

# 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

「得大神通」：他們都得到大神通了，不是小神通。小神通，就是阿羅漢的神通；大神通，就是菩薩的神通。「久脩梵行」：他們很久以前就精修這個清淨行。「善能次第習諸善法」：他們又善能一步一步的，從淺入深，來修習這一切的善法。「巧於問答」：誰有所問，他們就很巧妙的會答覆這個問題。「人中之寶」：這是最尊貴、最寶貴的大菩薩。「一切世間甚為希有」：在所有的世間，甚為希有。「今日世尊方云」：現在釋迦牟尼世尊，你才說，「得佛道時」：你說你成佛了的時候，「初令發心」：令這一些個菩薩發心，「教化示導」：你來教化他們，指示、引導他們，「令向阿耨多羅三藐三菩提」：令他們向阿耨多羅三藐三菩提這個佛道上走。「世尊得佛未久」，世尊成佛沒有多長的時間。「乃能作此大功德事」：怎麼可以做出來這麼大功德的這種事業呢？

我等雖復信佛隨宜所說。佛所出言。未曾虛妄。佛所知者。皆悉通達。然諸新發意菩薩。於佛滅後。若聞是語。或不信受。而起破法罪業因緣。

**They possess great spiritual powers.** They obtained great spiritual powers—not small ones. Small spiritual penetrations are the penetrations of Arhats. Great spiritual penetrations are the penetrations of Bodhisattvas. **And they have long cultivated Brahma conduct.** Very long ago they were cultivating pure practices.

**They are well able to practice in succession all wholesome dharmas.** They are also well able, step by step, to go from the shallow and enter the deep in cultivating and learning all good Dharmas. **And they are clever in their questions and answers.** Whatever anyone asks, they are able to reply to the questions in wonderfully clever ways. **They are jewels among humankind.** These Great Bodhisattvas are the most valuable and rare among humankind. **Extremely rare in the world**—in all worlds—they are exceptionally unusual. **Yet, just now, the World Honored One said,** Shakyamuni World Honored One said, **that only when the Buddha gained the Way**—now that you have accomplished Buddhahood—**did he cause them to first bring forth their resolve.** You will cause those Bodhisattvas to bring forth the resolve. **By teaching, transforming, and guiding them, he led them toward Anuttara-samyak-sambodhi.** He taught and transformed them, pointed out the way, and instructed them and led them. He caused them to be able to walk along the Way to Buddhahood, to *Anuttarasamyaksambodhi*.

**It has not been long since the World Honored One gained Buddhahood.** Shakyamuni Buddha realized Buddhahood not very long ago. **And yet he has been able to do these great and meritorious deeds!** He has not been a Buddha for long; the time span has been short. How can he have done such a tremendously virtuous deed?

彌勒菩薩說，「我等」：我們這一些個菩薩，「雖復信佛」：雖然都很相信佛所說的法，「隨宜所說」：佛所說的法，是隨眾生的機宜而說一切法。「佛所出言」：佛所說出來的言語，「未曾虛妄」：沒有一句是虛妄的、是假的。「佛所知者」：我們都相信佛所知道的、佛所覺悟的、佛所教化眾生的這種道理，「皆悉通達」：完全都是通達無礙的，都是最聰明的道理、最具般若智慧的道理。我們都是相信的，沒有疑惑的。「然諸新發意菩薩」：可是我們雖然相信，但是有一些個初發心的菩薩；諸新發意，就是「初發心的這些菩薩」。「於佛滅後」：在釋迦牟尼佛將來滅度之後，「若聞是語」：他們若是聽著這種道理的時候，「或不信受」：或者他們就不相信佛所說的這個道理，他們不相信這一些個老菩薩都是年輕的佛所教化出來的。「而起破法罪業因緣」：他們既然不相信，就會謗法——破壞佛法了；他破壞佛法，就會造罪業。所謂「起惑、造業、受報」，因為不相信，就生出疑惑來了；生出疑惑，就造成這破法的罪業了；造成破法的罪業，將來就會墮地獄，或者轉餓鬼、做畜牲，有這種的因緣。

**Sutra:**

**We believe that the Buddha speaks in accord with what is appropriate, that the Buddha has never spoken falsely, that the Buddha's understanding is complete and penetrating.**

**However, when Bodhisattvas who have just brought forth the resolve hear these words after the Buddha has passed into extinction, they may not believe or accept them. On the contrary, they may give rise to the causes and conditions for the offense karma incurred in destroying the Dharma.**

**Commentary:**

Maitreya Bodhisattva says, **"We Bodhisattvas believe the Buddha. We very much believe the Dharma spoken by the Buddha and that the Buddha speaks in accord with what is appropriate.** The Dharmas spoken by the Buddha accord with what is opportune for living beings. **The Buddha has never spoken falsely.** Not a single sentence of the Dharma that the Buddha speaks is false or untrue. **The Buddha's understanding is complete and penetrating.** We believe in what the Buddha has instructed and has awakened to, the principles the Buddha uses to teach and transform living beings. Those Dharmas are totally penetrating, without obstruction; all are principles founded upon the utmost intelligence. They are principles absolutely replete with *prajna* wisdom. We believe them all; we have no doubts.

**"However, when the Bodhisattvas who have just brought forth the resolve...** Although we believe the Dharmas the Buddha speaks, there are Bodhisattvas of the initial resolve. **After the Buddha has passed into extinction**—when you, Shakyamuni Buddha, have entered extinction in the future—when those Bodhisattvas **hear these words**—if they hear these principles, these ways of speaking—**they may not believe or accept them.** Maybe they won't believe the principles the Buddha spoke. They won't believe that these old Bodhisattvas are those taught and transformed by that young Buddha. **On the contrary, they may give rise to the causes and conditions for the offense karma incurred in destroying the Dharma.** Since they do not believe, they will commit violations and destroy the Dharma. If they destroy the Buddhadharma, they will create offenses. It is said, "Giving rise to delusions, they create karma and must undergo retribution." They give rise to doubts. Because they don't believe, they are skeptical. Once they are doubtful, they create karma that will destroy the Buddhadharma. In the future they will fall into the hells or turn into hungry ghosts or become animals. They will create those kinds of causes and conditions."