

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



如是等布施 種種皆微妙
盡此諸劫數 以迴向佛道
若復持禁戒 清淨無缺漏
求於無上道 諸佛之所歎
若復行忍辱 住於調柔地
設眾惡來加 其心不傾動
諸有得法者 懷於增上慢
為斯所輕惱 如是亦能忍

「如是等布施，種種皆微妙，盡此諸劫數，以迴向佛道」：像這樣子，做這等等的布施，都是非常的微妙而殊勝，在八十萬億那由他諸劫數之中，都這樣來供養；以供養的功德，來迴向求無上的佛道。

「若復持禁戒，清淨無缺漏，求於無上道，諸佛之所歎」：前邊那是布施，現在這是持戒。或者持禁戒；禁，就是「禁止」，不叫你去。做。「清淨無缺漏」，持戒清淨，好像滿月似的，沒有缺漏。「求於無上道」，來求無上的佛道。「諸佛之所歎」，能這樣子來持戒，這是諸佛所讚歎的。

「若復行忍辱，住於調柔地，設眾惡來加，其心不傾動」：假使又能修忍辱行的話，就住在調柔地。調，是調和；柔，是柔軟；調和、柔軟，也就是忍辱的表現，住於忍辱地。假設外邊有人以橫逆來加於你，這

Sutra:

Giving offerings such as these,
Varied and fine,
Throughout this number of eons,
He would dedicate them to the Buddha Way.
Further he might hold the prohibitive precepts purely,
Without flaw or fault,
Seeking the supreme path,
Praised by all the Buddhas.
Again, he might practice patience,
Dwelling on the Ground of Compliance,
So that should evil ones try to harm him,
His mind would not be disturbed.
Also if those who have gained the Dharma,
But who harbor overweening pride,
Ridicule and scorn him,
He would be able to bear it.

Commentary:

Giving offerings such as these, / Varied and fine, very beautiful, throughout this number of eons, / He would dedicate them to the Buddha Way. Further, he might hold the prohibitive precepts. "Prohibitive" means having restrictions upon one's activities. He might uphold them **purely without flaw or fault**. This person keeps the precepts as purely as the full moon, with no defects. He does this in his sincere **seeking of the supreme path**, that refers to the Vinaya, the moral code. By holding the precepts, he is **praised by all the Buddhas**.

Again, he might practice patience, / Dwelling on the Ground of

種逆境來的時候，你的心總存著一個忍辱行在裏邊，總能忍辱而不傾動、不搖動。

「諸有得法者，懷於增上慢，為斯所輕惱，如是亦能忍」：所有這些出家的比丘、比丘尼，他們有這種增上慢的心，認為比誰都高，誰都沒有他們這麼有道德。你為這一類的增上慢人所來擾亂，可是你能修忍辱行，不為所動、不為境界所轉。

若復勤精進 志念常堅固
於無量億劫 一心不懈息
又於無數劫 住於空閒處
若坐若經行 除睡常攝心
以是因緣故 能生諸禪定
八十億萬劫 安住心不亂

「若復勤精進，志念常堅固，於無量億劫，一心不懈息」：假使再能修精進波羅蜜，精勤而精進——你單單精進，志念不堅固，也沒有用的；你必須要志念堅固，幫著這個精進，而沒有懈怠心。在無量億劫這麼長的時間，也就是在八十萬億那由他這麼長的時間之中，一心精進，不懈怠、不休息。

「又於無數劫，住於空閒處，若坐若經行，除睡常攝心」：又在這無數劫數之中，住在阿蘭若處（寂靜處），或者是坐禪，或者是經行。我們這兒打禪七，這跑香，就是「經行」。為什麼要坐坐又經行呢？就是因為坐長了就會睡覺；那麼坐坐行行，這就不會睡覺了。常收攝其心，令心不打妄想。

「以是因緣故，能生諸禪定，八十億萬劫，安住心不亂」：以這種因緣的緣故，所以能生一切禪定。你常常地這麼一心用功，坐禪經行、經行坐禪，行行坐坐、坐坐行行，把身心都收攝到一處；所謂「制之一處，無事不辦」，把心念制到一個地方，就會生出禪定的力量來了。在八十萬億劫那麼長的時間，安穩住在禪定裏，心也不亂、不打妄想。

☞待續

Compliance, being gentle and forbearing, **so that should evil ones try to harm him**, when adverse circumstances come up or when others come to hurt him, **his mind would not be disturbed**. The mind is not moved but is full of patience.

Also if those who have gained the Dharma, / But who harbor overweening pride, should ridicule and scorn him, / He would be able to bear it. Those of “overweening pride” are Bhikshus or Bhikshunis who think that they have more virtue than anyone else, and so they are arrogant. Even though these arrogant people ridicule and scorn him, he would not be turned or upset by such states in his cultivation of patience.

Sutra:

**He might be diligent and vigorous,
Ever solid in resolve and mindfulness,
Throughout limitless millions of eons,
Single-minded and never lax.
And for countless eons he might
Dwell in an uninhabited place,
Never sleeping, but whether sitting or walking,
Ever collecting his thoughts.
Because of these causes and conditions,
He would then give rise to *dhyana* concentration,
So that for eighty millions of myriads of eons,
His mind would be secure and unconfused.**

Commentary:

He might be diligent and vigorous, / Ever solid in resolve and mindfulness, / Throughout limitless millions of eons, / Single-minded and never lax. If one who is cultivating the Paramita of Vigor is only vigorous and does not maintain solid resolve, then it's useless. One must have solid resolve and mindfulness to help the vigor, and one must never be lax.

And for countless eons he might / Dwell in an uninhabited place, in an Aranya, a still and quiet place, **never sleeping, but whether sitting in meditation or walking, / Ever collecting his thoughts.** Why does one alternately walk and sit? One wants to avoid falling asleep while sitting. “Collecting his thoughts” means watching his mind so that it does not indulge in extraneous thinking. **Because of these causes and conditions, / He would then give rise to *dhyana* concentration.** Because he concentrates on walking and sitting, his mind is collected to one point. Then

When the mind is gathered to one place,
There is nothing that is not accomplished.

He would give rise to the power of *dhyana* samadhi, **so that for eighty millions of myriads of eons, / His mind would be secure** in *dhyana* concentration, without extraneous thoughts **and unconfused.**

☞To be continued