

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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為什麼？因為這部《妙法蓮華經》就是佛的真身，也是佛的法身；見著《妙法蓮華經》，就等於見著佛是一樣的。

不要以為佛入涅槃，就不說法，佛時時刻刻都在說《妙法蓮華經》。佛說《法華經》和《涅槃經》有八年的時間。這部《法華經》的經典，後來將經文寫在貝葉上——在印度，經是用貝葉書寫的——每片貝葉連接起來，把它撐長就可以鋪八里路那麼遠。所以，這部《法華經》是佛的真身。

佛常在靈鷲山那個地方，和這一切的大菩薩，以及聲聞、緣覺、辟支佛，常常圍繞著佛，聽佛在那兒說法。

又見此娑婆世界，其地琉璃，坦然平正，閻浮檀金，以界八道，寶樹行列，諸臺樓觀，皆悉寶成，其菩薩眾，咸處其中。若有能如是觀者，當知是為深信解相。

「又見此娑婆世界，其地琉璃，坦然平正」：你見著佛身了，就能見著這個娑婆世界的地是琉璃所成的，大地都是平坦，沒有高山，沒有大海，地平如掌——就像手掌那麼平。為什麼世界有高山、大海，有種種不平的地方？就因為人心不平；人若心平了，這個地本來是平

Why? Because reading the *Wonderful Dharma Lotus Flower Sutra* is just the same as seeing the Buddha. The *Dharma Flower Sutra* is both the true body of the Buddha and the Dharma body of the Buddha; thus it is the same as seeing the Buddha. You should not think that since the Buddha has entered Nirvana, he isn't speaking the Dharma. The Buddha is always speaking the *Dharma Flower Sutra*. In India, the Buddha spoke the *Dharma Flower Sutra* and the *Nirvana Sutra* for eight years. In India, the sutra was written out on palm leaves, which, if they were laid out end to end, would stretch for eight miles.

The Buddha is **ever-present on Mount Grdhrakuta**, Magic Vulture Mountain, **together with the great Bodhisattvas and the assembly of Hearers surrounding him as he speaks the Dharma.**

Sutra:

He or she will also see the Saha world's soil become lapis lazuli. It will be flat and even, with eight major roads bordered with Jambunada gold and lined with jeweled trees. Adjacent to the highways, will be pavilions and towers all made of jewels, wherein hosts of Bodhisattvas dwell. To behold in this way is indicative of deep faith and understanding.

Commentary:

He or she, the person who believes what has been told about the Buddha's long life span, **will also see the Saha world's soil become lapis lazuli. It will be flat and even**, without deep valleys or high mountains, but flat like the palm of the hand, **with eight major roads bordered with Jambunada gold.** Why is it that the earth

的。你看有山、有海，這都是眾生的業報所感現的。你若證果了，雖然你在這世界，但是所見的境界不同，不是這個樣子，地都坦然平正的；坦然，就是很平正的樣子。

「閻浮檀金，以界八道，寶樹行列」：在閻浮提那兒有條河，河邊上有一棵檀金樹，據說這樹的葉子落到河中，就變成金子；那種金子，是世界最好的金子。用那種金子，做成金的繩子，來一條一條的格出來有八個界限；這表示「八正道」。又有七寶行樹、七重羅網，也都很美妙的。「諸臺樓觀，皆悉寶成，其菩薩眾，咸處其中」：所有一切的亭臺樓閣，都是用七寶所造成的，非常美觀。這裏邊的菩薩眾，都在這個世界中住著。

「若有能如是觀者，當知是為深信解相」：假使有人受持《法華經》、讀誦《法華經》、聽聞《法華經》，能作這樣的觀想，應當知道這個人，才是深信《法華經》的一種信解之相。

又復如來滅後，若聞是經而不毀訾，起隨喜心，當知已為深信解相；何況讀誦受持之者，斯人則為頂戴如來。

「又復如來滅後」：又者，我再給你講一個道理，譬如在如來入涅槃之後，「若聞是經而不毀訾，起隨喜心，當知已為深信解相」：假使有人聽見這一部《妙法蓮華經》，而不毀謗，也就是有一種信心。若沒有信心，他就生一種毀謗心；有信心，就不會有毀謗心。聞見這一部《妙法蓮華經》，發起隨喜功德這種心，你就應該知道這個人發隨喜心，這已經就生了一種深信解的相。

「何況讀誦受持之者，斯人則為頂戴如來」：何況能對著本子讀，或者能離開經的本子來誦，又能時時刻刻都依照《妙法蓮華經》上的道理去修行，這個人就是頂戴如來，好像把佛頂在自己頭上那麼樣恭恭敬敬。

阿逸多！是善男子、善女人，不須為我復起塔寺，及作僧坊，以四事供養眾僧。所以者何？是善男子、善女人，受持讀誦是經典者，為已起塔，造立僧坊，供養眾僧。

appears to have high mountains and deep valleys? It is because people's minds are not even. If people's minds were even, then the ground would be even. The mountains and valleys are seen as a result of the karma of living beings. If you certify to the fruit, although you are in this world, you are in a different state, so the situation is different. The earth is seen as it really is -- "flat and even." It is said that in Jambudvīpa, a Jambu tree grows on the bank of a large river, and when the leaves of the tree fall into the water, they turn to gold -- "Jambunada gold." The gold is used on the "eight major roads" which represent the Eightfold Path. The roads are **lined with** rows of beautiful **jeweled trees** of the seven treasures. They are wonderful and fine to behold. **Adjacent to the highways, will be pavilions and towers all made of jewels, wherein hosts of Bodhisattvas dwell.** The Bodhisattvas live within the towers. **To behold in this way is indicative of deep faith and understanding.** If you read, listen and contemplate the *Dharma Flower Sutra* in this way, it means that you deeply believe in it.

Sutra:

Further, after the extinction of the Thus Come One, if a person hears this sutra and does not defame it, but instead rejoices over it, you should know that this indicates that he already has deep faith and understanding. How much the more so is this the case for one who reads, recites, receives, and upholds it. This person carries the Thus Come One on the top of his head.

Commentary:

Further, after the extinction of the Thus Come One -- after the Buddha has entered Nirvana -- if a person hears this *Dharma Flower Sutra* and does not defame it, but instead rejoices over it, you should know that this indicates that he already has deep faith and understanding. Those without faith would slander the *Dharma Flower Sutra*; those with faith would not defame the sutra upon hearing it, but would rejoice in merit and virtue.

How much the more so is this the case for one who reads, recites, receives, and upholds it always, cultivating in this manner using the *Dharma Flower Lotus Sutra*. **This person carries the Thus Come One on the top of his head.** This means that he holds the Buddha in utmost reverence, as if he had the Buddha on top of his head.

Sutra:

Ajita! This good man or good woman need not build stupas or temples for me, nor build Sangha dwellings, nor make the four kinds of offerings to the Sangha. Why not? This good man or good woman, in receiving, upholding, reading, and reciting this sutra, has already built stupas, erected Sangha dwellings, and made offerings to the assembly of the Sangha.

待續

To be continued