

# 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

國際譯經學院記錄翻譯 TRANSLATED BY THE INTERNATIONAL TRANSLATION INSTITUT

修訂版 REVISED VERSION

是諸菩薩從地出已。各詣虛空七寶妙塔多寶如來。釋迦牟尼佛所。到已。向二世尊頭面禮足。及至諸寶樹下師子座上佛所。亦皆作禮。右繞三匝。合掌恭敬。以諸菩薩種種讚法而以讚歎。住在一面。欣樂瞻仰於二世尊。

「是諸菩薩」：就是「這些個沒有數量的菩薩摩訶薩」，這一些大菩薩。「從地出已」：從這個地湧出來。「各詣虛空七寶妙塔」：那麼每一位菩薩都到虛空七寶妙塔這個地方，「多寶如來、釋迦牟尼所」：來看多寶如來和釋迦牟尼佛。「到已」：就到了這地方之後，「向二世尊」：向這兩位世尊，就是多寶世尊和釋迦牟尼世尊，「頭面禮足」：都是五體投地，一心合掌恭敬。「及至諸寶樹下」：又到十方來的諸佛這個寶樹下，「師子座上」：所有十方來的佛這個諸獅子座上。「佛所」：到這一些個十方來的佛這個地方。「亦皆作禮」：也都向十方來的這無量無量的諸佛頂禮。「右繞三匝」：向右邊來旋繞三匝，這是表示恭敬；繞三匝，特別恭敬。「合掌恭敬」：合起掌來，這是身恭敬。「以諸菩薩種種讚法而以讚歎」：用讚歎諸菩薩和諸菩薩互相讚歎的這個法，就是一些偈頌；好像『阿彌

Sutra:

Having welled forth out of the earth, all the Bodhisattvas went to the Wonderful Stupa of Seven Treasures in empty space, where the Thus Come One Many Jewels and Shakyamuni Buddha were. Arriving there, they turned toward the two World Honored Ones and bowed with their heads at those Buddhas' feet. They went on to the places of all the Buddhas on lion thrones beneath jeweled trees, circumambulated them three times to the right, put their palms together respectfully, and praised them with various Bodhisattva praises. Then they withdrew to one side and gazed joyfully at the two World Honored Ones.

Commentary:

Having welled forth out of the earth, all the Bodhisattvas, the uncountable Great Bodhisattvas Mahasattvas, emerged from the ground and went to the Wonderful Stupa of Seven Treasures in empty space, where the Thus Come One Many Jewels was. Each Bodhisattva went up into space to the place where the stupa made of seven treasures was. They went to see Many Jewels Thus Come One and Shakyamuni Buddha. Arriving there, after they got to that place, they turned toward the two World Honored Ones, Many Jewels and Shakyamuni, and bowed with their heads at those Buddhas' feet. They made full prostrations with their five limbs on the ground. They were single-mindedly respectful, and they placed their palms together. They went on to the places of all the Buddhas on lion thrones beneath jeweled trees. They went to the Buddhas who were seated on lion seats underneath jeweled trees and who had come from the ten directions. Each of those Buddhas who had come from the ten directions was on a lion throne, and the Bodhisattvas went to where they were and bowed to them. They made obeisance to them and circumambulated them three times to the right. Walking to the right around them thrice was a gesture of

陀佛身金色』，這都是讚佛法。所以我們為甚麼要每天念『阿彌陀佛身金色』呢？或者說『天上天下無如佛，十方世界亦無比；世間所有我盡見，一切無有如佛者』？這都是讚佛的偈頌。『阿彌陀佛身金色，相好光明無等倫；白毫宛轉五須彌，紺目澄清四大海。光中化佛無數億，化菩薩亦無邊。四十八願度眾生，九品咸令登彼岸。』這都是讚佛的。所以你們天天念，你應該知道我們現在就是用讚佛的法來讚佛；不要念完了，說：「這是幹甚麼的？」還不知道它的意思。

我知道中國人大多數祇知道念，不知道意思；祇知道天天：「哦！念得真好聽！那個人唱得真好聽！」究竟為甚麼要唱？為甚麼要念？不知道了！就說這好聽，這就是法；他不知道這法是讚佛的。很多中國人學佛的，都是：「啊！那個人唱得真好聽！」聽著某一個維那或者是樂眾唱得好，那些個女人就都迷了；就說：「去聽他唱！唸經去！」有的放燄口念的「阿——哇茲納——納洽亞吽」，他說：「哦！念得真好！唱得真好！」他不知道唸的甚麼？你問他：「他唱的甚麼？」「我怎麼知道啊！」就這麼聽這個聲音唱得好，這就迷了！這周圍很多這樣的，所以這叫「迷信」！這就叫「迷信」！中國有這麼一句，說放燄口的人唸：『哇茲納，拿錢呀！吽！看看幾點鐘？』哈哈！（眾也笑）這放燄口的就這樣子說：「不早了！你看看幾點鐘了？你可快一點啊！」哈哈！本來『納洽亞吽』，他說『拿錢呀！吽』，拿錢！哈哈！所以我教你們，你們將來放燄口，也都可以這麼樣唸；你們雖然這麼樣唸，你們西方人也不懂中文，說：「哦！這唸咒呢！」哈哈！

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particular respect. They **put their palms together respectfully**. Placing their palms together represents purity of body karma. Their body karma was also pure, **and they praised them with various Bodhisattva praises**. They sang praises that Bodhisattvas use to mutually laud one another, as well as praises to Buddhas, such as the one that begins “Amitabha’s body is the color of gold.” We, too, sing praises every day, such as the praise to Shakyamuni Buddha:

*In the heavens above, and in all that is below,*

*Nothing compares to the Buddha.*

*Throughout the worlds of the ten directions,*

*He is beyond compare.*

*Of all I have seen in the world,*

*There is nothing at all like the Buddha.*

We also recite the praise to Amitabha Buddha:

*Amitabha’s body is the color of gold;*

*The splendor of his hallmarks has no peer.*

*The light of his brows shines round a hundred worlds;*

*Wide as the seas are his eyes pure and clear.*

*Shining in his brilliance by transformation*

*Are countless Bodhisattvas and infinite Buddhas.*

*His forty-eight vows will be our liberation;*

*In nine lotus stages we reach the farthest shore.*

Those are praises to the Buddhas. Since we sing them every day, we should know when we sing them that we are using praises to laud the Buddhas. Don’t sing them through, and then when you’re done wonder what you’ve been doing. Don’t let it be that you know only how to sing but don’t know the meaning behind what you are singing day after day, thinking, “Oh, this is really good to listen to,” and not having any idea why you are singing.

Many who study Buddhism favor certain people who lead the ceremony and sing particularly well. Some leaders of ceremonies recite so beautifully that the women who hear them become confused by it. They pursue the leader so they can listen to him recite the Sutras. Some who can do the “Ceremony for Those with Flaming Mouths” recite, “*nan wa dz la nan cha ya hung*,” and those listening are moved: “Oh, he recites well.” But they don’t know what he is saying. If you ask them, “What is he reciting?” they reply, “How should I know?” They just listen to the sound of the recitation, and if it is sung well, they become confused. Many, many people are like that. That’s what’s meant by being superstitious. In China there’s a saying about the people who are doing the “Ceremony for Those with Flaming Mouths” that refers to what they are really chanting: *wa dz la, na chyan ya hung, kan kan ji dyan jung*. They say, “It’s not early. Watch the time. Recite faster!” Originally, the line should be: *na cha ya hung*.

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