

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

常樂深智。無有障礙。亦常樂於諸佛之法。一心精進。求無上慧。爾時。世尊欲重宣此義。而說偈言。

「常樂深智」：他們所歡喜的，就是這種深遠的大智大慧。

「無有障礙」：為甚麼他沒有障礙呢？就因為他有智慧了。人遇著事，看不破、放不下，為甚麼呢？就因為有障礙。障礙，有「所知障」、有「煩惱障、業障、報障」。所知障，「啊！我知道的比你多！」這就有一個障了；「我比你明白」，這也就是個障；這「所知障」最厲害了！煩惱障，因為它很明顯的，所以人就容易明白。業障，這業障上來了，就不能由得自己，或者發神經病，或者有一種特別情形；這業障催著他、逼迫著他，有種種不如法的事情。報障，是受果報的這種障礙。那麼煩惱障、業障、報障，這都是障礙；最壞的就是這「所知障」。你若不知道，還沒有障了；這一知，你知道多了，反而生出障來了，生出一種貢高心來。好像沒有學佛法的時候，沒有障礙；學了幾年佛法，「啊！我比你們知道佛法知道得多了！」這就生出一

Sutra:

“They always delight in deep wisdom and have no obstacles. They also always delight in the Dharmas of all Buddhas. With single-minded vigor they seek supreme wisdom.”

Commentary:

They always delight in deep wisdom. What they like is profound and far-reaching great wisdom **and** great knowledge. They **have no obstacles**. Why don't they have any obstacles? Because they have wisdom. Why do you, as a person, meet with situations that you cannot see through and cannot put down? You have obstacles. Of obstacles, there are (1) the obstacle of afflictions and (2) the obstacle of what is known. With the obstacle of what is known, you think, “I know more than you.” That's an obstacle. “I understand more than you do.” That's also an obstacle. The obstacle of what is known is the fiercest obstacle. The obstacle of afflictions is very obvious, and so people quite easily recognize it.

There's also (3) the obstacle of karma: When one's karmic obstacles overtake one, one cannot take care of oneself. Perhaps one goes insane, or some other unusual thing happens. That's one's karmic-obstacles propelling one, oppressing one, and causing all kinds of matters that are not in accord with the Dharma to occur. There's also (4) the obstacle of retribution, that is, the retributions one must undergo.

The obstacle of afflictions, the obstacle of karma, and the obstacle of retribution all hinder one, but the worst is the obstacle of what is known. Before you knew, there was no obstacle. As soon as you know a lot, obstacles arises. You become arrogant. For instance, before you began to study the Buddhadharma, you didn't have this obstacle. But after studying the Buddhadharma for a few years, you think, “I know a lot more Buddhadharma than you do.” With that, you give rise to an obstacle. To begin with, we study in order to become free of obstacles, but many who study end up getting this obstacle.

障了。本來學，是要學無障的，但是一學，反而學出障來了。那麼「無有障礙」，這是甚麼障礙都沒有了！所謂「無入而不自得焉」，無入，就是怎麼樣子都好、怎麼樣子都歡喜；自得，就是很高興的。你不論有甚麼因緣，甚麼情形，他都很高興的，這叫「無入而不自得焉」。所以，「亦常樂於諸佛之法」：也常常願意修習諸佛這一切法，修習這一切的佛法。「一心精進」：他的心裏邊所想的，沒有旁的，就是一個心；這一個心是幹甚麼呢？就是對佛法要精進——不懶惰、不懈怠，專一其心，而向前去精進，身也精進、心也精進。爲甚麼要精進呢？就「求無上慧」：想要得到最上的、最高的、最究竟的這種佛的智慧；佛智、佛慧，這才是究竟的智慧。

「爾時，世尊欲重宣此義，而說偈言」：當爾之時，這釋迦牟尼世尊恐怕眾生不明白這個道理，或者沒有聽清楚；所以又用偈頌，再把它說出來一遍。

阿逸汝當知。是諸大菩薩。
從無數劫來。脩習佛智慧。

釋迦牟尼佛用這個偈頌，又答覆阿逸多的請問，他說，「阿逸汝當知」：無能勝啊！你應該要知道。「是諸大菩薩」：現在從地湧出這些大菩薩。「從無數劫來」：他們從以前無數無數那麼多的劫到現在。「脩習佛智慧」：他們在每一個劫，生生世世，都是修習佛的智慧、求無上的佛慧。

☸待續

These Bodhisattvas have no obstacles. No obstacles at all. It's said, "Everything you enter into goes favorably." Everything goes your way. Everything makes you happy. "Favorably" means you are very pleased. No matter what causes and conditions, no matter what the situation, you are always very happy. **They also always delight in the Dharmas of all Buddhas.** They always want to study and practice all Dharmas—all the Buddhas' Dharmas—with **single-minded vigor.** They don't think about anything else. They are of one mind. What is that mind about? **They seek supreme wisdom.** They want to obtain the highest, most supreme, most ultimate wisdom: the knowledge and wisdom of a Buddha. That is ultimate wisdom.

Sutra:

At that time the World Honored One, wishing to restate this meaning, spoke verses.

Commentary:

Then, **at that time**, Shakyamuni **World Honored One**, concerned that living beings might still not understand this principle or that they hadn't heard it clearly, **wishing to restate this meaning, spoke verses** to reiterate.

Sutra:

**Ajita, you should know,
All these Great Bodhisattvas,
For countless eons,
Have cultivated and practiced the Buddha-wisdom.**

Commentary:

Shakyamuni Buddha uses verses to answer again the question asked by Ajita Bodhisattva. He says, "**Ajita**, 'Invincible,' **you should know**, / **All these Great Bodhisattvas**, who are now welling forth from the earth, **for countless eons**—from uncountable great *kalpas* in the past to the present time—**have cultivated and practiced the Buddha-wisdom.** In every *kalpa*, life after life, time after time, they have been developing the Buddhas' wisdom, seeking the unsurpassed wisdom of the Buddhas. ☸To be continued

