

# 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

爾時。世尊於菩薩大眾中。而作是言。如是如是。諸善男子。如來安樂。少病少惱。諸眾生等。易可化度。無有疲勞。所以者何。是諸眾生。世世已來。常受我化。亦於過去諸佛供敬尊重。種諸善根。此諸眾生。始見我身。聞我所說。即皆信受。入如來慧。除先脩習學小乘者。如是之人。我今亦令得聞是經。入於佛慧。爾時。諸大菩薩而說偈言。

善哉善哉。大雄世尊。諸眾生等。易可化度。能問諸佛。甚深智慧。聞已信行。我等隨喜。

「爾時」：當爾之時，就是這四位導師為各大菩薩說了偈頌之後。「世尊於菩薩大眾中，而作是言」這三句，是阿難結集經藏時，加上的文法。當爾之時，釋迦牟尼「世尊」，「於菩薩大眾中」：在這個無量百千萬億國土的虛空都充滿了這麼多的菩薩大眾之中，「而作是言」：就說這一番話，「如是、如是」：是的！是的！你們問候我，是否都合我的理想？啊！我是很好的！「諸善男子」：你們各位善男子！「如來」：世尊我，「安樂」：是很安樂的。「少病少惱」：沒有病，也沒有煩惱。「諸眾生等」：所有的這一切的眾生，「易可化度」：都很容易化度的，都很聽話的。「無有疲勞」：所以我不覺得有疲倦、有不快樂的感覺。「所以者何」：為甚麼呢？

「是諸眾生」：這一切眾生，「世世以

Sutra:

**The World Honored One then, in the midst of the great host of Bodhisattvas, said this: "So it is, so it is, good men. The Thus Come One is peaceful and happy, free from disease and worry. All the living beings are easy to transform and cross over, and they do not cause me weariness. Why is this? All these living beings have, lifetime after lifetime, always received my transforming influence, and they have also paid reverence to and venerated the Buddhas of the past, thereby planting the roots of goodness. All these living beings, from the time they first saw me and heard my teaching, immediately believed and accepted it and entered into the Thus Come One's wisdom. As to those who cast aside their former cultivation and study of the Small Vehicle, I now lead them to hear this Sutra and to enter the Buddha's wisdom."**

**At that time the Great Bodhisattvas spoke these verses:**

Good indeed, good indeed,  
Great Hero, World Honored One,  
That all the living beings  
Are easy to transform and save,  
That they can ask about the Buddha's deep wisdom  
And, having heard it, believe and practice it.  
We all rejoice accordingly.

Commentary:

**The World Honored One, then...** "Then" is when the four guiding masters had finished speaking their verse on behalf of all the Great Bodhisattvas. **In the midst of the great host of Bodhisattvas, the Buddha said this...** This narrative sentence was added by the Venerable Ananda when he compiled the Sutras. "Then the World Honored One Shakyamuni, in the midst of Bodhisattvas who completely filled the empty space in limitless

來」：他們生生世世到現在，「常受我化」：常常是得到我的教化，「亦於過去諸佛恭敬、尊重」：他們不但受過我的教化，也已在過去無量諸佛的面前，都恭敬，又尊重、稱讚、供養。「種諸善根」：他們種下無量無邊那麼多的善根。「此諸眾生」：我現在所化的這些眾生，「始見我身」：他們一見著我這佛身的時候，「聞我所說」：聽我所說的藏教、通教、別教，「即皆信受」：他們就立刻生出一種信心來；所以有證羅漢果的、證緣覺的、證得菩薩果的。「入如來慧」：他們有十住、十行、十迴向，到十地，乃至等覺，這四十一個位子的法身大士，然後入到佛的智慧，得到妙覺的果位。「除先脩習學小乘者」：那麼先修學小乘者；以前習學小乘的這些人，不在這個數目裏。「如是之人」：他們學小乘的、學這二乘法的，「我今亦令得聞是經」：現在我又使令他們聽見這部《妙法蓮華經》，令他們迴小向大，發菩薩心、行菩薩道。「入於佛慧」：也得到這種佛智、佛慧。

「爾時，諸大菩薩而說偈言」：釋迦牟尼佛講過這個話之後，這些大菩薩又用偈頌來讚歎釋迦牟尼佛，說，「善哉善哉」：太好了！太好了！「大雄世尊」：佛，是世、出世間的大英雄。「諸眾生等」：這所有應該教化的一切眾生等，「易可化度」：都很容易就受到佛的教化了。「能問諸佛甚深智慧」：他們能問諸佛甚深的這種智慧。「聞已信行」：他們聽過之後，又信受奉行、依法修行。「我等隨喜」：我等：這些個大菩薩，也隨喜這種功德，也願意信受奉行，依照佛的教化來修行。

hundreds of thousands of millions of lands, such a great assembly as that, spoke.” What did he say? He said, “**So it is, so it is, good men.** You asked how I’m doing, and it’s just as you stated. I am just fine. Good men, I, **the Thus Come One, am peaceful and happy, free from disease.** I’m in good health **and** don’t have cause to **worry.** I have no afflictions. **All the living beings are easy to transform and cross over.** They are all very obedient, **and they do not cause me weariness.** Therefore, I don’t feel tired. I am not at all displeased. **Why is this? All these living beings have, lifetime after lifetime, always received my transforming influence.** They have throughout life after life been receiving my teaching. They have obtained my transforming instructions. **And they have also paid reverence to and venerated the Buddhas of the past.** Not only have they been taught by me, but in the presence of countless Buddhas of the past, they have been reverent and respectful, and have praised them. They have **thereby planted the roots of goodness,** planting many, many good roots; limitlessly many good roots. **All these living beings** that I have been transforming at present, **from the time they first saw me,** beheld my physical being, **and heard my teaching**—the Store House Teaching, the Connecting Teaching, and the Special Teaching—**immediately believed and accepted it.** Their faith was instantly born. Some certified to the fruition of Arhatship; others were certified to the fruition of Those Enlightened by Conditions. Still others were certified to the stages of Bodhisattvahood **and thus entered into the Thus Come One’s wisdom,** passing through the Ten Dwellings, the Ten Practices, the Ten Transferences, the Ten Grounds, and on to the level of Equal Enlightenment. Having traversed forty-one levels all together, they became Great Masters of the Dharma-body. Finally, they entered the Buddha’s wisdom and obtained the fruition of Wonderful Enlightenment.

**As to those who cast aside their former cultivation and study of the Small Vehicle**—the people who previously studied the Small Vehicle are not counted in this number—**I now lead them to hear this Sutra.** I want them to listen now to this *Wonderful Dharma Lotus Flower Sutra*, to be caused to turn from the small and go toward the great, to bring forth the resolve of a Bodhisattva, to cultivate the Bodhisattva Way, **and to enter the Buddha’s wisdom.**

**At that time,** after Shakyamuni Buddha finished speaking, **the Great Bodhisattvas spoke these verses** to praise Shakyamuni Buddha: Good indeed, good indeed. That is very good, very good, Great Hero, World Honored One. The Buddha is the Great Hero who has transcended the world. He is heroic both in and beyond the world. All the living beings who should be taught and transformed are easy to transform and save. They very easily accept the Buddha’s teaching and transforming. They can ask about the Buddha’s deep wisdom / And, having heard it, believe and practice it. After they listen, they believe, accept, and respectfully offer up their conduct. They practice according to the Dharma. We all rejoice accordingly. All of us, the Great Bodhisattvas, rejoice in this merit and virtue, and we wish to respectfully offer up our conduct and to rely upon the Buddha’s teaching in our cultivation as well.