



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

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我們修習佛法的人，一定要發菩提心，才能結菩提果；你若不發菩提心，就不會結菩提果的。不是就說：「哦，人人都是佛！」人人都是佛，你不發心成佛；你就光唸，唸來唸去，那就等於「說食數寶」一樣。怎麼叫「說食數寶」呢？就說這個東西最好吃了，麵包也好吃，牛油也好吃，豆腐也好吃，馬鈴薯potato也好吃，那個tomato（蕃茄）都好吃——這是吃齋的人這樣唸；但是你不吃，你肚裏餓，不會飽的，這叫「說食」。怎麼叫「數寶」呢？就是給人家數錢。就「一百萬、兩百萬、三百萬、四百萬、五百萬、六百萬、七百萬、八百萬、九百萬、一千萬、一萬萬、十萬萬、一百萬萬、一千萬萬……」這麼數了一天，錢數了很多很多的，但都不是自己的。這就好像你光說「人人都是佛」，可是你一點也不修行，人一說你這麼自私，就受不了了；說你貪心這麼大，就覺得「你怎麼罵我呢？」不發菩提心，就是「說食數寶」；所以才有那麼幾句說：「終日數他寶，自無半錢分；於法不修行，其過亦如是。」你一天到晚給旁人數錢，自己一點都沒有；你若不修行，也就和給其他人數錢是一樣的。

我講經講到這個地方，就有人提出來一個問題想要問，但是他又不敢問；為什麼？他沒有正當的理由來問。什麼問題呢？他就想：「哦！這個世界就一個世界，怎麼會又有小千世界？又會有中千世界？又會有大千世界？我現在在這兒，就看得見這一個世界、這麼多星球；我都沒有看見其他再有多一個日月、一個須彌山。這個世界的須彌山，我都沒有找著呢！怎麼還有另外一個

Those who study the Buddhadharma must first bring forth the resolve to attain *bodhi* in order to eventually reap the *bodhi* fruit. If you don't, you won't. You can't just say, "Everybody is a Buddha." If you just say that and fail to bring forth the resolve to realize Buddhahood, you can say it forever but it will be just like speaking about food or counting others' money—it won't satisfy you. You can say, "Bread and butter, tofu, and potatoes are delicious! Tomatoes are good, too." But if you just talk and don't eat, you won't get full. It's also like counting other people's money—it's not yours to use. You can count, "Ten, twenty, thirty, forty, fifty, a hundred thousand, a million, a billion," counting all day long, but it's someone else's money, not yours to use. That's like saying, "Oh, everybody is a Buddha," but not cultivating. And yet if someone says you are selfish, you can't stand it and retort, "You yourself have so much greed, how dare you scold me!" There is a saying:

You may count other people's money all day long,
But not half a cent of it is yours.
If you fail to cultivate the Dharma,
You are making a similar mistake.

So if you don't cultivate, it's the same as counting other people's money for them.

At this point, someone has a question, but doesn't dare to ask. Why is that? Because he doesn't have a proper reason for asking it. And what's the question? He is thinking, "There's only one world. How can there be small, middle, and great thousand worlds? I just see this one world here surrounded by stars. I've never seen any other suns, moons, and Mount Sumerus. In fact, I can't even find a Mount Sumeru in this world. How can there be other worlds?"

I won't address that question, but I will speak about something else. Let's talk about someone who lives way out in the

世界？」他想問這個問題。我現在不答覆這個問題，我再講另外一個問題。

有這麼一個鄉下佬——鄉下佬，就好像那獺獺似的；《六祖壇經》上不是說到「獺獺」？就是那種人！那種人在自己住的鄉下，就只知道自己的鄉下那個世界；每一天所看見的，不是三叔、就是二大爺，再不就是他那姑姑、媽媽、婆婆的。他就以為只有這麼一些個人在這個世界上，因為他沒到過其他的鄉村。以後，他不知道為什麼離開這個鄉村，走走走，就看見另外有一個鄉村、或者城市。他一看，哦！這個城市在這個地方，怎麼這麼大呢？比我那個鄉下還大呢！以前他沒看見，他不相信有另外一個鄉村、另外一個城市；現在他看見了，知道了。由這兒，又把整個國家的鄉村、城市都走遍了，他知道有這麼多了，但是他不知道另外還有其他的國家。好像現在我們這一個世界上，有幾百個國家；這個人他從來沒有到過其他的國家——譬如法國人，他就知道法國的領土是這麼多；等他到了德國、英國，走了很多國家：「哦！怎麼還有另外的國家？」他沒到的時候，他就認為沒有；他到了之後，就知道有另外的國家了。

