

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

佛亦如是。得道已來。其實未久。而此大眾諸菩薩等。已於無量千萬億劫。為佛道故。勤行精進。善入出住無量百千萬億三昧。得大神通。久脩梵行。善能次第習諸善法。巧於問答。人中之寶。一切世間甚為希有。今日世尊方云。得佛道時。初令發心。教化示導。令向阿耨多羅三藐三菩提。世尊得佛未久。乃能作此大功德事。

前邊說，這個二十五歲的年輕人，說這一百歲的老年人是他的兒子；這個老年人，自己也承認他是這個年輕人的親生的兒子。彌勒菩薩說，這個事情，是不可能有的，所以你教人相信這個問題，沒有人相信的。現在他說，「佛亦如是」：佛也就像這個年輕的人似的，「得道已來」：得無上正等正覺這個佛道到現在，「其實未久」：最多也就是四十多年，這不算很久的一個時間。「而此大眾諸菩薩等」：而這一些個大眾、諸菩薩，他們「已於無量千萬億劫」：他們已經在無量千萬億劫的以前，「為佛道故」：他們為求佛道的緣故，「勤行精進」：他們都很精進的，身也精進、心也精進，他們毫不懶惰。「善入出住無量百千萬億三昧」：他們善能入、又善能出，又善能住這無量百千萬億的三昧。

Sutra:

The Buddha is also like this. It has really not been long since he attained the Way. On the other hand, the great hosts of Bodhisattvas have already, throughout limitless thousands of myriads of millions of eons for the sake of the Buddha Way, practiced with diligence and vigor. They are well able to enter, leave, and dwell in limitless hundreds of thousands of myriads of millions of *samadhis*. They possess great spiritual powers and have long cultivated Brahma conduct. They are well able to practice in succession all wholesome dharmas, and they are clever in their questions and answers. They are jewels among humankind, extremely rare in the world. Yet, just now, the World Honored One said that only when the Buddha gained the Way did he cause them to first bring forth their resolve. By teaching, transforming, and guiding them, he led them toward Anuttarasamyaksambodhi. It has not been long since the World Honored One gained Buddhahood, and yet he has been able to do these great and meritorious deeds!

Commentary:

The Buddha is also like this. Above, the twenty-five-year-old young man was described as having hundred-year-old men for his sons. And the old men also admitted that the young man was their father. Maitreya Bodhisattva says that such a thing cannot happen. If you try to get people to believe this, no one will. Now he goes on to say that the Buddha is also like this; the Buddha is like the young man. **It has really not been long**

甚麼叫「善能入」呢？你能入「九次第定」，這叫「善能入」；甚麼又叫「善能出呢」？你能以得到「獅子奮迅三昧」，這叫「善出三昧」；你再能得到「超越三昧」，超越一切的三昧，這叫「善住三昧」。甚麼叫「九次第定」呢？就是「初禪定、二禪定、三禪定、四禪定」這四禪，再加上「空定、識定、無所有定、非非想定」這四空定，再加上「滅受想定」，這叫「九次第定」。他一步一步的修成功的，所以能得到九次第定，這叫「善入三昧」。這是按照藏教和通教的教理來說的。若按照別教的教理來說，「從初地到十地」，這叫「善入三昧」；從十地再入到這一種玄妙的門裏邊，再倒駕慈航，修凡夫所修的事——雖然證了十地菩薩，還來做凡夫的事情，示現和凡夫是一樣的，這叫「善出」；從「妙覺圓滿了」，這叫「善住三昧」。要是依照圓教的教理來講，「秘法性三昧」，這叫「善入」；「首楞嚴三昧」，這叫「善出三昧」；「王三昧」，這叫「善住三昧」。這是按照「藏、通、別、圓」這四教，大略的講「善入、善出、善住」這種種的百千萬億三昧。講這個「三昧」，是很多很多的，有百千萬億種那麼多；三昧，是梵語，翻譯過來，就叫「正定」，又叫「正受」。

since he attained the Way. From the time he attained the Unsurpassed, Proper and Equal, Right Enlightenment—the Buddha Way—until now **has really not been long.** At the most, it's been forty some years. That doesn't add up to a very long time. **On the other hand, the great hosts of Bodhisattvas have already, throughout limitless thousands of myriads of millions of eons in the past, for the sake of the Buddha Way—seeking the path to Buddhahood—practiced with diligence and vigor.** They are extremely vigorous in both body and mind. They are never, never lazy. **They are well able to enter, leave, and dwell in limitless hundreds of thousands of myriads of millions of *samadhis*.** They are well able to enter, well able to leave, and well able to dwell in limitless billions of *samadhis*. What does it mean to be “well able to enter”? It means being about to enter the Nine Successive Stages of Samadhi. What does it mean to be “well able to leave”? It means being able to attain the Lion Sprint Samadhi. “To be well able to dwell in” means one further obtains the Transcendent Samadhi. This explanation is based on principles of the Store Teaching and principles of the Penetrating Teaching.

If explained in terms of the principles of the Special Teaching, what is meant by “well able to enter”? From the First Ground to the Tenth Ground is called “well able to enter *samadhi*.” Then one goes on from the Tenth Ground to enter the Door to the Mysterious and Wonderful, and then to turn the boat of compassion around and cultivate while doing the things that ordinary people do. Although one has certified to the level of a Tenth Ground Bodhisattva, one comes back and does the things ordinary people do. One manifests an appearance of being like ordinary people. That is called “well able to leave” when wonderful enlightenment is perfected, “well able to dwell in *samadhi*.”

If this is explained according to the Perfect Teaching's principle, the “Dharma Nature Samadhi” is what is meant by “well able to enter.” The “Foremost Shurangama Samadhi” is what is meant by “well able to leave.” The “King of Samadhis” is what is meant by “well able to dwell in *samadhi*.”

The nine successive stages of *samadhi* are: the Four Dhyanas : the *samadhi* of the first Dhyana, the *samadhi* of the second Dhyana, the *samadhi* of the third Dhyana, the *samadhi* of the fourth Dhyana and the Four Samadhis of Emptiness: the *samadhi* of emptiness, the *samadhi* of consciousness, the *samadhi* of nothing whatsoever, the *samadhi* of neither thought nor nonthought. Add to those “the successive *samadhi* of the extinction of feeling and thought”, and together they are called the Nine Successive Stages of Samadhi. They are cultivated to accomplishment little by little. If you can obtain the Nine Successive Stages of Samadhi, that is called “well able to enter *samadhi*,” and if you can then obtain the Transcendent Samadhi, the *samadhi* that transcends everything, that is called “well able to dwell in *samadhi*.” That's a very general explanation of “well able to enter, well able to leave, and well able to dwell in hundreds of thousands of myriads of millions of *samadhis*” according to the Store, Penetrating, Special, and Perfect Teachings. There are many, many different kinds of *samadhi*—hundreds of thousands of billions of kinds. *Samadhi* is a Sanskrit word translated as “proper concentration” and “proper reception.” “They are well able to enter, leave, and dwell in limitless hundreds of thousands of myriads of millions of *samadhi*” is explained like that.