

# 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 INSTITUTE

修訂版 REVISED VERSION

是菩薩眾中。有四導師。一名上行。二名無邊行。三名淨行。四名安立行。是四菩薩。於其眾中。最為上首唱導之師。在大眾前。各共合掌。觀釋迦牟尼佛。而問訊言。世尊。少病少惱。安樂行不。所應度者。受教易不。不令世尊生疲勞耶。爾時。四大菩薩而說偈言。

世尊安樂。少病少惱。  
教化眾生。得無疲倦。  
又諸眾生。受化易不。  
不令世尊。生疲勞耶。

「是菩薩眾中」：在這無量無數無邊、百千萬億國土虛空都充滿了菩薩摩訶薩的裏邊。「有四導師」：有四位做這些個菩薩的導師。怎麼叫「導師」呢？導者，就是「引導」，就是「做眾生的領袖、做眾菩薩中的領袖」；一切菩薩都跟著他學，為眾菩薩的大導師，也就好像眾菩薩中的上座。「一名上行」：這四大導師之中，其中第一個叫「上行」；他修行的行門最上，沒有比他再高上的。「二名無邊行」：第二個導師的名字，叫「無邊行」；他所修的行門，有無量無邊那麼多。「三名淨行」：第三位菩薩的名字，叫「淨行」；這個意思，就是他修的是清淨行而成的菩薩。「四名安立行」：第四個菩薩導師，就叫「安立行」；他能安樂而建立他這種行門。「是四菩薩」：這

Sutra:

Among the multitude of Bodhisattvas Mahasattvas were four leaders. The first was named Superior Practice, the second was named Boundless Practice, the third was named Pure Practice, and the fourth was named Secure Practice. These four Bodhisattvas, among the assembly, were the foremost leaders, the spokesmen and guides. Before the great multitudes, they joined their palms together, contemplated Shakyamuni Buddha, made deep bows from the waist and said, "World Honored One, are you in good health and free from worry? Are you peaceful and happy in your practice? Are those who should be crossed over receptive to the teaching? They do not cause the World Honored One weariness, do they?"

The four Great Bodhisattvas then spoke verses, saying:

Is the World Honored One happy and at peace,  
Free from worry and disease?  
In teaching and transforming beings,  
Is he free from weariness?  
And further, are living beings  
Easy to teach and transform?  
They do not cause the World Honored One  
To become fatigued, do they?

Commentary:

Among the multitude—the limitless, boundless, uncountable number of Great Bodhisattvas Mahasattvas filling up the empty space in hundreds of thousands of myriads of millions of lands—were four leaders. They were guides and models for liv-

四位導師菩薩，「於其眾中」：在無量百千萬億國土虛空裏邊的這一些個菩薩之中，「最爲上首」：他們都是上座菩薩，爲大眾的首領。「唱導之師」：唱讚，也是他來做領袖；做一切的事情，也是他來做領袖；這叫「唱導之師」。「在大眾前」：這四位導師菩薩在大眾的前邊，「各共合掌」：各個都共同合起掌來，「觀釋迦牟尼佛」：觀看釋迦牟尼佛。「而問訊言」：就對釋迦牟尼佛打個問訊，問候釋迦牟尼佛安好。就說，「世尊！少病」：大約世尊您現在沒有病吧？「少惱」：也沒有甚麼憂愁煩惱吧？「安樂行不」：對四種安樂行——「身安樂行、語安樂行、意安樂行、願安樂行」，都很得到安樂了吧？「所應度者」：所應該度化的這一些個眾生，「受教易不」：是很容易教化吧？這一些個眾生不會有甚麼障礙吧？「不令世尊生疲勞耶」：眾生易度，世尊一定就感覺很歡喜的，就不會有疲勞的情形了！所以不會使令世尊生一種很疲倦的感覺吧？

「爾時，四大菩薩而說偈言」：當爾之時，那四大菩薩又用偈頌來讚歎釋迦牟尼佛，來問候釋迦牟尼佛。就說，「世尊安樂」：世尊你是很安樂的，「少病少惱」：一定會沒有病、也沒有煩惱。「教化眾生」：所教化的這一切眾生，「得無疲倦」：一定得到沒有疲倦這種的感覺。「又諸眾生」：又者，這所有教化的眾生，「受化易不」：他們接受教化，很容易的吧？不會很困難吧？「不令世尊生疲勞耶」：他們既然很容易接受教化，世尊就不會有很疲倦的這種感覺吧？



ing beings and the other Bodhisattvas. The other Bodhisattvas studied from them; they were the senior-seated Bodhisattvas. **The first was named Superior Practice.** His cultivation, his practice, was the very highest. None were more lofty than he. **The second was named Boundless Practice.** The entrances into practice that he cultivated had no limit, no end. **The third was named Pure Practice.** The meaning of his name is that he became a Bodhisattva by cultivating pure practices. **And the fourth Bodhisattva leader was named Secure Practice.** He was able to peacefully and happily establish his entrance into practice. **These four Bodhisattvas,** these leaders **among the assembly** in the empty space of limitless hundreds of thousands of myriads of millions of lands, among all those Bodhisattvas, **were the foremost leaders.** They were senior-seated Bodhisattvas. The leaders of the Great Assembly, **the spokesmen and guides,** were singing praises. They were the leaders in doing everything, the **leaders before the great multitudes.** **They,** the four Bodhisattva leaders, **joined their palms together, contemplated Shakyamuni Buddha, made deep bows from the waist, and** asked after the Buddha's welfare. They **said, "World Honored One, are you in good health and free from worry?** Probably, World Honored One, you haven't been sick, and there's nothing troubling you, is there? **Are you peaceful and happy in your practice?** In the four modes of peaceful and happy conduct—body, mouth, mind, and vows—are you well-established? **Are those who should be crossed over receptive to the teaching?** Are they easy to teach and transform? **They do not cause the World Honored One weariness, do they?** They don't present obstacles, do they? With living beings easy to teach, the World Honored One will certainly be happy. He won't grow sick and tired from teaching them."

**The four Great Bodhisattvas then spoke verses** in praise of Shakyamuni Buddha and to ask after him, **saying,** "Is the World Honored One happy and at peace? You are very content and tranquil, free from worry and disease, are you not? Certainly you have no sickness and no affliction. In teaching and transforming beings, is he free from weariness? Certainly, the Buddha is not tired. And further, are living beings easy to teach and transform? It is not too difficult, is it? They do not cause the World Honored One to become fatigued, do they? Since they easily accept the teaching and transforming, the World Honored One will not feel tired. Right?"

☞ To be contin-

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