

妙法蓮華經淺釋

【常不輕菩薩品第二十】

修訂版
國際譯
宣化上人
講解
學院
記錄
翻譯



正法印
PROPER DHARMA SEAL

The Dharma Flower Sutra with Commentary

CHAPTER TWENTY:

NEVER SLIGHTING BODHISATTVA

Revised version

Translated by the International Translation Institute
Commentary by the Venerable Master Hua

佛法不是這麼容易明白的，為什麼不容易明白呢？因為佛法太妙了！它有一種不可思議的境界。那麼不容易明白，一定要想法子明白；不是說不明白我就不學了，越不明白越要學。我們要明白之後，才能可以不學；到四果阿羅漢，那才到了無學位。雖然說是無學位，他是不學小乘果，因為他證得無學位了；但是要是依照大乘來講，他還是要學，還是沒有究竟的。學什麼呢？要學行菩薩道，修六度萬行。

所以，我們沒有證得四果阿羅漢，一定要學。不明白要學，明白了更要學！說：「明白了，我還學它幹什麼？」你還有不明白的，還學那個不明白。譬如你把《法華經》都明白了，《楞嚴經》你還沒有完全懂；《楞嚴經》完全都明白了，《華嚴經》你也沒有明白。所以這個佛法，就好像大海似的。我們眾生，在學像大海這麼多的佛法，你看要怎麼樣學法呢？我們就要先學布施。布施不是叫人家布施給我，是我要布

Commentary:

It is difficult to understand the Buddhadharma. Why? Because Buddhadharma is too wonderful and its state, inconceivable. Although it's not easy to understand, we must find a way to understand it. We should not quit learning just because we don't understand that knowledge. The more we don't understand, the more we should learn. Only after we have clearly understood, can we stop learning. Only after a person attains the fourth stage of Arhatship, would he reach the position beyond study. Although it's said to be the stage beyond study, it applies only to the fruition of the Small Vehicle. In terms of the Great Vehicle, however, a person still has to learn because this position is not ultimate. What does he have to learn? He has to learn to practice the Bodhisattva Path and cultivate the Six Perfections and the Ten Thousand Conducts.

Therefore, people definitely need to study, especially if they haven't attained the fourth fruition of Arhatship. They must study what they don't understand and they should study even more after they have gained understanding. "What is the point of studying if I have already understood?" someone asks. He still needs to continue his studies, because there are things that he has not yet understood, and he must study that which he doesn't comprehend.

For example, even if you have completely comprehended the *Dharma Flower Sutra*, you still haven't fully understood the *Shurangama Sutra*. After you have completely understood the *Shurangama Sutra*, you haven't yet understood the *Avatamsaka Sutra*. Therefore the Buddhadharma is like the great ocean. Living beings are studying the

施給人，你要做布施。第二就要持戒，第三要忍辱，第四要精進，第五要禪定，第六要智慧。

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九月十九，是觀音菩薩的出家紀念日。我們娑婆世界的眾生，和觀音菩薩都特別有緣，若有人常念「南無觀世音菩薩」的名號，就可以遂心滿願，如意吉祥，求什麼就得到什麼。在《法華經》〈觀世音菩薩普門品〉說的，你求男得男、求女得女；無論你求什麼，都可以滿你的願，但是你要念觀音菩薩。因為這種的緣故，所以我們這個禮拜天開始念「觀世音菩薩」。講經的時間，還照常講經。有人要是歡喜隨喜觀音七，就可以來隨喜；你有什麼所求，都會滿願的。

在這觀音七的期間，或者有人就會看見光，或者有人看見花，或者有人就會得到種種不可思議的境界，或者有人參加這個觀音七就開了悟了，或者有人就開了大智慧了；開大智慧以後，就不會做愚癡的事情了，所以這是很要緊的。你們各位不要錯過這個機會，來大家共同修行、用功修道。這是我對你們的希望！

爾時，世尊欲重宣此義，而說偈言：

**過去有佛 號威音王
神智無量 將導一切
天人龍神 所共供養**

「爾時，世尊欲重宣此義，而說偈言」：在這個時候，釋迦牟尼佛因為太慈悲了，所以要把這個義理再用偈頌來說一遍。「過去有佛，號威音王」：釋迦牟尼佛說，

Buddhadharma which is as large as the ocean. How should people study? First, they should learn how to give. Giving doesn't mean that they tell others to give to them, but that they should give to others. They should practice giving. Second, they should keep the precepts; third, they should be patient; fourth, be vigorous; fifth, practice dhyana; and sixth, develop wisdom.

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The nineteenth day of the ninth lunar month is Guanyin Bodhisattva's Leaving Home Day. Living beings in the Saha world have great affinities with Guanyin Bodhisattva. If a person always recites "Namo Guan Shi Yin Bodhisattva," his wishes will come true; anything he asks for would be fulfilled and all will be auspicious. The "Universal Door Chapter" of the *Dharma Flower Sutra* mentions that if a person asks for a baby boy, he will get a baby boy; if a person asks for a baby girl, he will get a baby girl; no matter what he asks for, his wish will be fulfilled. However, he needs to be mindful of Guanyin Bodhisattva. Because of this, we will begin reciting Guanyin Bodhisattva's name from this Sunday. During lecture time, we will continue to lecture on the sutras as usual. If anyone wants to attend the Guanyin Session, they are most welcome. Whatever wishes a person has will be fulfilled.

