

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

國際譯經學院記錄翻譯 Translated by the International Translation Institute

修訂版 Revised Version

爾時，彌勒菩薩從座而起，偏袒右肩，合掌向佛，而說偈言：

佛說希有法 昔所未曾聞
世尊有大力 壽命不可量
無數諸佛子 聞世尊分別
說得法利者 歡喜充遍身

「爾時，彌勒菩薩從座而起，偏袒右肩，合掌向佛，而說偈言」：在這個時候，彌勒菩薩（無能勝菩薩）從座位站起來，把右邊的肩臂露出來，合起掌來，對著佛，然後說讚歎佛的這種偈頌。這是身心恭敬，來讚歎於佛。

「佛說希有法，昔所未曾聞」：佛所說的法，都是希有的法；尤其這部《妙法蓮華經》，乃是希有中的希有，在以前根本沒有聽過這麼妙的法。「世尊有大力，壽命不可量」：世尊是有最大的神通力量，佛的壽命也是不可稱量那麼長的。「無數諸佛子，聞世尊分別」：沒有數量這麼多的法王之子，都聽見世尊說分別這個妙法的道理。「說得法利者，歡喜充遍身」：在佛說〈如來壽量品〉，就有很多的眾生得到法的利益了。他們的歡喜，都充滿他們自己的身體。

或住不退地 或得陀羅尼
或無礙樂說 萬億旋總持
或有大千界 微塵數菩薩

Sutra:

At that time Maitreya Bodhisattva rose from his seat, uncovered his right shoulder, placed his palms together, and spoke to the Buddha, saying:

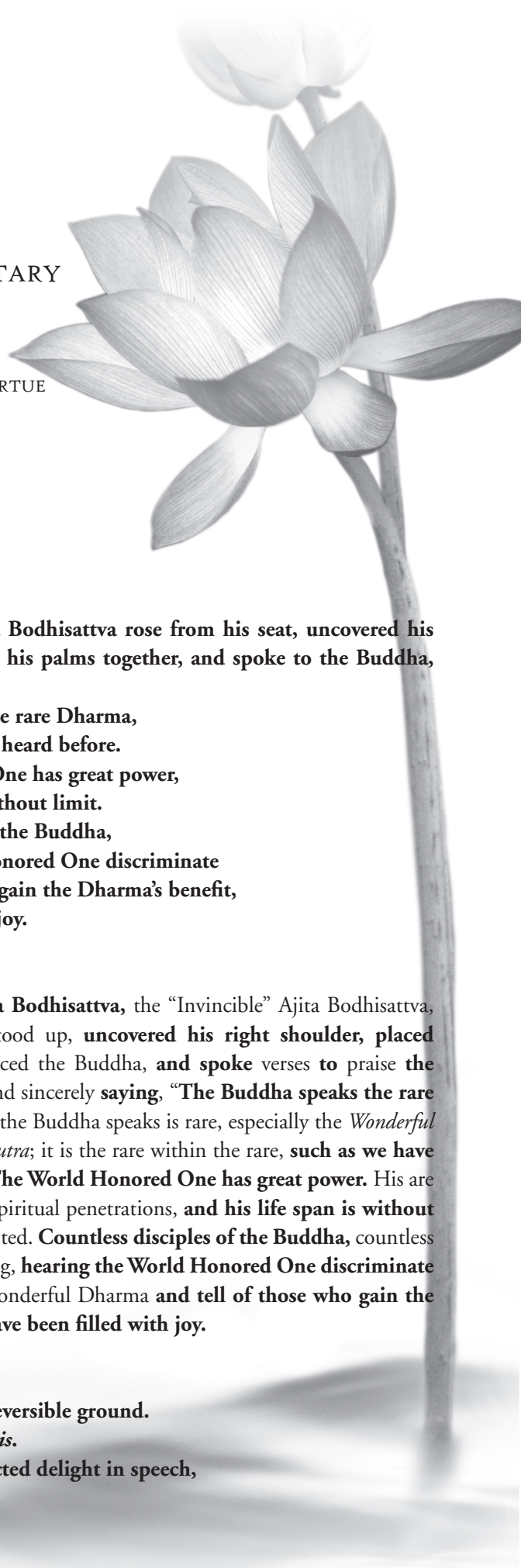
The Buddha speaks the rare Dharma,
Such as we have never heard before.
The World Honored One has great power,
And his life span is without limit.
Countless disciples of the Buddha,
Hearing the World Honored One discriminate
And tell of those who gain the Dharma's benefit,
Have been filled with joy.

