

妙法蓮華經淺釋

The Dharma Flower Sutra with Commentary



正法印
PROPER DHARMA SEAL

【常不輕菩薩品第二十】

宣國修
化際訂
上譯版
人經學
講學院
解錄
翻譯

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

得大勢！是常不輕菩薩摩訶薩，供養如是若干諸佛，恭敬尊重讚歎，種諸善根：於後復值千萬億佛，亦於諸佛法中，說是經典，功德成就，當得作佛。

「得大勢」：釋迦牟尼佛又叫一聲，得大勢菩薩！「是常不輕菩薩摩訶薩」：這一位常不輕大菩薩，「供養如是若干諸佛，恭敬尊重讚歎，種諸善根」：他曾經供養像以上所說這麼多的諸佛，他又恭敬諸佛、尊重諸佛、讚歎諸佛，在諸佛的面前來種各種善根。「於後復值千萬億佛，亦於諸佛法中，說是經典，功德成就，當得作佛」：他在以後又值有千萬億那麼多佛出現於世，他又在諸佛的佛法之中，演說這部《妙法蓮華經》。因為他講說這部《妙法蓮華經》的功德已成就了，所以他應該成佛了。

得大勢！於意云何？爾時常不輕菩薩，豈異人乎？則我身是！若我於宿世，不受持讀誦此經，為他人說者，不能疾得阿耨多羅三藐三菩提。我於先佛所，受持讀誦此經，為人說故，疾得阿耨多羅三藐三菩提。

Sutra:

Great Strength, the Bodhisattva Mahasattva Never-Slighting respected, honored, praised and made offerings to all these Buddhas; he thus planted various roots of goodness. Later, he once again met with a thousand trillion Buddhas. Within the Dharma of all these Buddhas, he spoke this Sutra over again, perfected his merit and virtue, and became a Buddha.

Commentary:

Great Strength, the Bodhisattva Mahasattva Never-Slighting, Shakyamuni Buddha called out again, "Great Strength! This great Bodhisattva Never-Slighting respected, honored, praised and made offerings to all these Buddhas; he thus planted various roots of goodness. He planted various roots of goodness before all the above-mentioned Buddhas. Later, he once again met with a thousand trillion Buddhas. Within the Dharma of all these Buddhas, he spoke this Sutra over again, perfected his merit and virtue, and became a Buddha. After that, he met with a thousand trillion Buddhas who appeared in the world. Within the Buddhadharma of all those Buddhas, he spoke the Wondrous Dharma Lotus Sutra. Because he had perfected the merit and virtue in speaking this sutra, he was ready to become a Buddha.

Sutra:

Great Strength, what do you think? Could the Bodhisattva Never-Slighting of that time be someone else? He was none other than I! If I had not received, upheld, read, and recited this Sutra and spoken it for others in my previous lives, I would not have attained *anuttarasamyaksambodhi* so swiftly. Because in the presence of past Buddhas, I received, upheld, read, and recited this Sutra and spoke it for others, I swiftly attained *anuttarasamyaksambodhi*.

「得大勢！於意云何」：佛叫一聲，得大勢菩薩！在你的意思裡怎麼樣啊？「爾時常不輕菩薩，豈異人乎」：我所說的當時那位常不輕菩薩，他豈是其他的人呢？不是！「則我身是」：就是我釋迦牟尼佛的本身。這一位常不輕菩薩，就是我當時行菩薩道的一位化身菩薩。

「若我於宿世，不受持讀誦此經，為他人說者」：假使我在前生的時候，不受持和讀誦這一部《妙法蓮華經》，並且我不給他人講說這部經的話，「不能疾得阿耨多羅三藐三菩提」：我就不能很快得到無上正等正覺。「我於先佛所，受持讀誦此經，為人說故」：因為我在以前諸佛的地方，能受持、讀誦這部《妙法蓮華經》，又為人講說這部經的緣故，「疾得阿耨多羅三藐三菩提」：所以現在，我就很快得到無上正等正覺的佛果。

得大勢！彼時四眾，比丘、比丘尼、優婆塞、優婆夷，以瞋恚意，輕賤我故，二百億劫常不值佛、不聞法、不見僧，千劫於阿鼻地獄受大苦惱。畢是罪已，復遇常不輕菩薩，教化阿耨多羅三藐三菩提。

「得大勢！彼時四眾，比丘、比丘尼、優婆塞、優婆夷」：得大勢菩薩！在以前那些增上慢的比丘、比丘尼、優婆塞、優婆夷，這四眾弟子們，「以瞋恚意，輕賤我故」：用瞋恚的這種意念，他們看不起我，說我是「無智比丘」；因為瞋恚和輕賤我的緣故，「二百億劫常不值佛、不聞法、不見僧」：所以他們在這二百億劫中，都遇不著佛。你們現在都遇著佛法，這都不是沒有善根的人；若沒有善根的人，根本連一位佛的名字都聽不見的。他們也不會聽見有人講經說法，也看不見一個比丘、一個比丘尼。你們現在這個國家有了僧相——有僧人的樣子，這都是有善根，才能遇著三寶呢！這一些個譏謗常不輕菩薩的，就是給常不輕菩薩起「常不輕」名的這些個增上慢四眾弟子，他們在二百億劫的期間，都不聞三寶的名號。

待續

Commentary:

Shakyamuni Buddha called out, “**Great Strength, what do you think? Could the Bodhisattva Never-Slighting of that time be someone else? He was none other than I!**” Was the Bodhisattva Never-Slighting whom I mentioned someone else? No. It was I, Shakyamuni Buddha. This Bodhisattva was my transformation body at that time when I practiced the Bodhisattva Way.

If I had not received, upheld, read, and recited this Sutra and spoken it for others in my previous lives, I would not have attained anuttarasamyaksambodhi so swiftly, I would not have attained the unsurpassed, right and equal, right enlightenment so quickly. **Because in the presence of past Buddhas, I received, upheld, read, and recited this Sutra and spoke it for others, I swiftly attained anuttarasamyaksambodhi,** therefore I have now quickly realized the unsurpassed, right and equal, right enlightenment of Buddhahood.

Sutra:

Great Strength, because the fourfold assembly of Bhikshus, Bhikshunis, Upasakas, and Upasikas despised me with hatred at that time, they did not meet with any Buddhas, hear any Dharma, or meet with any Sangha for two hundred koti kalpas. They suffered great agony in the Avici Hell for a thousand kalpas. After having settled the retribution of their offenses, they once again met with Never-Slighting Bodhisattva who taught and transformed them to anuttarasamyaksambodhi.

Commentary:

Great Strength, because the fourfold assembly of Bhikshus, Bhikshunis, Upasakas, and Upasikas despised me with hatred at that time; they were angry at me and looked down on me, calling me the ignorant Bhikshu, **they did not meet with any Buddhas, hear any Dharma, or meet with any Sangha for two hundred koti kalpas.** As a consequence of being angry with and looking down on me, they did not meet with any Buddha for two hundred *koti kalpas*. Now all of you have met with the Buddhadharma, so you are not those who don't have any good roots. Otherwise, you would not even get to hear the name of a single Buddha. They did not hear any sutra lecture or Dharma talk; neither did they meet with any Bhikshu or Bhikshuni. Now there has appeared in this country the mark of the Sangha — the appearance of left-home people. It is because people have roots of goodness that they are able to meet with the Three Jewels! Those arrogant fourfold assembly who slandered Never-Slighting Bodhisattva and named him Never-Slighting didn't hear the name of the Three Jewels for a period of two hundred *koti kalpas*.

To be continued