

妙法蓮華經淺釋

The Dharma Flower Sutra with Commentary



PROPER DHARMA SEAL 正法印



宣國修
化際訂
上譯版
人經學
講院記
解錄翻
譯

【常不輕菩薩品第二十】

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

最初威音王如來，既已滅度，正法滅後，於像法中，增上慢比丘有大勢力。爾時，有一菩薩比丘，名常不輕。

「最初威音王如來，既已滅度」：最初這一位威音王如來，他滅度之後，「正法滅後，於像法中，增上慢比丘有大勢力」：接著正法也滅了之後，在像法時期之中，這種增上慢比丘，有大勢力。他們很貢高我慢的，把自己看得是最大，覺得比誰都高，比誰都有地位；他們就是專門歡喜去爭名奪利，所以才有很大的勢力。

「爾時，有一菩薩比丘，名常不輕」：在這時候，有一位菩薩比丘。為什麼叫「菩薩比丘」呢？因為他行菩薩道。他的名字，就叫常不輕菩薩。

得大勢！以何因緣，名常不輕？是比丘凡有所見，若比丘、比丘尼、優婆塞、優婆夷，皆悉禮拜讚歎，而作是言：「我深敬汝等，不敢輕慢；所以者何？汝等皆行菩薩道，當得作佛。」

「得大勢！以何因緣，名常不輕」：大勢至菩薩！以什麼因緣，這位比丘的名字叫常不輕呢？「是比丘凡有所見，若比丘、比丘尼、優婆塞、優婆夷」：因為這位菩薩比丘，他無論在什麼地方，看見哪一位比丘、比丘尼，或者優婆塞、優婆夷，「皆悉禮拜讚歎」：他都給他們叩頭頂禮，來讚歎他們。

本來比丘不禮拜比丘尼，也不拜在家人的，這一位常不輕比丘為什麼又拜比丘尼，又拜優婆塞、優婆夷呢？因為他願意行菩

Sutra:

After the first King of Awe-Inspiring Sound Thus Come One passed into stillness and the Proper Dharma ended, arrogant Bhikshus assumed great influence during the Dharma Image Age. At that time, there was a Bodhisattva Bhikshu by the name of Never-Slighting.

Commentary:

After the first Thus Come One King of Awe-Inspiring Sound passed into stillness and the Proper Dharma Age ended, arrogant Bhikshus assumed great influence during the Dharma Image Age. Those arrogant Bhikshus had great influence. They were very haughty and considered themselves to be the greatest, above everyone else, and of the highest status. They especially liked to scramble for fame and fortune; therefore they had very great influence.

At that time, there was a Bodhisattva Bhikshu by the name of Never-Slighting. Why was he called a Bodhisattva Bhikshu? Because he practiced the Bodhisattva Way. His name was called Never-Slighting.

Sutra:

Great Strength, what are the causes and conditions for the Bhikshu to be named Never-Slighting? Whomever he met, be it a Bhikshu, Bhikshuni, Upasaka, or Upasika, he would bow to them and praise them, saying: "I deeply respect you. I dare not slight you. Why is this? Because all of you are practicing the Bodhisattva Way, and shall become Buddhas."

Commentary:

Great Strength, what are the causes and conditions for the Bhikshu to be named Never-Slighting? Whomever he met, be it a Bhikshu, Bhikshuni, Upasaka, or Upasika, he would bow

薩道。這個菩薩，他自己本身沒有一個我相；他是人我一體的，無我相、無人相、無眾生相、無壽者相。

那麼他無我相、無人相、無眾生相、無壽者相，他這一拜，豈不是有相了嗎？他這個「有相」，實際上就是無相；為什麼？他若有相，他就不會拜了！好像那一些個增上慢比丘，為什麼他不修這種禮拜的行門？就因為他有我相。常不輕沒有我相，把「我」空了，所以他就禮拜其他的比丘、比丘尼、優婆塞、優婆夷；見到其他四眾弟子，他統統一樣禮拜、讚歎。怎麼樣讚歎呢？

