

妙法蓮華經淺釋

The Dharma Flower Sutra with Commentary



PROPER DHARMA SEAL 正法印



【常不輕菩薩品第二十】
宣國修 化際訂 上譯版 人經學 講學院 解記錄 翻譯

Revised version
Translated by the International Translation Institute
Commentary by the Venerable Master Hua
CHAPTER TWENTY:
NEVER SLIGHTING BODHISATTVA

前期提要：威音王佛為天、人、阿修羅、求聲聞者、求辟支佛者說法，接著要為諸菩薩說法。

Summary from last issue: The Buddha King of Awe-Inspiring Sound spoke the Dharma for the gods, humans, asuras, those who sought to be Hearers and those who sought to be Pratyekabuddhas. He then continued to speak the Dharma for Bodhisattvas.

為諸菩薩，因阿耨多羅三藐三菩提，說應六波羅蜜法，究竟佛慧。

「為諸菩薩，因阿耨多羅三藐三菩提，說應六波羅蜜法，究竟佛慧」：威音王佛為這一切的諸菩薩，因為要他們得到阿耨多羅三藐三菩提——得到無上正等正覺，所以就給他們說「布施、持戒、忍辱、精進、禪定、智慧」這六波羅蜜法。這六種法，是菩薩所修的法，是自利利他、自覺覺他的法。波羅蜜是梵語，譯為到彼岸；因為你修這六種波羅蜜法，無論哪一種，都可以由生死的此岸，度過這煩惱的中流，而達到涅槃的彼岸，這就是最後究竟的佛的智慧。

得大勢！是威音王佛，壽四十萬億那由他恆河沙劫，正法住世劫數，如一閻浮提微塵，像法住世劫數，如四天下微塵，其佛饒益眾生已，然後滅度。

「得大勢」：釋迦牟尼佛又叫了一聲，得大勢菩薩！「是威音王佛，壽四十萬億那由他恆河沙劫」：這一位威音王佛的壽

Sutra:

For Bodhisattvas, in order to lead them to anuttarasamyaksambodhi, he spoke the Dharma of the Six Paramitas, which culminates at the level of the wisdom of the Buddha.

Commentary:

For Bodhisattvas, in order to lead them to anuttarasamyaksambodhi, he spoke the Dharma of the Six Paramitas, which culminates at the level of the wisdom of the Buddha. The Buddha King of Awe-Inspiring Sound did this for all the Bodhisattvas, who sought to attain anuttarasamyaksambodhi, the unsurpassed, right and equal, true enlightenment, the Buddha King of Awe-Inspiring Sound spoke the Dharma of the Six Paramitas: giving, precepts, patience, vigor, dhyana and wisdom. These are the six Dharmas practiced by Bodhisattvas to benefit the self and others, and to enlighten the self and others. Paramita is a Sanskrit word, which translates as “arriving at the other shore.” If you cultivate any of these six Dharmas, you can go from this shore of birth and death, ferry across the flow of afflictions, and arrive at the other shore of Nirvana, which is the utmost ultimate wisdom of the Buddha.

Sutra:

Great Strength, the life span of this Buddha King of Awe-Inspiring Sound was eons equal in number to the sand grains in forty trillion nayuta Ganges Rivers. The Proper Dharma dwelt in the world for eons equal in number to the dust motes in one Jambudvipa. The Dharma Image dwelt in the world for eons equal in number to the dust motes in a world of Four Continents. After having benefited

命，有四十萬億那由他恆河沙劫那麼長。

「正法住世劫數，如一閻浮提微塵」：這位佛的正法住世的劫數，好像把這一個閻浮提世界，所有的沙石、一切一切，都磨為微塵那麼多。

「像法住世劫數，如四天下微塵」：像法住世的劫數有多長呢？前邊那僅僅是一個南閻浮提的微塵，這像法住世的時間，有如一四天下（一個須彌山、一個日月、一個四大部洲）都磨為微塵，有那麼多的劫數。

