

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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國際譯經學院記錄翻譯
Translated by the International Translation Institute
修訂版 Revised Version



「羸提波羅蜜」：羸提，是梵語，翻譯為「忍辱」，就是「忍辱波羅蜜」；忍辱，就要忍你所不能忍的。若你能忍的你忍了，那不算出奇，那是很普通的；若你不能忍的你又能忍，那就是羸提波羅蜜了。

「毘梨耶波羅蜜」：毘梨耶，也是梵語，翻譯為「精進」，就是「精進波羅蜜」。

「禪波羅蜜」：禪，就是坐禪。禪那，是梵語，翻譯為「思惟修」；這思惟修，就能生出你的定力。以上所講的，你必須要先修戒律；你想修戒律，就先做功德；做功德，就是布施。你若沒有功德，你就是守戒律也守不住的，所以必須要先做種種的功德，做布施，然後修這戒律。由戒律，然後才能生出定力來；這禪婆羅蜜，就是生定力的。

「除般若波羅蜜」：為什麼不說般若波羅蜜呢？因為般若是諸佛之母，你若有了般若，就有成佛的機會。現在這不是講「成佛」，是講「功德」——講你修什麼波羅蜜，有什麼功德。現在這個人，他修般若波羅蜜以外的五種波羅蜜，「以是功德比前功德，百分、千分、百千萬億分不及其一，乃至算數譬喻所不能知」：八十萬億那由他劫那麼長的時間，修五波羅蜜，那功德就很大了；但是以這種很大的功德，來比你對〈如來壽量品〉生出一念信解心的這種功德，百分也不及一分，千分也不及一分，百千萬億分也不及其一分，乃至於最聰明、最能算的

Kshanti paramita: *Kshanti* is Sanskrit for “patience.” Patience means bearing what you cannot bear. If you bear the bearable, that’s nothing special. It’s pretty ordinary. If you bear something that you just can’t bear, that’s the perfecting of patience, of *kshanti paramita*.

Virya paramita: *Virya* is Sanskrit for “vigor.” And ***dhyana paramita:*** *Dhyana* means “cultivation of thought.” Through the cultivation of thought, one gives rise to concentration power.

Precepts are of primary importance in developing *dhyana* concentration. In order to keep the precepts, one must have merit and virtue. In order to gain merit and virtue, one practices giving. If you have no merit and virtue, you may take the precepts, but you won’t be able to keep them. Therefore, first you must do various meritorious deeds and give, then you can give rise to *samadhi* power, the *dhyana paramita*.

All except *prajna paramita*. Why isn’t *prajna paramita* mentioned here? *Prajna* is the mother of all the Buddhas. If you have *prajna*, you have the opportunity to realize Buddhahood. Here the text is talking about merit and virtue, not the actualization of one’s potential Buddhahood. Now, in this analogy, a person is practicing these five *paramitas* throughout eighty myriads of millions of *nayutas* of eons.

The merit and virtue he or she would derive if compared with that of the previous person’s would not come to a hundredth part, nor to a thousandth part, nor to a hundred thousand myriad millionth part. The merit and virtue of that person who practiced the five *paramitas* for such a long time throughout eighty myriads of millions of *nayutas* of eons cannot be compared to the merit and virtue of one who gives rise to but a single thought of faith and understanding on hearing of the great life span of the Thus Come One. It’s quite a contrast.

Nor could it be known by resort to calculation by the most talented mathematician **or by analogy.** No one could know, ultimately, how great that merit and virtue is.

算數師，用算數譬喻，也無法知道這功德究竟有多少。

若善男子、善女人，有如是功德，於阿耨多羅三藐三菩提退者，無有是處。

假設有善男子和善女人，他有像對〈如來壽量品〉佛的壽量長遠這種的功德，生一念的信解；他這種的功德，若在無上正等正覺這種的果位再能退回來，得不到無上正等正覺的話，絕對沒有這種道理。

爾時，世尊欲重宣此義，而說偈言：

若人求佛慧 於八十萬億
 那由他劫數 行五波羅蜜
 於是諸劫中 布施供養佛
 及緣覺弟子 並諸菩薩眾
 珍異之飲食 上服與臥具
 栴檀立精舍 以園林莊嚴

「爾時，世尊欲重宣此義，而說偈言」：在這個時候，釋迦牟尼佛恐怕人忽略，說：「相信佛壽命長遠，就有這麼大的功德？」就不相信；所以佛把這個意思，用偈頌再來說它一遍。

「若人求佛慧，於八十萬億那由他劫數，行五波羅蜜」：假使有人想要求佛的無上智慧，在八十萬億那由他這麼長的時間中，都修行這五種波羅蜜法。「於是諸劫中，布施供養佛，及緣覺弟子，並諸菩薩眾」：在這八十萬億那由他這些個劫數裏邊，作布施來供養佛、供養法、供養僧，和阿羅漢、辟支佛的弟子，以及所有的菩薩眾。

「珍異之飲食，上服與臥具，栴檀立精舍，以園林莊嚴」：在這麼長的時間，來供養佛、供養法、供養僧，以及供養菩薩、阿羅漢、辟支佛，用這種最名貴、最高尚的飲食、最上的衣服和臥具、湯藥，所謂「飲食、衣服、臥具、湯藥四事供養」。或者用栴檀香木來建造一個精舍，來供養佛、供養法、供養僧；或者用花園子、樹林，來莊嚴道場。

☞待續

Sutra:

“For a good man or a good woman, possessing merit and virtue such as this, to retreat from *anuttarasamyaksambodhi* would be simply impossible.”

Commentary:

For a good man or a good woman possessing merit and virtue such as this, to retreat from *anuttarasamyaksambodhi* would be simply impossible. Having given rise to a single thought of faith and understanding upon hearing of the chapter of the vast length of life of the Thus Come One can insure one of nonretreat on the path to enlightenment.

Sutra:

At that time, the World Honored One, wishing to restate this meaning, spoke verses saying,

If someone wishes to seek the Buddha's wisdom
 Throughout eighty myriads of millions
 Of *nayutas* of *kalpas*,
 Practicing the five *paramitas*
 Throughout all those eons,
 He would give by making offerings to the Buddhas,
 The Pratyekabuddhas, and the disciples,
 And to the hosts of Bodhisattvas.
 His gifts might be rare and precious food and drink,
 Fine clothing and bedding.
 He might give pure abodes made of *chandana*,
 And adornments of gardens and groves.

Commentary:

At that time, the World Honored One, Shakyamuni Buddha, feared that some people would disbelieve his words, thinking, “A mere thought of faith in the vast length of the Buddha's life span can have such tremendous merit?” Thus, wishing to restate this meaning, he spoke verses saying, **If someone wishes to seek the Buddha's wisdom / Throughout eighty myriads of millions / Of *nayutas* of *kalpas*, / Practicing the five *paramitas* / Throughout all those eons, / He would give by making offerings to the Buddhas, / The Pratyekabuddhas, the Arhats, and the disciples, / And to the hosts of Bodhisattvas. / His gifts might be rare and precious food and drink.** The most expensive food and drink might be offered to the Triple Jewel, the Pratyekabuddhas, the Arhats, the disciples, and the Bodhisattvas, as well as **fine clothing and bedding**, and medicines too. There are Four Types of Offerings: food and drink, clothing, bedding, medicine.

He might give pure abodes made of *chandana*, / And adornments of gardens and groves. The pure abodes made of *chandana* wood and the gardens and groves that adorn the Bodhimanda are offered to the Triple Jewel.

☞To be continued