

妙法蓮華經淺釋

THE DHARMA FLOWER SUTRA WITH COMMENTARY

【 卷五 從地湧出品第十五 】

ROLL FIVE, CHAPTER FIFTEEN: WELLING FORTH FROM THE EARTH

宣化上人講 COMMENTARY BY THE VENERABLE MASTER HUA

國際譯經學院記錄翻譯 TRANSLATED BY THE INTERNATIONAL TRANSLATION INSTITUTE

修訂版 REVISED VERSION

是諸菩薩摩訶薩。從初湧出。以諸菩薩種種讚法。而讚於佛，如是時間。經五十小劫。是時。釋迦牟尼佛默然而坐。及諸四眾。亦皆默然。五十小劫。佛神力故。令諸大眾謂如半日。

「是諸菩薩摩訶薩」：這一些個大菩薩，「從初湧出」：從一開始從地湧出之後，就「以諸菩薩」：用諸菩薩讚歎佛這「種種讚法」，「而讚於佛」：讚歎釋迦牟尼佛、多寶如來和十方的佛。「如是時間，經五十小劫」：像這樣子這麼讚歎佛，經過了有五十個小劫這麼長的時間。「是時釋迦牟尼佛默然而坐」：諸位菩薩摩訶薩用讚法來讚歎於佛，經過了五十個小劫。那麼每一個小劫是多少呢？這一增一減，算一個劫。一增，每一百年壽命增加一歲，身量高度增加一寸，由十歲增加到八萬四千歲；再減，也是一百年，壽命減一歲，身量的高度減去一寸，減到人的壽命到十歲上；這一增一減，叫一個小劫。那麼是時釋迦牟尼佛在這五十個小劫裏邊，都默然而坐，也沒有說甚麼法。有的人在這個地方說：「這佛經講得一點邊際也沒有！釋迦牟尼佛在世祇不過八十多年，他說法四十九年，談經三百餘會；那麼說《法華經》，從開始到終了，祇不過八年的時間。爲甚麼這個《法華經》的

Sutra:

From the time the Bodhisattva, Mahasattvas first welled forth out of the earth, and while they praised the Buddhas with various Bodhisattva praises, a period of fifty small eons elapsed. During that time, Shakyamuni Buddha remained seated in silence, and the four assemblies were silent for fifty small eons as well. Because of the Buddha's spiritual power, all in the great assembly were caused to say it had been as if half a day long.

Commentary:

From the time the Bodhisattva, Mahasattvas first welled forth out of the earth. The Great Bodhisattvas had initially come out of the ground, **and while they praised the Buddhas—**Shakyamuni Buddha, Many Jewels Thus Come One, and the Buddhas of the Ten Directions—**with various Bodhisattva praises, a period of fifty small eons elapsed.** They praised the Buddhas for fifty small eons. **During that time, Shakyamuni Buddha remained seated in silence.** The Bodhisattva, Mahasattvas were singing praises to the Buddhas for fifty small kalpas. How long is that?

Each eon goes through “one increase and one decrease.” During the rise of an eon, every one hundred years, people's life spans increase by one year and their heights increase by one inch. When people reach an average life span of 84,000 years, then a decline begins. Having started from an average life span of ten years and increased to an average life span of 84,000 years, a decline then sets in. Every one hundred years, the average life span decreases by one year and the average height by one inch. When it has decreased until the average life span reaches ten years, people are only ten inches tall. One cycle of increase and decrease is considered “one small eon.” The Buddha sat quietly for fifty such small eons and did not speak the Dharma.

Someone might start calculating and say, “This Sutra is not mak-

經文說是釋迦牟尼說《法華經》經過五十個小劫？這是太沒有邊際了！沒有考證！」

這個「五十個小劫」，我們不要講它，我們講這《維摩經》。維摩，他使一個丈室，就是丁方這麼一丈的地方，其中能容納三萬二千個獅子座；這每一個獅子座，都是高八萬由旬那麼高。他那只有一個方丈的房間裏邊，怎麼會容納八萬四千這麼高的獅子座呢？甚至於這些個聲聞想要坐這個獅子座，都沒有法子坐得上去。這就是

小中現大，大中現小；

小不礙大，大不礙小。

這種圓融無礙的境界，不是凡夫所能知道的。你明白了，就是五十個小劫，也好像一念間似的；沒有明白，就是五十個小劫，你也不知道是五十個小劫。所以小中現大，大中現小；遠可以顯近，近又可以顯遠；五十個小劫也不是長，一念也不是短；一念就是五十個小劫，五十個小劫也就是一念間。

所以在中國的西天目那個地方，有個「倒掛蓮華」，那個高峰妙禪師，曾在那地方修行。他為甚麼到那地方修行去呢？那個地方很危險的；因為這座山，形狀像倒掛著一朵蓮華，在這個蓮華的上邊他打坐。要是睡覺，就會跌到山澗裏邊粉身碎骨；就是石頭也會變成粉末，何況一個人呢！

☞待續



ing any sense. Shakyamuni Buddha was only in the world for about eighty years, and he lectured on the Dharma for forty-nine years in over three hundred Dharma assemblies, propounding the *Dharma Flower Sutra* for eight of those years. Why does the text of the *Dharma Flower Sutra* say that Shakyamuni Buddha spoke the *Dharma Flower*

Sutra for fifty small eons? That's way off. There's no proof. Well, we won't talk about the fifty small eons. Let's talk about the *Vimalakirti Sutra*. The Elder Vimalakirti stayed in a ten-foot-square room. But that space was able to contain 32,000 lion thrones, each of which was 80,000 *yojanas* tall. How could his ten-foot-square room contain lion thrones 80,000 *yojanas* high? The thrones were so tall that the Hearers found it impossible to climb up and sit on them. That's a case of,

The small manifests within the great;

The great manifests within the small.

The small does not obstruct the great;

The great does not obstruct the small.

This state of unobstructed interpenetration is not one that ordinary people comprehend.

If you understand it, then fifty small eons is like a single thought. If you don't understand it, then one knows not how long fifty small eons will be. Therefore, the small can manifest in the great, and the great can manifest within the small. The near can manifest within the far, and the far can manifest within the near.

Thus, fifty small eons is not a long time, and the time it takes for a single thought is not a short time. One thought can take fifty small eons, and fifty small eons can be contained in a single thought.

There is a story that makes this point very clear: Dhyana Master Miao Kau Feng was a cultivator who sat on the inverted lotus precipice of Hsien Mu (Western Heaven Eyes) and meditated. Why did he go there to cultivate? It was a very dangerous ledge. Were he to doze off in meditation, he would fall thousands of feet into the valley and be smashed to pieces. Even a rock dropped from that height would be smashed to bits, to say nothing of a person.

To be continued