

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

因為如來這個真實的智慧，是在久遠劫已經成就了，所以才能權現教化眾生——為實施權，用權巧方便的法門，來教化眾生。這種教化眾生的功能，是在過去世也教化眾生、在現在世也教化眾生，這叫「化窮三世，益物十方」。化，是「教化」；窮，就是「窮盡」；益，就是「利益」；物，就是「一切物」。這十方三世，佛都教化；這種的境界，不是等覺以下的菩薩所可明白的，所以叫「不可思議」。又者，佛因為彌勒菩薩而來誠勸大眾；誠，就是「儆誠」，叫你不要那麼做。儆誠大眾都要「共一心」，不要散亂心；「披精進鎧」，不要懈怠；「發堅固意」，不要退！叫法會的大眾，都要有這種的思想。

「如來今欲顯發、宣示諸佛智慧」：釋迦牟尼佛說，如來我現在想要宣說、指示諸佛的智慧。甚麼是「諸佛的智慧」？這《法華經》，就是諸佛的智慧，也就是成就佛道的智慧。你若想知道諸佛的智慧，就研究《法華經》；你能研究《法華經》，才能得到諸佛的智慧。「諸佛自在神通之力」：又想要宣說、指示諸佛的自在神通力。諸佛的自在力，就是「

The Thus Come One's genuine wisdom was perfected long ago. Long, distant kalpas ago it was perfect. Since it was perfected so long ago, he is able to provisionally manifest to teach and transform living beings. For the sake of the real, he bestows the provisional. He uses provisional, clever expedient Dharma-doors to teach and transform living beings. He has done this work of teaching and transforming living beings in the past, and he is doing it in the present. And so it is said that his teaching reaches throughout the three periods of time and benefits creatures in the ten directions. Thus the Buddha teaches and transforms those in the ten directions and the three periods of time. This is a state that those below the level of a Bodhisattva of Equal Enlightenment can understand. Therefore it is said to be inconceivable.

The Buddha takes advantage of the Bodhisattva's question to exhort and warn the great assembly. He tells them what they should do and what they should refrain from doing: They should be single-minded and not let their minds be scattered; they should don the armor of vigor and not be lax; they should put forth a firm resolve and not retreat. He told the multitude in that Dharma Assembly that they should think in that way.

The Thus Come One now wishes to disclose and proclaim the wisdom of all Buddhas. Shakyamuni Buddha said, "I, the Thus Come One, wish to disclose and proclaim the wisdom of all Buddhas."

What is the wisdom of all Buddhas? The *Dharma Flower Sutra* contains the wisdom of all Buddhas. It has the wisdom of accomplishing the Buddha Way. If you want to know the wisdom of all Buddhas, you should investigate the *Dharma Flower Sutra*. **The power of all Buddhas' comfortable self-mastery and spiritual penetrations.** He also wishes to disclose and proclaim, explain and reveal, the power of all Buddhas' self-mastery and spiritual penetrations. "All Buddhas' comfortable self-mastery" represents the virtue of true self—one of the Four Virtues of Nirvana. Spiritual penetrations represent the virtue of bliss of that same list. **The power of all Buddhas' lion sprint.** The Thus Come One wants to proclaim and disclose all Buddhas' power of the lion sprint. What is that power? Of the Four

涅槃四德」的「我德」；神通，就是那一種的「樂德」。又示「諸佛師子奮迅之力」：如來也願意宣說、指示諸佛師子奮迅的力量。甚麼是「師子奮迅的力量」呢？就是「常樂我淨」的「淨德」；因為師子奮迅能除垢，除去垢了，所以就是淨德。「諸佛威猛大勢之力」：釋迦牟尼佛也願意宣說、指示諸佛威德而勇猛的大勢力；大威猛的大勢力，就是個「常德」。因為這四德圓滿了，能以在過去世、現在世、未來世都對於眾生有力量、有益處；有益處，所以稱之為「力」。這個「大神通自在」，這就是入究竟的「慈悲室」；師子奮迅這個力量，這就是究竟的一個「法空座」；大威猛勢力，這是一個究竟的「忍辱衣」。所以這也就是「入如來室，坐如來座，著如來衣」。

「爾時」：當爾之時，這釋迦牟尼「世尊」，「欲重宣此義」：願意詳細說一說這個道理，「而說偈言」：用偈頌的言語，給講一講。

當精進一心。我欲說此事。
勿得有疑悔。佛智叵思議。

「當精進一心」：釋迦牟尼佛說，你們在會的大眾，和十方所來的這些大菩薩和彌勒菩薩，你們都應該精進一心。你們披精進鎧，不要懈怠、不要懶惰！你們應專一其心，不要生出一種散亂心來，聽我告訴你們的這個法。「我欲說此事」：我現在願意把我出現於世這種大事因緣，明明白白的告訴你們。

「勿得有疑悔」：你不要生出一種懷疑而不相信的心理。「佛智叵思議」：十方諸佛和我釋迦牟尼佛這個智慧，一般的凡夫不能想像得到、不能明白的。

Virtues—eternity, bliss, true self, and purity—it represents the virtue of purity. The virtue of purity is the power of the lion sprint, because the lion sprint can expel defilement. Since it expels defilement, the lion sprint is the virtue of purity. **“The power of all Buddhas’ awesome courage and mighty strength”** refers to all Buddhas’ great power of awesome virtue and heroic courage. Shakyamuni Buddha also wants to proclaim and disclose all Buddhas’ power of great awesome courage, which represents the virtue of eternity. Because the Four Virtues are perfected, all Buddhas are able in the past, present, and future to have power to benefit living beings. Power refers to beneficent strength. “Great spiritual powers and comfortable self-mastery” means having entered the “ultimate dwelling place of compassion.” The “power of the lion sprint” means “ascending to the ultimate throne of the emptiness of dharmas.” “Awesome courage and mighty strength” represents the “ultimate clothing of patience.” This is the same as “entering the Thus Come One’s room, sitting on the Thus Come One’s seat, and putting on the Thus Come One’s clothes.”

At that time Shakyamuni, the World Honored One, wishing to restate these principles in detail, spoke verses; he used the language of verse to reiterate his meaning:

Sutra:

You should be vigorous and of one mind.

For I wish to speak about this matter.

Hold no doubts or regrets—

The wisdom of the Buddhas is inconceivable.

Commentary:

You should be vigorous and of one mind, Shakyamuni Buddha said. “You in this great assembly and all the Great Bodhisattvas who have come from the ten directions, as well as Maitreya Bodhisattva, should be vigorous and single-minded. You should don the armor of vigor. Don’t be lax. Don’t be lazy. Be of one mind. Become single-minded. Don’t let your minds become scattered while you are listening to the Lotus Dharma I am about to explain for you. **For now I wish to speak about this matter.** Now I want to tell you about the causes and conditions of the great matter for which I appeared in the world. I want to tell you clearly about this matter. **Hold no doubts or regrets.** Don’t give rise to doubts or fail to believe me. **The wisdom of the Buddhas is inconceivable.**” The Buddha said, “The wisdom of the Buddhas of the ten directions and of mine, Shakyamuni Buddha’s, is inconceivable. You ordinary people cannot comprehend it. You cannot understand the wisdom of the Buddhas.