「其佛饒益眾生已，然後滅度」：這一位佛，所教化的眾生已經都度盡了，然後就入涅槃。

正法像法滅盡之後，於此國土，復有佛出，亦號威音王如來、應供、正遍知、明行足、善逝、世間解、無上士、調御丈夫、天人師、佛、世尊，如是次第有二萬億佛，皆同一號。

「正法像法滅盡之後」：佛住世的時候，這叫正法時代；佛入涅槃之後，這叫像法時代，只有佛的像和佛法在世界上。在威音王佛的正法也滅了，像法也滅了，之後。

「於此國土，復有佛出，亦號威音王如來」：在這大成國土，又有佛出興於世，佛的名號也是威音王如來、「應供、正遍知、明行足、善逝、世間解、無上士、調御丈夫、天人師、佛、世尊」，也都具足佛這十號。

「如是次第有二萬億佛，皆同一號」：像這樣子，一位佛出興於世，又有一位佛出興於世，這麼很次第的，有兩萬億這麼多的佛，都出現在這大成國土，這些佛的名號也都叫威音王如來，佛的名字相同。

☞待續

living beings, this Buddha passed into stillness.

Commentary:

Great Strength Bodhisattva, Shakyamuni Buddha called out again, “Great Strength Bodhisattva!” **The life span of this Buddha King of Awe-Inspiring Sound was eons equal in number to the sand grains in forty trillion nayuta Ganges Rivers** — This Buddha lived for eons as numerous as the sand grains in forty trillion nayuta Ganges Rivers. **The Proper Dharma dwelt in the world for eons equal in number to the dust motes in one Jambudvīpa.** The Proper Dharma of this Buddha had existed in the world for eons as numerous as the dust motes ground from sands, rocks and everything in one Jambudvīpa. **The Dharma Image dwelt in the world for eons equal in number to the dust motes in a world of Four Continents.** How many eons was his Dharma Image Age? The aforementioned was merely the dust motes in one Jambudvīpa. The number of eons of his Dharma Image Age was as numerous as the dust motes ground from everything in a world of Four Continents (one Mount Sumeru, one sun and one moon, and a set of Four Great Continents). **After having benefited living beings, he passed into stillness.** After he had finished teaching and transforming all living beings he ought to teach and transform, he then entered Nirvana.

Sutra:

After the Proper Dharma and Image Dharma came to an end, another Buddha appeared in this country, also by the name of King of Awe-Inspiring Sound Thus Come One, One Worthy of Offering, One of Proper and Pervasive Knowledge, One Perfect in Clarity and Conduct, Well Gone One, One Who Understands the World, Unsurpassed Lord, Regulating Hero, Teacher of Gods and Humans, Buddha, World Honored One. In this way two trillion Buddhas appeared one after another, all of whom had the same name.

Commentary:

After the Proper Dharma and Image Dharma came to an end, when the Buddha is in the world, it is called the Proper Dharma Age; after the Buddha enters Nirvana, it is called the Dharma Image Age, where only images of the Buddha and his Dharma exist in the world. After both the Proper Dharma and the Dharma Image ages of this Buddha King of Awe-Inspiring Sound ended.

Another Buddha appeared in this country of Great Accomplishment, also by the name of King of Awe-Inspiring Sound Thus Come One, One Worthy of Offering, One of Proper and Pervasive Knowledge, One Perfect in Clarity and Conduct, Well Gone One, One Who Understands the World, Unsurpassed Lord, Regulating Hero, Teacher of Gods and Humans, Buddha, World Honored One. He also had the ten titles of a Buddha.

In this way two trillion Buddhas appeared one after another, all of whom had the same name. In the same way, one after another, two trillion Buddhas appeared sequentially in the country of Great Accomplishment. They all had the same name, which was King of Awe-Inspiring Sound Thus Come One.

☞To be continued