

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

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於時。世尊讚歎上首諸大菩薩。善哉善哉。善男子。汝等能於如來發隨喜心。

「於時」：就是在這各大菩薩以偈讚歎釋迦牟尼世尊的時候。那麼菩薩讚佛，佛也讚菩薩。「世尊讚歎上首諸大菩薩」：所以世尊就讚歎上首諸大菩薩，這互相讚歎，說，「善哉、善哉」：你們這些個大菩薩最好！是最好的大菩薩！「善男子」：各位善男子！「汝等能於如來」：為甚麼我讚歎你們呢？各位善男子，你們能夠在佛、如來我的面前，「發隨喜心」：發心來隨喜讚歎佛所說的《妙法蓮華經》，又能來到這法會聽法。

爾時。彌勒菩薩及八千恆河沙諸菩薩眾。皆作是念。我等從昔已來。不見不聞如是大菩薩摩訶薩眾。從地湧出。住世尊前。合掌供養。問訊如來。時彌勒菩薩摩訶薩知八千恆河沙諸菩薩等心之所念。并欲自決所疑。合掌向佛。以偈問曰。

「爾時」，「彌勒菩薩」：菩薩讚歎佛可以，但是佛不可以隨便讚歎菩薩；現在這一讚歎，這一些個無量無邊的大菩薩和彌勒菩薩就打了妄想了，就生出一種懷疑的心來。甚麼懷疑心呢？彌勒菩薩，是梵語，翻譯過來，叫「無能勝」，沒有可以勝得了他的。「及八千恆河沙諸菩薩眾」：有八千恆河沙這麼多的菩薩眾。「皆作是念」：很奇怪的，他們一齊就打了妄想，作了這種念。「我等」：我們這

Sutra:

Then the World Honored One praised the leaders of all those Great Bodhisattvas: “Good indeed, good indeed, that you have brought forth a heart of rejoicing in accord with the Thus Come One.”

Commentary:

“**Then**” means at the time when all of the Great Bodhisattvas had finished praising Shakyamuni Buddha in verses. The Bodhisattvas praised the Buddha, and now the Buddha praises the Bodhisattvas. **The World Honored One praised the leaders of all those Great Bodhisattvas.** They mutually praised each other. **“Good indeed, good indeed.** You Great Bodhisattvas are really good. You are the best Bodhisattvas. **You** are capable and have **brought forth a heart of rejoicing in accord with the Thus Come One** before him. You have resolved to rejoice in and to praise the *Wonderful Dharma Lotus Flower Sutra* spoken by the Buddha. You have been able to come to this Dharma Assembly to listen to the Dharma.”

Sutra:

At that time Maitreya Bodhisattva and the Bodhisattvas in the multitude, numbering as many as the sand grains in eight thousand Ganges Rivers, all had this thought: “From of old, we have never seen or heard of these Great Bodhisattvas Mahasattvas who have welled forth out of the earth and who are standing before the World Honored One, joining their palms, making offerings, bowing from the waist, and asking after him.

Commentary:

麼多的大菩薩，「從昔已來」：從以前到現在，「不見、不聞如是大菩薩摩訶薩」：我們也沒有看見這麼多的菩薩，也沒有聽說過有這麼多的菩薩；這些大菩薩摩訶薩眾，是從哪兒來的？這麼多的菩薩，怎麼我們一個也不認識呢？因為彌勒菩薩他各處飛、各處走——他是一個法身大士，所以遊諸國土，甚麼地方他都到過；但是沒有碰見那麼多的大菩薩，所以他就覺得很奇怪了！「是大菩薩摩訶薩眾」：我們沒有看見過呢？怎麼我們跟佛這麼久，也沒有見過這麼多菩薩呢？一個也不認識！「從地湧出」：從地裏邊湧出來。「住世尊前」：在世尊的面前，「合掌供養」：合起掌來供養世尊，「問訊如來」：又這麼問候：「如來少病少惱，眾生易度否？安樂行否？」怎麼和如來這麼樣親密呢？我們以前為甚麼沒看見他們？他們認識佛，我們怎麼不認識這些個菩薩呢？就生出一種懷疑心來。

「時彌勒菩薩摩訶薩」：在這個時候，彌勒菩薩這個大菩薩，「知八千恆河沙諸菩薩等心之所念」：彌勒菩薩已經得到五眼六通了，所以這八千恆河沙諸菩薩心裏所念的、所懷疑的，他都知道；就是他自己，也不明白。「并欲自決所疑」：自己也要明白所懷疑的。「合掌向佛」：所以合起掌來對著佛。「以偈問曰」：用偈頌，來向佛請問甚麼原因。

待續

At that time Maitreya Bodhisattva. This is why the Buddha cannot casually praise the Bodhisattvas. It's all right for the Bodhisattvas to praise the Buddha, but it's not all right for the Buddha to praise the Bodhisattvas as he pleases. Here, as soon as the Buddha praises these Great Bodhisattvas, Maitreya Bodhisattva is the first to have a false thought. He gives rise to a doubt. What doubt does he have?

The Bodhisattva's name, "Maitreya," is Sanskrit, and is translated as "Invincible." No one can be victorious over him; he is the most victorious. Maitreya Bodhisattva **and the Bodhisattvas in the multitude, numbering as many as the sand grains in eight thousand Ganges Rivers, all had this thought.** How strange! They all had the same false thought at the same time. **"From of old, we have never seen or heard of these Great Bodhisattvas Mahasattvas.** Where have they come from? There are so many of them, and we don't recognize a single one." Maitreya Bodhisattva can fly and roam anywhere he wants to. He is a Great Master of the Dharma-body, and so he roams in all lands. He has been everywhere, but he has never encountered this great multitude of Bodhisattvas. Therefore, he is quite astonished. **"We've never seen them before. How can it be that we have followed the Buddha for so long and have never seen all these Great Bodhisattvas? We don't recognize a single one of them. They have welled forth out of the earth and are standing before the World Honored One, joining their palms and making offerings to the World Honored One. They are bowing from the waist and asking after him.** We have been with the Buddha a long time. Why haven't we ever seen them? They know the Buddha; do they recognize us? Why don't we recognize these Bodhisattvas?" They gave rise to those kinds of doubts.

Sutra:

Then Maitreya Bodhisattva Mahasattva, knowing the thoughts in the minds of the Bodhisattvas and others, numbering as many as the sand grains in eight thousand Ganges Rivers, and wishing as well to resolve his own doubts, placed his palms together, faced the Buddha, and spoke verses.

Commentary:

Then Maitreya Bodhisattva Mahasattva, a Great Bodhisattva, knew **the thoughts in the minds of the Bodhisattvas and others, numbering as many as the sand grains in eight thousand Ganges Rivers.** We need not mention that Maitreya Bodhisattva had long ago obtained the five eyes and the six spiritual penetrations. And so as to what the Bodhisattvas and others, numbering as many as the sand grains in eight thousand Ganges Rivers, were thinking—the doubts they were having—Maitreya Bodhisattva knew. He was **wishing as well to resolve his own doubts.** He didn't understand either; he wanted to clear up his own questions, so he **placed his palms together, faced the Buddha, and spoke verses.** He spoke verses in order to ask the Buddha what the reason for all this was.

To be continued