這個世界現在這麼多，也是這樣子；你現在沒有到，你不知道有這麼多。等你將來到的時候，那時候我就不告訴你，說是有另外的世界，你也知道了；現在告訴你，你沒看見，你也不會相信的。所以這個問題，你先不要提出來問，還是在你自己腦裡保留著；等你將來到了其他世界，那時候這個問題自然就解決了！

在這一品的經文，這有授記——給法身來授記、又有流通；在昨天所講的經文上，「十住、十行、十迴向，初地、二地」都在這裡邊包含著。

「復有千倍菩薩摩訶薩，得聞持陀羅尼門」，這就是說的「十住」。

「復有一世界微塵數菩薩摩訶薩，得樂說無礙辯才」，這就是「十行」；證得十行的果位，才能得到樂說辯才。

「復有一世界微塵數菩薩摩訶薩，得百千萬億無量旋陀羅尼」，這就是講的「十迴向」；證得十迴向的果位，才能得到這種「一為無量、無量為一」，得到旋陀羅尼門。

「復有三千大千世界微塵數菩薩摩訶薩，能轉不退法輪」，這叫「位不退、行不退、念不退」，得到這「三不退」；這就是證得初地歡喜地的果位，才能得到這種的轉不退法輪。

☸待續

countryside—a hick. He knows just his little countryside area, and he sees the same people every day: if not his third uncle, then the second son of the rich family, or his mother, or his mother-in-law. He thinks there are only these people in this world, because he has never been out of his little town.

Later, for some reason, he wanders away and walks into another town. Amazed, he thinks, “What is this big city doing here? So big! It’s bigger than my home town!” Before, he didn’t believe that there were other cities, but now that he sees this town, he believes. Then he travels across the country and learns that there are many cities, but he still doesn’t know there are also several hundred other countries in this world as well. For instance, if he were French he would only be aware of France. Then suppose he does travel to other countries, such as Germany, England, etc. If he didn’t go, he would think those countries didn’t exist. Only after he goes, does he come to know about the other countries.

In the same way, there are many, many worlds. As of yet, you haven’t been to them, so you don’t know about them. Once you go, I won’t have to tell you about them, and you’ll already understand. I could tell you they exist now, but you haven’t seen them yourself, and so naturally you won’t believe they exist. So for now, don’t bring up this question. Keep it in mind for a while. When the time comes and you travel to other worlds, you will naturally have your question answered.

This passage of text is referring to both the bestowing of predictions upon the Dharma body and propagation. It also relates to the Ten Dwellings, Ten Practices, Ten Transferences, and the First and Second of the Ten Grounds.

The Bodhisattvas as many as the dust motes of a single world who obtained the *dhāraṇī*-door of maintaining and holding belong to the Ten Dwellings.

The Bodhisattvas **Mahāsattvas** as many as the dust motes of one world who gained the Unobstructed Eloquence of Delight in Speech belong to the Ten Practices. Those who certify to the position of the Ten Practices gain the Unobstructed Eloquence of Delight in Speech.

The Bodhisattvas as many as the dust motes of one world who gained the millions of *dhāraṇīs* of revolution belong to the Ten Transferences. Once certified to the position of the Ten Transferences, one is many, and many are one; one is limitless, and the limitless are one. Thus one has obtained the revolving *dhāraṇī*-door.

The Bodhisattvas who became capable of turning the irreversible Dharma-wheel were those Bodhisattvas who had attained the three irreversibilities of position, conduct, and mindfulness. They have certified to the First of the Ten Grounds, the Ground of Happiness.

☸To be continued