

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
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若有深心者 清淨而質直
多聞能總持 隨義解佛語
如是之人等 於此無有疑

假使有深心的人，他們一心清淨而質直行道，也是受持佛一切的經典，得到多聞三昧，又得到總持三昧，隨著義理而解說諸佛所說經典的言語。像這樣這一切的人等，於佛所說這〈如來壽量品〉也無所疑，於這《妙法蓮華經》的道理也無所疑。

又阿逸多！若有聞佛壽命長遠，解其言趣，是人所得功德，無有數量，能起如來無上之慧。

「又阿逸多」：釋迦牟尼佛又叫一聲阿逸多！「若有聞佛壽命長遠，解其言趣」：假設有眾生能聽到佛壽命像前邊所說那麼的長遠，能明白其中所說的話，和它所趣向的旨趣、道理。「是人所得功德，無有數量，能起如來無上之慧」：這個人所得到的功德，是無有數量，沒有人可以數得盡這種功德的長遠。這種的功德，能幫助你生起如來無上的般若智慧。

何況廣聞是經，若教人間，若自持、若教

Sutra:

Should there be those who deeply believe,
Who are pure and straightforward,
With much learning and Dharanis,
Who explain the Buddhas' words according to the doctrine,
Persons such as these
Will have no doubts about this matter.

Commentary:

Should there be those who deeply believe, / Who are pure and straightforward, single-minded and pure in their practice of the Way, with much learning and Dharanis, / Who explain the Buddhas' words according to the doctrine, / Persons such as these / Will have no doubts about this matter. Receiving and upholding the sutras, there will be those who gain the Samadhi of Much Learning and the Samadhi of Maintaining and Holding. They will have no doubts about the Buddha's life span and no doubts about the doctrines contained in the *Wonderful Dharma Lotus Flower Sutra*.

Sutra:

Further, Ajita, if anyone hears of the long duration of the Buddha's life span and understands the meaning of these words, the merit and virtue such a one gains will be without boundary or limit, for it shall enable one to give rise to the supreme wisdom of the Thus Come One.

Commentary:

Shakyamuni Buddha calls out again, **Further, Ajita, if anyone hears of**

人持；若自書、若教人書；若以華、香、瓔珞、幢幡、繒蓋、香油、酥燈，供養經卷，是人功德，無量無邊，能生一切種智。

「何況廣聞是經」：單單聽見這〈如來壽量品〉，就有這樣的功德；況且能由始至終，把這部《妙法蓮華經》都全部聽完呢！

「若教人聞，若自持，若教人持；若自書，若教人書」：你在聽經的時候，又能教你的朋友、親戚都一起來聽經，或者你自己念誦、受持、讀誦《妙法蓮華經》，或者教他人來受持、讀誦這一部《妙法蓮華經》；或者你自己書寫這一部《妙法蓮華經》；或者教人來書寫這一部《妙法蓮華經》。「若以華、香、瓔珞、幢幡、繒蓋、香油、酥燈，供養經卷」：或者用種種的華、香、瓔珞，或者用種種的幢幡、繒蓋，或者用香油、酥油燈——就是用香油來點燈，這種種來供養這一部《妙法蓮華經》的經卷。

「是人功德，無量無邊，能生一切種智」：這個人的這種功德，是沒有數量、沒有邊際那麼多。因為他又書寫、又受持、又讀誦、又講說這一部《妙法蓮華經》，又用種種的供養來供養經卷；以這種種的功德，所以他能成就一切種智，達到成佛的這種果位。

阿逸多！若善男子、善女人，聞我說壽命長遠，深信信解，則為見佛常在耆闍崛山，共大菩薩，諸聲聞眾，圍繞說法。

「阿逸多」：佛講前邊這一段經文，說是這個人能得到佛的智慧。之後，又叫一聲阿逸多菩薩！「若善男子、善女人，聞我說壽命長遠，深信信解」：假使有修五戒十善的男人和女人，聽見我所說如來壽命這樣的長遠，發出一種深心而能信解，又能明白其中的義理，「則為見佛常在耆闍崛山，共大菩薩，諸聲聞眾，圍繞說法」：能信這經典，就是能見著佛的法身。

☞待續

the long duration of the Buddha's life span as previously discussed and understands the meaning, the import, of these words, the implication of what is being said, the merit and virtue such a one gains will be without boundary or limit. No one could calculate how much merit and virtue one will gain, for it shall enable one to give rise to the supreme *prajna* wisdom of the Thus Come One. Merit and virtue such as this will enable one to give rise to the Buddha's supreme wisdom.

Sutra:

How much the more so will this be the case for one who can listen to this Sutra extensively; instruct others to listen; uphold it oneself; instruct others to uphold it; write it out oneself; instruct others to write it out; or use flowers, incense, beads, banners, flags, silk canopies, fragrant oils, or butter lamps to make offerings to this sutra. Such a person's merit and virtue will be limitless and boundless, for it shall enable that person to give rise to all wisdom.

Commentary:

How much the more so will this be the case for one who can listen to this Sutra extensively, who finishes listening to the entire sutra; who can instruct others to listen – when you listen to the sutras, ask your friends and relatives to come with you to the sutra lectures – uphold it oneself, reading or reciting the *Dharma Flower Sutra* on one's own; instruct others to uphold it; write it out oneself; instruct others to write it out; or use flowers, incense, beads, banners, flags, silk canopies, fragrant oils, or butter lamps to make offerings to this sutra. Such a person's merit and virtue will be limitless and boundless, for it shall enable that person to give rise to all wisdom. With this measureless merit and virtue from making offerings and reading, reciting, and writing the sutra, one can accomplish all wisdom and arrive at the position of Buddhahood.

Sutra:

Ajita! If a good man or good woman hears of the long duration of the Buddha's life span and, with deep mind, believes and understands, he or she will then see the Buddha ever-present on Mount Grdhrakuta together with the great Bodhisattvas and the assembly of hearers surrounding him as he speaks the Dharma.

Commentary:

The Buddha continues, "Ajita! If a good man or good woman, one who keeps the five precepts and cultivates the ten good deeds, hears me speak of the long duration of the Buddha's life span and, with deep mind, believes what I say about the Buddha's life span and understands the principles, he or she will then see the Buddha." To be able to believe in the sutras is to see the Buddha's Dharma body.

☞To be continued