可以告訴人呢？有的人就說：「哦！那不叫人知道，怎麼能教化眾生呢？」這教化眾生，不是在一生一世就教化的。你生生世世行菩薩道，才能教化眾生；但你道業沒有成，你是應該修行的。「如是等比」：像這樣子，這麼樣子來比較，來算這個數目。「無量無邊，算數譬喻所不能知」：因為這個大數目太大了，有的又是六恆河沙、有的又是五恆河沙、有的四恆河沙、有的三恆河沙、有的二恆河沙，究竟加起來是多少恆河沙？誰也不知道確實的數目！所以佛就說「無量」，沒有數量；「無邊」，沒有邊涯；「算數譬喻所不能知」，你再好的算數師，也算不出來這個數目究竟是多少；只可以用「所不能知」，就得了！有的人學算數的，就不相信，說：「多少數目都能

Sutra:

Still others came alone, preferring isolation. And so it was that their numbers were limitless and boundless, beyond the power of calculation or analogy to make known.

Commentary:

Still others came alone, preferring isolation. There might have been a Bodhisattva who didn't want to take disciples. "Too much trouble," he said. "They never do what you tell them to do!" Such a Bodhisattva might even have vowed not to take disciples. It's true! He might fear the trouble, because with disciples, one is laughing while another is crying, or that one is crying while the other one is laughing. Another one is getting angry, and yet another is crying. Then the one that was angry may start laughing and say, "I'll think of a way to make you get angry, and that will prove that you don't have any *samadhi* either—that you are no better than I am." Therefore the Bodhisattva may not want to take disciples. It's pretty nice, not having disciples.

These Bodhisattvas prefer isolation. They run off to the mountains to get away from everyone. Perhaps a man feels that women are just giving him a lot of trouble, so he runs to the mountains to get away from them. That's seeking isolation. But if you retire from the world, you should do it properly. Don't go into seclusion and then send a publicity package out, telling everyone to come and make offerings to you—the Great Hermit! If you do that, you will have even more company and more problems. People will flock to you seeking wealth, blessings, wisdom, and liberation, wishing for this and hoping for that, and you will be in a fine fix! Those who genuinely prefer isolation do not want others to know that they are isolating themselves. They are not concerned about whether or not other people know that they are cultivating. Cultivation is something you do yourself. Why tell other people about it?

Someone says, "But if no one knows, how can we teach and transform beings?"

You do not teach and transform beings in a single period of time or even a single lifetime. You have to practice the Bodhisattva Way life after life and time after time. Before you have realized the Way, your main responsibility is to cultivate the Way.

And so it was that trying to compare them in order to know their number could not be done. **Their numbers were limitless and boundless.** That's because the number was simply too large. Some numbered as many as the sand grains

算出來，怎麼會算不出來的呢？」算不出來，這還是一個糊塗數目！

不要說遠，就我們現在這佛教講堂，這個數目就算不出來了，可以說是個糊塗數目！那麼我也很願意算數的，生來就想算一個大數目。怎麼大數目呢？這個數，譬如十，你這一橫，圈一個圈就是十、圈兩個圈就是百、圈三個圈就是千、圈四個圈又是萬；你圈的圈越多，這個數目就越大；於是乎，我想造一個最大的數目。這個圈，把地也給它劃圈滿了、把天也給它圈滿了；那麼圈滿了，還可以圈，無窮無盡、無盡無盡無盡的。這個圈，究竟把這個天地都圈滿了，甚至於虛空都圈滿了；你說這是個多少數目？你說這個數目多大？你能算得過來嗎？所以現在這也就是這麼樣圈這麼多圈，虛空也圈滿了、天也圈滿、地也圈滿了！這個地下邊空輪也都圈滿了！所以沒有人知道是多少數目？那麼甚至於圈完這個圈，自己也不知道是多少數目了，自己連圈都數不過來了！所以這個數，是無窮無盡的；你就是學算數學得再清楚，恐怕若把這個天地都圈滿了，你也算不過來這個數目了！

☞待續

of six Ganges Rivers, some as many as in five Ganges Rivers, four, three, or two Ganges Rivers, and if you tried to add them all together, how many Ganges Rivers' sand grains would that be? No one could know precisely what that number would be; it would be **beyond the power of calculation or analogy to make known**. It would have no limit, no end, no bounds, and you could not even make an analogy that would come close. The best mathematician could not count them. All you could say is that those Bodhisattvas were limitless.

A mathematician may not believe that they cannot be counted. "Any number, no matter how large, can be calculated," might be the protest. But even if you did get a count, it wouldn't be one hundred percent accurate. It could only be an approximation. Not to speak of anything else, we cannot even count the number of beings here at the Buddhist Lecture Hall! We would also have to approximate that number.

I have always liked math. When I was a child I always wanted to figure out what the biggest number would be. I would write a "1" and then start adding zeros to make 10; 100; 1,000; 10,000; and so forth. I kept adding zeros, covering the floor, the ceiling, and everything in between, on and on until I had written zeros on everything between heaven and earth and filled up empty space as well. What do you think the total was? Could you figure it out? Essentially, that is what is happening here in the text. We just keep adding zeros, filling up all of empty space, heaven and earth, and the wheel of empty space beneath the world. Nobody knows what the total is. You could not even count the number of zeros, let alone what they represent! Numbers are endless. I don't care how gifted you are in mathematics, you couldn't figure this one out.

☞To be continued

《金剛棒喝》

問：為什麼我會受到這麼大的磨難？

上人：聖人的磨難是出自願力，而凡夫的磨難則是來自業力。

Question: Why do I undergo so many ordeals?

Venerable Master: The ordeals of a sage arise from his vows, while ordeals of ordinary people come from their karma.

— *Vajra Blows*