

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

是諸大威德。精進菩薩衆。
 誰為其說法。教化而成就。
 從誰初發心。稱揚何佛法。
 受持行誰經。脩習何佛道。
 如是諸菩薩。神通大智力。
 四方地振裂。皆從中湧出。
 世尊我昔來。未曾見是事。
 願說其所從。國土之名號。
 我常遊諸國。未曾見是衆。
 我於此衆中。乃不識一人。
 忽然從地出。願說其因緣。
 今此之大會。無量百千億。
 是諸菩薩等。皆欲知此事。
 是諸菩薩衆。本末之因緣。
 無量德世尊。性願決衆疑。

Sutra:

**Who spoke the Dharma for
 All these of great awesome virtue—
 This vigorous host of Bodhisattvas—
 Teaching, transforming, and bringing them to accomplish-
 ment?
 Under whom did they first bring forth their resolve?
 Whose Buddhadharma do they praise and proclaim?
 Whose scriptures do they receive, uphold, and practice?
 And which Buddha's Way do they cultivate?
 Such are the Bodhisattvas' powers
 Of spiritual penetrations and great wisdom,
 That throughout the four directions,
 The earth quakes and splits open,
 And they rise up out of it.
 World Honored One, from of old,
 I have never seen such a thing.
 Pray tell us the names
 Of the countries they come from.
 I am always roaming through the lands,
 But I have never seen this assembly.
 I do not recognize
 A single one in this multitude.
 Suddenly they have welled forth out of the earth.
 Pray explain the reason why.
 Now in this great assembly,
 The limitless hundreds of thousands of millions
 Of Bodhisattvas all
 Wish to understand this event:
 The causes and conditions, first to last,
 Of this host of Bodhisattvas.
 O World Honored One of limitless virtue,**

「是諸大威德」：這一些個有大威德的菩薩，他們所修的，一定是精進的行門；一定是非常精進，所以他們現在才有這種的大威德。「精進菩薩衆」：這是精進修行菩薩道的大眾。「誰為其說法」：他們現在都是成了大菩薩了，那麼最初誰給他們說法呢？他們是跟誰學的佛法呢？所以我們現在都要知道。「教化而成就」：是誰幫助他們成就的菩薩道業呢？是誰教化他們的呢？我們對於這一點，

是有所懷疑。「從誰初發心」：他們跟著哪一位法師最初發的心呢？是跟哪一位法師出家修道呢？是跟哪一位法師行六度萬行呢？我們修道的人，最要緊這個「初發心」，你不要忘了它！你最初發心——為甚麼你發心研究佛法？為甚麼你研究佛法就要出家？出家之後，你又應該怎麼樣去做去？所以這是最要緊的。不是糊裏糊塗地學了一個糊塗佛法，然後出了一個糊塗家，做了一個糊塗和尚，然後辦了一些個糊塗事，不是這樣子！所以必須要精進，必須要不忘了初發心那一念。你為甚麼發心要出家呢？世界上多少事情可以做，為甚麼你單要出家呢？所以這「從誰初發心」，從哪一個法師，他跟著他最初發心呢？「稱揚何佛法」：他們所稱揚讚歎的，是哪一位佛的佛法呢？是甚麼佛法呢？

「受持行誰經」：他們所修持的；修持，是「修行而受持」。行誰經，照著哪一部經修行的呢？是依照藏教修行的呢？還是依照通教修行的呢？還是依照別教修行的呢？是依照圓教修行的呢？他們依照哪一種教理來修行的呢？是根據哪一部經來修行的呢？是不是依照《法華經》修行的呢？還是依照《楞嚴經》修行的呢？還是依照《大方廣佛華嚴經》那種無盡無盡的行門修行的呢？還是修行禪宗？是修行密宗？是修行律宗？或者修行淨土宗？或者是習學教宗？禪、教、律、密、淨，這五宗，他們是從哪一宗入手呢？「脩習何佛道」：他們所修習的，是哪一種的佛道？是持戒、還是忍辱？或者他們是修行布施？是修行精進？是修行禪定？是修行般若？這都是我們不明白的事情。

☯ 待續

We only pray you will resolve the assembly's doubts.

Commentary:

All these of great awesome virtue, these greatly virtuous Bodhisattvas, must certainly cultivate vigorous practices. They definitely must be extraordinarily vigorous. That must be why now they are endowed with such awesome virtue. **This vigorous host of Bodhisattvas** form a great multitude, and they vigorously cultivate the Bodhisattva Way. But now they have become Great Bodhisattvas. **Who spoke the Dharma for them in the beginning?** Who did they study the Dharma with? Now we want to know this.

Who has been **teaching, transforming, and bringing them to accomplishment?** Who has been helping them to accomplish their Bodhisattva deeds in the Way? Who taught and transformed them? We are wondering about these things. **Under whom did they first bring forth their resolve?** Which Dharma Master were they following when they brought forth their very first resolve? Under which Dharma Master did they leave home and cultivate the Way? Under whom did they first bring forth their resolve?

In cultivation, bringing forth the initial resolve is the most important event for a cultivator. You should never forget your initial resolve. Why did you first bring forth the resolve to investigate the Buddhadharmas? Why, after you investigated the Buddhadharmas, did you want to leave home? Now that you have left the home-life, how should you proceed? These are important matters. You shouldn't be all muddled, learn some confused Buddhadharmas, leave the home-life in a confused way, and then become a confused monk who does confused things. That's what you should not do. Therefore, you must be vigorous. Never forget that one thought when you first brought forth the resolve. Why did you decide to leave the home-life? There are so many other things you could have done with your life. And so the question is asked: Under which Dharma Master did they make their initial resolve?

Whose Buddhadharmas do they praise and proclaim? Which Buddha's Dharma do they laud? What Buddhadharmas do they extol? **Whose scriptures do they receive, uphold, and practice?** What Sutras do they cultivate? Did they rely on the Store Teaching in their cultivation? Or did they rely on the Penetrating Teaching in their cultivation? Or did they rely on the Differentiating Teaching in their cultivation? Or do they rely on the Perfect Teaching in their cultivation? What teaching's principles do they use as the foundation for their cultivation? What Sutras do they follow in their cultivation? Do they rely on the *Dharma Flower Sutra* in their cultivation? Do they rely on the *Shurangama Sutra* in their cultivation? Do they rely on the *Flower Adornment Sutra*, with its endless, endless entrances into practice, in their cultivation?

Or do they cultivate the Pure Land Dharmas? Do they cultivate the Chan School? Do they cultivate the Secret School? Do they study and practice the Teaching School? Chan, Teaching, Vinaya, Secret, and Pure Land are the five teaching schools. Which ones did they use as their entrances into practice? **And which Buddha's Way do they cultivate** and practice? Do they hold precepts? Practice patience? Or do they practice giving? Do they cultivate vigor? Do they cultivate Chan *samadhi* or *prajna*? These are the things we are not clear about.

☯ To be continued