



# 妙法蓮華經淺釋

THE DHARMA FLOWER SUTRA WITH COMMENTARY

【卷五安樂行品第十四】

ROLL FIVE, CHAPTER FOURTEEN: HAPPILY DWELLING CONDUCT

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

聽已能持。持已能誦。誦已能說。說已能書。  
若使人書。供養經卷。恭敬尊重讚歎。

聽了之後，這「聽已」。「能持」：聽了《法華經》之後，不是就這麼聽完了就算了；你要能念誦受持這個《法華經》，那麼受持。「持已」：怎麼叫持呢？持就是恆持，恆持就是常常要持，要來學這個《法華經》，這就叫恆持。要不學了呢？那就不恆持了。那麼「持已」，等你受持這《法華經》時間久，就「能誦」；就離開這《法華經》的本子也能誦了，就可以記得了。「誦已」，不是說能念誦，這個持，就是念誦《法華經》，這個「誦」呢？就是背誦《法華經》，離開本子了。對著本子這就叫做持，又叫讀

；離開本子這就叫誦了。「誦已能說」：不單能誦了，而且還能講了。「說已能書」：能講了之後，不是單單能講就完了，還要能書寫。這是五種法師，讀、誦、受持、書寫、講說，來做這個法師，「說已」說完了，就「能書」，能寫出來，能把這一部經都寫出來。我那邊有個如蓮法師，這如蓮法師他寫字寫得非常好，他天天就這麼結上雙跏趺坐，坐到自己房間裡就寫這《法華經》。寫完了，他把它影印出來，印了一部《法華經》。他寫字寫得非常好。這位和尚，以前是個做官的。以後出家就專門寫《法華經》。「若使人書」：說自己不會寫字，可以請其他的人來寫。寫完了幹什麼呢？「供養經卷」：寫完了一部經，自己就叩頭頂禮，拜誦這個《法華經》。「恭敬、尊重、讚歎」：恭敬這個《法華經》，讚歎、尊重這個《法華經》，讚歎這個《法華經》。這《法華經》，你看！

Sutra:

**Having heard it, they will uphold it; having upheld it, they will recite it; having recited it, they will be able to speak it; having spoken it, they will be able to write it out; to cause others to write it out; to make offerings to it; to revere, honor, and praise it.**

Commentary:

**Having heard it, they will uphold it.** They won't just listen to the *Dharma Flower Sutra* and then forget it. They will reread and recite it, accept and uphold it. They will constantly uphold this Sutra and always study it. If one does not study it, then one cannot be considered to be constantly upholding it. **Having upheld it** for a long time, **they will recite it** from memory, without having to look at the book. "Upholding" the Sutra means reading it from the book. "Reciting" it means reciting it from memory. **Having recited it, they will be able to speak it; having spoken it, they will be able to write it out.** It isn't enough to just be able to lecture on the Sutra. One must also be able to write it out. This refers to the Five Kinds of Dharma Masters: those who (1) read, (2) recite, (3) receive and uphold, (4) write out, and (5) explain the Sutras. I once knew a Dharma Master named Ru Lian whose calligraphy was excellent. Every day he sat in his room in full lotus and wrote out the *Dharma Flower Sutra*. It was later published. Previously he had been an official but later he left home and exclusively wrote out the *Dharma Flower Sutra*.

They will also be able **to cause others to write it out; to make offerings to it; to revere, honor, and praise it.** If one cannot write it out, one can ask others to write it out. After the Sutra is completely written out, one can



諸佛都來這兒給證明，多寶如來也來給證明，這是最妙的不可思議了。你有一分的恭敬心，就得到一分這種感應的好處，你有十分的恭敬心，就得到十分這感應的好處。所以你遇到這個《法華經》，不要隨隨便便地就把它空過了。所以你們這些人能聽見《法華經》，這是不可思議的，你們以前的父親、母親、祖父、祖母，乃至於這個祖父的父親、母親，都可以說是沒有聽過《法華經》，現在你們這個後人聽過《法華經》了，這都叫「超祖拔玄」—超過你們的祖宗的德行了，所以這是不可思議的境界，你們各位不要認為這個事情是一個很平常的事情，你們現在來學這個佛法，這都是有大善根、有大德行的，才能來聽經，學習佛法。

那麼再向大家講一講我們佛堂這一個好消息，現在每天晚間都很多人，這個佛堂就很小的，人都是很大的，所以大人坐到這個小佛堂裡，就沒有地方，沒有空餘的地方，所以說是「坐無虛席」。坐無虛席，就是沒有一張凳子沒有人坐的，所有的凳子都有人坐了。那麼在這種情形之下，就要找一個大的地方，所以佛教講堂的比丘、比丘尼、優婆塞、優婆夷，每天晚間就念大悲咒。念咒就說這個佛堂快一點長大，這個講堂快點長大了，好坐多一點人。那麼唸了這麼多天的咒，在這個禮拜我相信這個佛堂會長大的，可以長到多大呢？可以坐到四、五百人，這麼大間佛堂，能長這麼大。長大了，坐了四、五百人，恐怕還有空餘的地方，你們說這妙不妙啊？這一個小佛堂會長大了，你們想不到，等到大的時候，你就知道這是真不可思議了。

那麼今天對大家講一講這個好消息，你們大家回到家裡，也幫著念咒，說佛教講堂快一點長大，中美佛教會也快點往大長。長得有多大？越大越好。那麼越大越好就人多多都可以有地方坐了，好像普陀山那個普濟寺，那個大殿裡，你看的不大。但是你有一千人，這也可以站得開，有一萬人，這個地方也有地方；有十萬個人，這個大殿裡還可以有地方。所以這就是不可思議的一個寶殿。 (下接第10頁)

bow to and revere it, praise it, make offerings to it, honor it, and recite it.

All the Buddhas, including the Buddha Many Jewels, certify that the *Dharma Flower Sutra* is the most wonderful and inconceivable of dharmas. For every part of sincerity you bring, you will receive that much of a response. If you have ten parts sincerity, you will receive ten parts of benefit in response. You should not take it for granted and waste your time. It is inconceivable to be able to hear the *Dharma Flower Sutra*. Your parents, grandparents, and great grandparents never heard it, but you get to hear it. You have outdone your ancestors in this regard in terms of merit and virtue. This is an inconceivable state; don't think it's ordinary. Your study of the Buddhadharma now means that you have great good roots and virtuous practice.

I have some good news. Now, every night many people gather in this small Buddhahall and there is not enough room. It is standing room only. Every seat is filled and there are no empty seats. So we need to find a bigger place. Every evening all of you Bhikshus, Bhikshunis, Upasakas, and Upasikas have been reciting the Great Compassion Mantra hoping to enlarge the lecture hall! You have been reciting for so many days, and I believe the hall will get bigger. How big? Large enough to hold four or five hundred people. I think it will happen this week! Is that wonderful or not? You wouldn't think this little lecture hall could grow so large; wait until it happens and you'll see it's really inconceivable. You can recite at home, too, to help the Buddhist Lecture Hall and the Sino-American Buddhist Association expand quickly. The bigger they get, the better. The more people the better. Then even when many people come, they will all have a place to sit.

At Putuo Mountain, the Great Hall in Puji Temple appears to be one size, not too big, but it expands to accommodate a thousand people, ten thousand people, or even a hundred thousand people, with more space remaining. This is an inconceivable jeweled hall.

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