



妙法蓮華經淺釋

THE DHARMA FLOWER SUTRA WITH COMMENTARY

【分別功德品第十七】

ROLL FIVE, CHAPTER SEVENTEEN: DISCRIMINATION OF MERIT AND VIRTUE

宣化上人講 Commentary by the Venerable Master Hua
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復有二千中國土微塵數菩薩摩訶薩，能轉清淨法輪；復有小千國土微塵數菩薩摩訶薩，八生當得阿耨多羅三藐三菩提；復有四四天下微塵數菩薩摩訶薩，四生當得阿耨多羅三藐三菩提；復有三四天下微塵數菩薩摩訶薩，三生當得阿耨多羅三藐三菩提；復有二四天下微塵數菩薩摩訶薩，二生當得阿耨多羅三藐三菩提；復有一四天下微塵數菩薩摩訶薩，一生當得阿耨多羅三藐三菩提；復有八世界微塵數衆生，皆發阿耨多羅三藐三菩提心。

我們佛教講堂這兒，也是轉不退法輪呢！你們知道嗎？所以你們不要退；你一退，那就不是轉不退法輪，而是「轉退法輪」了！所以我們這兒這麼忙，就是代諸佛來轉不退法輪呢！不過我們這是凡夫轉法輪，人家這一些都是大菩薩在那兒轉不退法輪呢！我們學著轉不退法輪，不等於是轉不退法輪，要認清楚這一點！

「復有二千中國土微塵數菩薩摩訶薩，能轉清淨法輪」：有二千個中千世界，那麼多國土的微塵數菩薩摩訶薩，轉清淨法輪；清淨法輪，就是妙法輪。前邊是轉不退法輪，現在是轉清淨妙法輪了！

「復有小千國土微塵數菩薩摩訶薩，八生當得阿耨多羅三藐三菩提」：又有一個小千國土（一千個日月、一千個須彌山、一千個四部洲）微塵數那麼多的菩薩摩訶薩。怎

Sutra:

“Again, Bodhisattvas Mahāsattvas to the number of dust motes in two thousand middle-sized lands were enabled to turn the pure Dharma wheel.

“Again, Bodhisattvas Mahāsattvas to the number of dust motes in a thousand minor-sized lands were destined to gain *anuttara-samyak-sambodhi* after eight lifetimes.

“Again, Bodhisattvas Mahāsattvas to the number of dust motes in four sets of four continents were destined to gain *anuttara-samyak-sambodhi* after four lifetimes.

“Again, Bodhisattvas Mahāsattvas to the number of dust motes in three sets of four continents were destined to gain *anuttara-samyak-sambodhi* after three lifetimes.

“Again, Bodhisattvas Mahāsattvas to the number of dust motes in two sets of four continents were destined to gain *anuttara-samyak-sambodhi* after two lifetimes.

“Again, Bodhisattvas Mahāsattvas to the number of dust motes in one set of four continents were destined to gain *anuttara-samyak-sambodhi* after a single lifetime.

“Again, living beings to the number of dust motes in eight world systems all brought forth the resolve for *anuttara-samyak-sambodhi*.”

Commentary:

Here in the Buddhist Lecture Hall we are turning the irreversible Dharma-wheel. So you shouldn't retreat. If you retreat, you end up turning a reversible Dharma-wheel.

Here, we stay busy in the ways that we can as ordinary people, turning the irreversible Dharma wheel, while at the same time we learn from the Sutra how to turn the irreversible Dharma wheel the way the Great Bodhisattvas do. We aren't actually doing it professionally yet. You should understand this clearly.

麼八生當得阿耨多羅三藐三菩提？這是什麼菩薩？這是四地的菩薩。由四地到佛的果位上，這要經過八生（五地、六地、七地、八地、九地、十地、等覺、妙覺）的果位，應當證得無上正等正覺的佛果。

「復有四四天下微塵數菩薩摩訶薩，四生當得阿耨多羅三藐三菩提」：又有四個四天下（四個日月、四個須彌山、四個四大部洲），微塵數那麼多的大菩薩（八地菩薩），他們在八地上，再經過四生（九地、十地、等覺、妙覺）的果位，應當證得無上正等正覺的佛果。