During the Guanyin Session, probably some people might see light or flowers; some people might attain various inconceivable states, become enlightened, or open great wisdom. After gaining great wisdom, they will not do ignorant things anymore, so this is very important. All of you should not miss this opportunity to cultivate the Way together diligently. This is my hope for all of you.

Sutra:

At that time the World Honored One, wanting to restate the meaning, spoke these verses:

***In the past there was a Buddha,
by the name of King Awe-inspiring Sound.
With limitless spiritual powers and wisdom,
he guided all living beings.
Gods, humans, dragons, and spirits,
all made offerings to him.***

Commentary:

At that time the World Honored One, Shakyamuni Buddha, wanting to restate the meaning, spoke these verses. Because of his great kindness and compassion, he wanted to explain this principle again, with verses. **In the past there was a Buddha, /by the name of King Awe-inspiring Sound. /With limitless spiritual powers and wisdom, /he guided all living beings.**

In limitless lives past, there appeared in the world a Buddha called King Awe-inspiring Sound. His spiritual powers and wisdom were limitless. He guided all living beings, so they could bring forth the resolve for Bodhi and quickly realize Buddhahood. **Gods, humans, dragons, and spirits, all made offerings to him.** At that time, all devas in the heavens, all people in all worlds, and all the eightfold division of devas and dragons, ghosts and spirits, came to make offerings to this Buddha.

在過去無量生中，有一位佛出世，名叫「威音王佛」。「神智無量，將導一切」：這一位佛，他的神通無量，智慧也無量。他接引一切眾生，做一切眾生的領袖，來引導眾生發菩提心，速成佛道。「天人龍神，所共供養」：這時候，一切諸天的天人、一切世間的人，以及一切的天龍八部、鬼、神等，都共同來供養這一位佛。

是佛滅後，法欲盡時，有一菩薩名常不輕，時諸四眾計著於法。

「是佛滅後，法欲盡時」：這一位佛，在世界上弘法很久的時間，然後就入涅槃了。佛滅度之後，正法時代過去了，當像法將要滅盡的時候，「有一菩薩，名常不輕」：這時候，有一位菩薩出現於世。這一位菩薩叫什麼名字？他的名字就叫「常不輕」。常不輕，就是恒常地、常常地不輕慢一切眾生。他認為一切眾生都是佛，所以對一切眾生，都像對佛那麼恭敬。

「時諸四眾，計著於法」：在佛法將要滅盡的期間，就有佛的四眾弟子——比丘、比丘尼、優婆塞、優婆夷；這四眾弟子，因為法末的關係，這個業障也重了，就都不真修行了。怎麼樣呢？雖然有出家的名，但是他就生貢高我慢的心，有一種增上慢；看著自己比誰都大，唯我獨尊了，自己是最高了。釋迦牟尼佛出世的時候，一個手指天，一個手指地，說是「天上天下，唯我獨尊」——天上和天下，只有我是一個最尊崇的、最高尚的。佛可以說這個話，一般的人就不可以。但是這一班比丘，大約也好像現在這個外道似的，說是「我就是佛！你應該供養我！」生了一種增上慢的心。

本來「法尚應捨，何況非法」，這法你不明白的時候，應該要明白；你明白了，又要把這個法也都放下，不應該著住於法。這個時候，因為佛法要滅盡了，這些個比丘、比丘尼、優婆塞、優婆夷都著到皮毛上了，在外皮上來用功夫。他不單不明白法，而且還執著於法了；執著於法，就生了一種增上慢。

待續

Sutra:

**After this Buddha's nirvana,
When the Dharma was about to end,
There was a Bodhisattva
By the name of Never Slighting.
The fourfold assembly at that time,
Were attached to the Dharma.**

Commentary:

After this Buddha's nirvana / When the Dharma was about to end. This Buddha propagated the Dharma in the world for a very long time. Then he entered nirvana. After his passing, the Proper Dharma Age transpired, and when the Dharma Image Age was about to end, **there was a Bodhisattva / By the name of Never Slighting.** Then a Bodhisattva appeared in the world. What was his name? His name was Never Slighting. "Never Slighting" means to never look down on any living being. He considered all living beings to be Buddhas; therefore he respected them as he would respect any Buddha.

The fourfold assembly at that time, during the period when the Dharma was about to end, there were some among the fourfold assembly of the Buddha—the Bhikshus, Bhikshunis, Upasakas, and Upasikas—whose karmic obstructions were heavy and who didn't really cultivate. What were they like? Although they were monastic in name, they were arrogant; they regarded themselves as the biggest, the most honorable and the highest. When Shakyamuni Buddha was born, he pointed one finger to the heavens and one finger to the earth, saying, "In the heavens above and the earth below, I alone am honored." Among those above in the heavens and below on the earth, I am the most noble and most lofty. The Buddha can say these words, but not ordinary people. Those monks, however, were like the externalists nowadays, claiming, "I am the Buddha. You should make offerings to me." They gave rise to arrogance.

They **were attached to the Dharma.** Basically, "Even attachments to Dharma should be renounced, how much more so with things that are non-Dharma." If you don't understand the Dharma, you should try to understand it. However, once you've understood the Dharma, you should put it down and not cling to the Dharma. At that time, because the Buddhadharma was about to end, those Bhikshus, Bhikshunis, Upasakas, and Upasikas were all attached to superficial aspects of the Dharma and applied effort on the superficial. Not only did they fail to understand the Dharma, but also they were attached to it. Being attached to the Dharma, they gave rise to arrogance.

To be continued