Commentary:

At that time, Maitreya Bodhisattva, the "Invincible" Ajita Bodhisattva, rose from his seat, stood up, uncovered his right shoulder, placed his palms together, faced the Buddha, and spoke verses to praise the Buddha, respectfully and sincerely saying, "The Buddha speaks the rare Dharma. The Dharma the Buddha speaks is rare, especially the *Wonderful Dharma Lotus Flower Sutra*; it is the rare within the rare, such as we have never heard before. / The World Honored One has great power. His are the greatest powers of spiritual penetrations, and his life span is without limit. It cannot be counted. Countless disciples of the Buddha, countless sons of the Dharma King, hearing the World Honored One discriminate the principles of the Wonderful Dharma and tell of those who gain the Dharma's benefit, / Have been filled with joy.

Sutra:

Some dwell on the irreversible ground.
Some gain the *dharanis*.
Others gain unobstructed delight in speech,



各各皆能轉 不退之法輪
復有中千界 微塵數菩薩
各各皆能轉 清淨之法輪
復有小千界 微塵數菩薩
餘各八生在 當得成佛道

「或住不退地，或得陀羅尼，或無礙樂說，萬億旋總持」：聞到這種法，或者住到不退的果位上，或者他們得到「聞持陀羅尼」這種的法門，或者證得「辭無礙辯、法無礙辯、義無礙辯、樂說無礙辯」這種種無礙的辯才，或者得到「一為無量、無量為一」，這種互旋、互持的陀羅尼門。

「或有大千界微塵數菩薩，各各皆能轉不退之法輪」：或者有大千世界微塵數那麼多的菩薩，他們每一個都能轉不退法輪，得到「位不退、念不退、行不退」這三不退。

「復有中千界微塵數菩薩，各各皆能轉清淨之法輪」：又有中千世界微塵數那麼多的菩薩，他們每一個都能轉清淨的法輪，就是證得二地的果位。

「復有小千界微塵數菩薩，餘各八生在，當得成佛道」：或者有小千世界微塵數那麼多的菩薩，由二地再修行，證得這種圓教四地的果位；在這個時候，他們還有最後八品微細的無明。他再斷一品就證五地，斷兩品就證六地，斷三品證七地，斷了四品就證八地；所以由八地，再還有四品的無明沒有斷，斷這四品的無明，就成佛了。他在「增道損生」這個情形之下，他增明一分的中道，就減損一分的無明；所以若把這最後八品微細微細的無明都破了，應當得成佛道了。

待續



Or myriads of millions of *dharanis* of revolution.

As many Bodhisattvas

As dust motes in a great thousand world system

Gain the ability to turn

The irreversible Dharma-wheel.

Again, Bodhisattvas in number

To the dust motes in a middle thousand world system

All gain the ability to turn

The pure Dharma-wheel.

Again, Bodhisattvas in number

To the dust motes in a small thousand world system

Are destined to gain the Buddha Way

After eight more lifetimes.

Commentary:

Some dwell on the irreversible ground. Hearing this dharma-door, they now dwell on the nonretreating ground. **Some gain the *dharanis*,** the dharma-door of hearing and upholding. **Others gain unobstructed delight in speech.** They gain the various kinds of eloquence:

1. Unobstructed eloquence in phrasing
2. Unobstructed eloquence in Dharma
3. Unobstructed eloquence in meaning
4. Unobstructed eloquence and delight in speech

Or they gain myriads of millions of *dharanis* of revolution. They gain the Dharani-door where one is limitless and the limitless is one, mutually revolving. **As many Bodhisattvas / As dust motes in a great thousand world system / Gain the ability to turn / The irreversible Dharma-wheel.** They attain irreversibility of position, thought, and conduct.

Again, Bodhisattvas in number / To the dust motes in a middle thousand world system / All gain the ability to turn / The pure Dharma-wheel. They certify to the second of the Ten Grounds.

Again, Bodhisattvas in number / To the dust motes in a small thousand world system / Are destined to gain the Buddha Way / After eight more lifetimes. Cultivating from the Second Ground up to the certification to the Fourth of the Ten Grounds of the Perfect Teaching, they gain the position of the Fourth Ground. At that stage they still have eight parts of subtle ignorance remaining. As they cut off one part, they ascend one ground. They cut off one part and reach the Fifth Ground; they cut off two parts and reach the Sixth Ground; they cut off three parts and reach the Seventh Ground. When they have cut off four parts, they reach the Eighth Ground. Then they have four parts of ignorance, which remain unbroken. When these four have been destroyed, they become Buddhas. As they increase one part of the Way, they decrease one part of ignorance, which is very subtle. When they have destroyed the last eight parts of the subtlest ignorance, they realize the Buddha Way.

To be continued