



妙法蓮華經淺釋

THE DHARMA FLOWER SUTRA WITH COMMENTARY

【分別功德品第十七】

ROLL FIVE, CHAPTER SEVENTEEN: DISCRIMINATION OF MERIT AND VIRTUE

宣化上人講 Commentary by the Venerable Master Hua
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「復有二千中國土微塵數菩薩摩訶薩，能轉清淨法輪」，這就是證得二地離垢地了。

「復有小千國土微塵數菩薩摩訶薩，八生當得阿耨多羅三藐三菩提」，在這個地方，一開始，就是從二地上來，由二地、三地，證得四地；圓證四地，這是圓教了！證得到圓教四地上，就經文上說的「八生當得阿耨多羅三藐三菩提」，這叫「增道損生」。增道，就是增一分這個中道；這個「增明中道」，就是增加明白了中道。損生，損什麼生呢？就減損一次的變易生死。在證得二地以後的果位——就不是在二地以前的「十住、十行、十迴向」和「初地」；這都是「增道損生」的，有這種的功能：增明中道的這種智慧，損變易生死的這個生死。證得二地，沒有分段生死了，只有變易生死；這個變易生死，由二地那兒開始。等證到四地果位，這要「圓證四地」，不是通教、別教那個四地。「十地」，在通教上是怎麼樣個程度、在別教上是怎麼樣個程度、在圓教上是怎麼樣個程度，都不同的。

現在這是證圓教的四地，到這一個時候，剩了這無明。本來有見惑、思惑；見惑有八十八品，思惑有八十一品，最後是十二品微細的無明惑。到四地，把這無明惑還剩了最後那八品微細微細的無明；這微細的無明，斷一分的無明、就多證一地，斷一分無明、就多證一地——這是「損生」，損「變易生死」這個「生」，不是「分段生死」的「生」；所以斷一品的無明，就往前進一地。由四地這兒，斷了八品的無明，證得妙覺的果位，所以說「八生」；而那個「四生」，就

The Bodhisattvas as many as the dust motes of two thousand middle lands who became capable of turning the pure Dharma-wheel were those who had certified to the Second of the Ten Grounds, the Ground of Leaving Filth.

The Bodhisattvas as many as dust motes in a thousand minor-sized lands who were to gain *anuttarasamyaksambodhi* after eight lives were those Bodhisattvas who went from the second to the third and completely certified to the fourth ground as defined by the Perfect Teaching. (The fourth ground of the Perfect Teaching is not the same as the fourth ground of the Special Teaching or the Penetrating Teaching. That's because each of these teachings describes a different kind of level of accomplishment.)

This process of going from the second to the fourth ground is called "increasing in the Way, decreasing in life." What does that mean? It means one increases one's wisdom of the Middle Way and decreases in the amount of change birth and death that one still harbors. "Change birth and death" refers to the continual rising and cessation of thoughts in the mind. Those of the first and second ground do not have share and section birth and death, only change birth and death.

When one goes from the second and obtains complete certification to the fourth ground, according to the Perfect Teaching, only eight of the last nine portions of very subtle ignorance remain. Thus the life one decreases is not the life of share and section birth and death, but rather the life of change birth and death.

As one cuts off the categories, one advances through the grounds. These are view delusions, thought delusions, and delusions from ignorance. There are 88 portions of view delusions, 81 portions of thought delusions. So by the fourth ground, only the last eight portions of delusions from ignorance remain. These eight final portions of ignorance are very fine and subtle. When one gets rid

是從八地那兒開始算起。中間五地、六地、七地，經上就沒有講它；因為到第八地，八地菩薩和七地菩薩這種的程度，又不同了！

證得八地的果位的人，假如他發菩薩心願意到這個世界來教化眾生，再來入胎，他是會穿著衣服來的。怎麼叫「穿衣服」呢？就好像虛老，他一生出來是一個肉彈，這就是叫「穿著衣服來」的。但是這種八地的菩薩到這個世界來，就很少再入這個輪迴；所以說：「菩薩有隔陰之迷，羅漢有住胎之昏。」就是八地菩薩到這個世界上來，經過這種胎藏，他也會迷了，所以要再修；因為這個，所以虛老到五十六歲才正式開悟；這開悟，是返本還原了，知道父母未生以前的本來面目。