「復有三四天下微塵數菩薩摩訶薩，三生當得阿耨多羅三藐三菩提」：又有三個四天下（三個日月、三個須彌山、三個四大部洲）微塵數那麼多的大菩薩（九地菩薩），他們在九地上，再經過三生（十地、等覺、妙覺）的果位，當證得無上正等正覺的佛果。

「復有二四天下微塵數菩薩摩訶薩，二生當得阿耨多羅三藐三菩提」：又有二四天下（兩個日月、兩個須彌山、兩個四大部洲）微塵數那麼多的大菩薩（十地菩薩），他們在十地上，再經過兩生（等覺、妙覺）的果位，應當證得無上正等正覺的佛果。

「復有一四天下微塵數菩薩摩訶薩，一生當得阿耨多羅三藐三菩提」：又有一個四天下（一個日月、一個須彌山、一個四大部洲）微塵數那麼多的菩薩摩訶薩（等覺菩薩），他們從等覺的果位，再經過一生（妙覺）的果位，應當證得無上正等正覺的佛果。

「復有八世界微塵數眾生，皆發阿耨多羅三藐三菩提心」：又有八個世界（八個須彌山、八個日月、八個四大部洲）微塵數那麼多的眾生，在這個時候，他們統統都發菩提心了，都發無上正等正覺這個心、發求成佛的心。

Again, Bodhisattvas Mahāsattvas to the number of dust motes in two thousand middle-sized lands were enabled to turn the Pure Dharma-wheel. “Two thousand middle-lands” means the above definition squared, not cubed. The Pure Dharma-wheel is the Wonderful Dharma.

Again, Bodhisattvas Mahāsattvas to the number of dust motes in a thousand minor-sized lands—meaning there are a thousand Mount Sumerus, a thousand suns and moons, and a thousand set of four continents—**were destined to gain *anuttara-samyak-sambodhi* after eight lifetimes.** These are Bodhisattvas of the Fourth Ground who must wait eight lifetimes [Fifth Ground, Sixth Ground, Seventh Ground, Eighth Ground, Ninth Ground, Tenth Ground, Equal Enlightenment, Wonderful Enlightenment] to reach Buddhahood.

Again, Bodhisattvas Mahāsattvas to the number of dust motes in four sets of four continents were destined to gain *anuttara-samyak-sambodhi* after four lifetimes. These are Eighth Ground Bodhisattvas, as many as the dust motes in four sets of four continents, who must go through four lifetimes [Ninth Ground, Tenth Ground, Equal Enlightenment, Wonderful Enlightenment] to attain the fruition level of the Buddha. “Four sets of four continents” would include four Mount Sumerus, four suns, four moons, and four sets of four continents—that is, four world systems.

Again, Bodhisattvas Mahāsattvas to the number of dust motes in three sets of four continents were destined to gain *anuttara-samyak-sambodhi* after three lifetimes. Here the number is composed of the dust motes in three world systems, meaning three Mount Sumerus, three suns, three moons, and three sets of four continents. These great Bodhisattvas Mahasattvas of the Ninth Ground must go through three lifetimes [Tenth Ground, Equal Enlightenment, Wonderful Enlightenment] until attaining the unsurpassed, proper enlightenment.

Again, Bodhisattvas Mahāsattvas to the number of dust motes in two sets of four continents were destined to gain *anuttara-samyak-sambodhi* after two lifetimes. These are Tenth Ground great Bodhisattvas as many as the dust motes in two sets of four continents. The number is two world systems, two Mount Sumerus, two suns, two moons, and two sets of four continents. From the Tenth Ground, they must go through two more lifetimes [Equal Enlightenment, Wonderful Enlightenment] before attaining the unsurpassed, proper enlightenment.

Again, Bodhisattvas Mahāsattvas to the number of dust motes in one set of four continents were destined to gain *anuttara-samyak-sambodhi* after a single lifetime. These are Bodhisattvas at the level of Equal Enlightenment who must go through the fruition stage of one lifetime to have the unsurpassed, proper enlightenment of the Buddhas.

Again, living beings to the number of dust motes in eight world systems all brought forth the resolve for *anuttara-samyak-sambodhi*. “Eight world systems” includes eight Mount Sumerus, eight suns, eight moons, and eight sets of four continents. These beings brought forth the resolve to attain Buddhahood.

待續

To be continued