

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

爾時。釋迦牟尼佛告彌勒菩薩。善哉。善哉。阿逸多。乃能問佛如是大事。汝等當共一心。被精進鎧。發堅固意。如來今欲顯發宣示諸佛智慧。諸佛自在神通之力。諸佛師子奮迅之力。諸佛威猛大勢之力。爾時。世尊欲重宣此義。而說偈言。

十方諸佛所帶來這一些個侍者、這一些個菩薩，也都有所懷疑，就各問他隨著來的這一位佛；說是這一些個大菩薩摩訶薩，是從甚麼地方來的？怎麼我們也都不認識？所以他的佛就告訴他說：「你不要著急！你聽著，這兒有個彌勒菩薩，已經請問釋迦牟尼佛世尊了。釋迦牟尼佛世尊現在就要答覆他這個問題。你們各位都會因為這個問答，就明白這個因緣了！」

「爾時」：這個時候，「釋迦牟尼佛」：釋迦牟尼世尊，「告彌勒菩薩」：就告訴彌勒菩薩說，「善哉、善哉」：這個「善哉、善哉」，有兩種的意思。上一個「善哉」，說「你問得最好」；為甚麼呢？你能明白佛的心，你這一問，是「上契佛心」——上和佛心是契合了。下邊這一個「善哉」，說「你現在問得最好」；

Sutra:

Shakyamuni Buddha then said to Maitreya Bodhisattva, “Good indeed, good indeed, Ajita, that you can inquire of the Buddha about such a great matter. You should all single-mindedly don the armor of vigor. Put forth a firm resolve.

“The Thus Come One now wishes to disclose and proclaim the wisdom of all Buddhas, the power of all Buddhas’ comfortable self-mastery and spiritual penetrations, the power of all Buddhas’ lion sprint, and the power of all Buddhas’ awesome courage and mighty strength.”

At that time, the World Honored One, wishing to restate these principles, spoke verses:

Commentary:

Shakyamuni Buddha then said to Maitreya Bodhisattva, “Good indeed, good indeed, Ajita, that you can inquire of the Buddha about such a great matter.” The attendants that the Buddhas of the ten directions brought with them, those Bodhisattvas, also had doubts, and each went to ask the Buddha whom he accompanied. They asked, “Where have these Great Bodhisattvas come from? Why don’t we recognize them?”

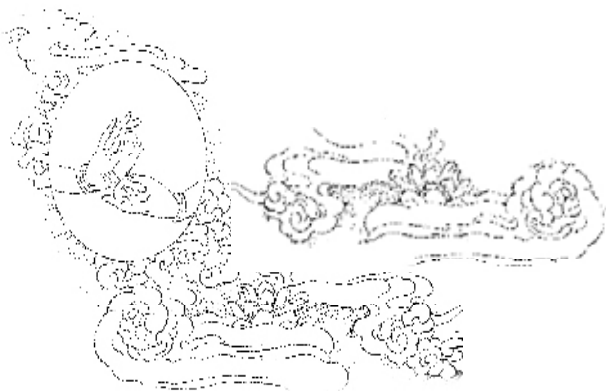
And so each of the Buddhas told his attendants: “Don’t be nervous. Listen. Just now, Maitreya Bodhisattva has already asked the World Honored One, Shakyamuni, that question. The World Honored One, Shakyamuni, is now going to answer. From their dialogue you will come to understand the causes and conditions.”

“Then” refers to that time. Shakyamuni Buddha, the World Honored One, spoke to Maitreya Bodhisattva, saying, “Maitreya Bodhisattva, good indeed, good indeed!”

“Good indeed, good indeed” has two meanings. The first “good indeed” means that Maitreya Bodhisattva’s question was excellent. Why? Because he understood the Buddha’s mind. His question tallied above with

這是「下契群念」——下契眾生的念，這個「念」，也就是「眾生的心」。所以說了兩個「善哉」。佛說，「阿逸多」！你現在「能問佛如是大事」：像這樣的大事，你都能以問佛。為甚麼又說這事是「大事」呢？因為這是「開跡顯本，開近顯遠」。跡，就是「蹤跡」，在以前的、過去的事情；顯本，是「顯本來這個樣子、顯本生的事情」。開近，是「把這個近的開了」；顯遠，是「顯出遠的事情來」。這個法門，在過去從來就沒有說過；在華嚴時也沒有說過、在阿含時也沒有說過、在方等時也沒有說過，在般若的時候，也沒有說過這個法門；祇有在現在法華涅槃的時候，才說這個法門。就是現在在這個法華的時候，才說這部《法華》，這是「開近顯遠」，微妙不可思議的法門；因為以前從來沒有顯明的說過，所以現在叫一個「大事」，這是個大事！又者，這個「大事」，不是要「性德」，是要「修德」——修行的德行；修行德行，得到這果位，是非常深遠的。「性德平等」，這是在理趣說的；這是成為「事」，不是成為「理」，所以叫「大事」。

「汝等當共一心」：汝等，你們這些個在法會大眾；各位都要一心，不要有散亂心。這個「當」字，就是個誠敬之辭，就是誠不要有散亂的心。心不要散亂！你要聽我給你講的法，你要一心！「披精進鎧」：你要穿上精進的鎧；精進，就是「不懶惰」。就是誠止你不要懶惰，你要向前精進！「發堅固意」：就是「要不退」；你要生出這一種不退的意志來，要沒有退心。



all the Buddhas' minds. The second "good indeed" means that his question was again excellent in that it tallied below with everyone's thoughts. It tallied below with living beings thoughts, with their minds. That's why "good indeed" was spoken twice.

Why is it said to be a "great matter"? Because it "discloses the traces in order to reveal the origin, and discloses the near to reveal the far. "Traces" are the imprints left by previous events. Revealing the origin means manifesting the way it basically was, manifesting the events of one's previous lives.

The Buddha also wants to disclose the near to reveal the far. In the past, this Dharma-door had never been spoken. This Dharma-door was not spoken during the Flower Adornment Period, nor was this Dharma-door spoken during the Agama Period. In the Vaipulya Period, this Dharma-door was not spoken; and in the Prajna Period, this Dharma-door was also not spoken. Only in the Lotus-Nirvana Period was this Dharma-door finally spoken. It's only now, in the Lotus-Nirvana Period, that the Dharma Flower is spoken. This is "disclosing the near to reveal the far," a subtle, wonderful, inconceivable Dharma-door. And, since it has never before been spoken out in such an open and obvious manner, this is a great matter. Furthermore, the "great matter" does not refer to the virtue of the nature, but to the virtue of cultivation. The virtue of cultivation through which one attains the level of fruition is extremely profound and far-reaching. This is not referring to the principle of the equality of the virtue of the nature. Therefore, this matter is a specific, not a principle. It is a great matter.

The Buddha therefore says, "Good indeed, good indeed, Ajita, that you have been able to ask the Buddha about this great matter."

You should all single-mindedly... The word "should" is an exhortation, an admonishment. "Each of you in this great assembly should be single-minded. Do not allow your minds to be scattered," he warns them. "If you want to listen to me explain this Dharma, you must be single-minded. **Don the armor of vigor.** Put on vigor as your armor. Vigor implies that one should not be lazy. This is a warning to you not to be lazy. Go forward with vigor. **Put forth a firm resolve;** do not retreat. You should bring forth a determined resolve that does not retreat."