在昨天所說這個數目，雖然說是證得四地；但是從二地那兒開始，證得到四地的果位，這叫「圓證四地」；還有，最後那八品的微細無明要斷盡了，才能成佛，這八品的無明很微細的。

佛說是諸菩薩摩訶薩得大法利時，於虛空中，雨曼陀羅華、摩訶曼陀羅華，以散無量百千萬億寶樹下，師子座上諸佛，並散七寶塔中，師子座上釋迦牟尼佛及久滅度多寶如來，亦散一切諸大菩薩及四部眾。又雨細末、栴檀、沉水香等，於虛空中，天鼓自鳴，妙聲深遠；又雨千種天衣，垂諸瓔珞，真珠瓔珞、摩尼珠瓔珞、如意珠瓔珞，遍於九方，眾寶香爐，燒無價香，自然周至，供養大會。一一佛上，有諸菩薩，執持幡蓋，次第而上，至於梵天。是諸菩薩，以妙音聲，歌無量頌，讚歎諸佛。

在我們人聽經有不明白的地方，應該用你自己的智慧來研究這個問題；不應該一邊講、一邊笑，一邊笑、又一邊講，互相好像那些沒有什麼知識的人，亂哄哄的，就亂講亂說了。必須要有一種定力，你有定力，然後才會生出慧力；你生出慧力，不明白的，也會明白了。你如果不用定力，也就沒有慧力；沒有慧力，你不明白的，始終也不會明白。所以我們為法，必須要鄭重其事，時時刻刻都好像佛在我們前、後、左、右和上邊；所謂「如在其上，如在其左右。」時時刻刻佛在你的前、後、左、右和上邊，你自然就不會放逸，不會亂哄哄的那樣子。

☞待續

of one portion of ignorance, one certifies to the next ground. And so from the fourth ground, when the last eight portions are abolished, one attains the position of Wonderful Enlightenment.

When there are just four portions left to cut off, the Bodhisattva has reached the eighth ground. The fifth, sixth, and seventh grounds are not explicated here. The level of a Bodhisattva at the eighth ground is distinct from the Bodhisattva at the seventh ground. If the eighth ground Bodhisattva wishes to come to our world to teach and transform living beings, he will be born “wearing clothes.” That means he is born in a flesh caul, like the Venerable Elder Master Hsü Yün. But this kind of eighth ground Bodhisattva very rarely enters the world. There is a saying:

Bodhisattvas are confused by birth;

Arhats become muddled when they dwell in the womb.

Even eighth stage Bodhisattvas get confused by having to dwell in a womb and being born; thus they have to cultivate again when they come to this world. That's why the Venerable Elder Master Hsü Yün did not get enlightened until he was 56 years old. But when he did, his enlightenment was such that he went back to the original source and knew what he looked like before his parents gave birth to him.

Sutra:

As the Buddha proclaimed these great advantages in the Dharma that the Bodhisattvas Mahasattvas had attained, there rained from empty space mandarava flowers and mahamandarava flowers, which floated down and settled upon the Buddhas seated on lion thrones beneath limitless hundreds of thousands of myriads of millions of jeweled trees, as well as upon both Shakyamuni Buddha and Long-Since Well Gone One Many Jewels Thus Come One, seated together on the lion throne within the stupa of Seven Treasures. The flowers also settled upon the great Bodhisattvas and the fourfold assembly.

Commentary:

When you wish to ask questions about the Dharma, you should do so in a proper manner. Use your samadhi power. Don't joke or laugh. If you have samadhi power, then you can develop the power of wisdom. With the power of wisdom you can come to understand what you don't yet understand. If you don't use your samadhi power, you won't gain wisdom power and will never be able to understand. When seeking the Dharma, you must be upright and proper and act always as if the Buddha were right in front of you, right behind you, and to the left and right of you. If you remember that the Buddha is always right there with you, you won't be silly and disrespectful.

☞To be continued