「而作是言」：他就這樣說了，「我深敬汝等，不敢輕慢」：我深深地恭敬你們各位，我對你們絕對不敢輕慢的！「所以者何」：所以然的原因是什麼呢？「汝等皆行菩薩道，當得作佛」：因為你們現在都是行菩薩道的人。比丘、比丘尼也行菩薩道，優婆塞、優婆夷也行菩薩道。你們都是修行菩薩所修之道，自利利他。因為你們行菩薩道，所以你們應該很快就成佛了！

而是比丘不專讀誦經典，但行禮拜，乃至遠見四眾，亦復故往禮拜讚歎，而作是言：「我不敢輕於汝等，汝等皆當作佛。」

「而是比丘不專讀誦經典，但行禮拜」：但是這一位常不輕的比丘，他不是單單就是讀一讀、誦一誦經典，他要行菩薩所行的道。他一天到晚就是向其他的四眾弟子叩頭。「乃至遠見四眾，亦復故往禮拜讚歎」：乃至於他到其他地方，見著有比丘、比丘尼、優婆塞、優婆夷，離著很遠，他也要走到那地方去向人叩頭禮拜。「而作是言」：然後他就這樣讚歎說，「我不敢輕於汝等，汝等皆當作佛。」你看！這位菩薩所行的菩薩道，真是不容易行的。我們一般人，誰能做到這一點？他既向出家人叩頭，又向在家人來叩頭，修這種人所不能修的菩薩道。

☞待續

to them and praise them. No matter where he was, upon seeing any Bhikshu, Bhikshuni, Upasaka or Upasika, he would respectfully bow to them and praise them.

Originally a Bhikshu does not bow to Bhikshunis or laypeople, but why did this Bodhisattva Never-Slighting bow to Bhikshunis, Upasakas and Upasikas? Because he was willing to practice the Bodhisattva Way. This Bodhisattva did not have a mark of self; he was of one substance with others, and was free from the marks of self, of others, of living beings, and of life spans.

If he had no mark of self, others, living beings, or life span, then wouldn't his bowing to others be having marks? Although his behavior shows his having marks, he actually has no marks. Why? If he had attachments to marks, he wouldn't have bowed. Why didn't those arrogant Bhikshus cultivate the practice of bowing? It was simply because they had a mark of self. The Bodhisattva Never-Slighting was free from the mark of self and had already "emptied" himself; therefore he bowed to other Bhikshus, Bhikshunis, Upasakas and Upasikas. Upon seeing those of the fourfold assembly he would bow to them and praise them without exception. How did he praise them?

Saying: "I deeply respect you. I dare not slight you. Why is this? Because all of you are practicing the Bodhisattva Way, and shall become Buddhas."

All of you are those who practice the Bodhisattva Way. Bhikshus and Bhikshunis practice the Bodhisattva Way and so do Upasakas and Upasikas. You practice the Way that Bodhisattvas cultivate to benefit yourself and others. Because you practice the Bodhisattva Way, you shall become Buddhas very soon.

Sutra:

But this Bhikshu did not just devote himself to reading and reciting Sutras, he also practiced bowing to the point that even when he saw the fourfold assembly from afar, he would approach them, bow to them and praise them, saying: "I dare not slight you, because you all shall become buddhas."

Commentary:

But this Bhikshu did not just devote himself to reading and reciting Sutras, he also practiced bowing to the point that even when he saw the fourfold assembly from afar, he would approach them, bow to them and praise them, saying: "I dare not slight you, because you all shall become buddhas." However this Bhikshu Never-Slighting did not just merely devote himself to reading and reciting sutras, he also wanted to practice the Bodhisattva Way. He bowed to the other members of the fourfold assembly all day long. Even when he traveled to other places, whenever he met any Bhikshu, Bhikshuni, Upasaka, or Upasika from afar, he would still walk over and bow to that person. Then he would say in praise, "I dare not slight you, because all of you shall become Buddhas." You see, this Bodhisattva practiced the Bodhisattva Way that was really not easy to do. Which one of us ordinary people can do this? He bowed to left-home people as well as laypeople, cultivating the Bodhisattva Way which others are not capable of practicing.

☞To be continued