

# 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  
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「阿逸多！是善男子、善女人」：阿逸多！這個善男子和善女人，他能以讀誦、書寫、受持這部經典，「不須為我復起塔寺，及作僧坊，以四事供養眾僧」：這就不需要再給我造塔寺了。為什麼？因為這部《妙法蓮華經》，就是佛的塔、就是佛的寺院、就是道場。

那麼，這經上雖然佛說是不需要起塔寺，我們念誦這部經，就是起塔寺了，可以的；但是我們自己要是能更發心來建造塔寺，那也未嘗不可的。不是一定執著，說是經典上教我們不要起塔寺，我們就不要起塔寺了。因為你造一個塔，一般人見著這個塔，知道塔裏邊有佛寶、法寶、僧寶，生一種恭敬心了。你造一座大的寺院，供很多佛像、很多的佛經，有圖書館、又有種種的莊嚴；那麼人說：「我們到那兒去看看，參觀那個寺院、看看那個道場！」到這兒一參觀，他就發一種信心，生出菩提心，這就給他種善根了。這經典上雖然說不必起塔寺，但是我們若力量能以做得到，也不妨造多幾個塔、多幾個廟，造多幾個道場。

或者也不需要造僧坊；僧坊，是僧人住的地方。佛說也不必用四事供養僧坊了，但你要是能有力量，你也應該供養的。若不供養，你也沒有功德；若僧人都沒有人供養了，那甚至於也要把僧人餓死了。

## Commentary:

**Ajita, this good man or good woman** who can read, recite, and write out this sutra and uphold it **need not build stupas or temples for me.** Why? The sutra itself is the Buddha's stupa, the Buddha's temple and a Bodhimanda.

So we say that by reciting the sutra we are building a temple. However, if one can, in addition to that, bring forth one's resolve to build stupas and monasteries though we do not need to, that's fine too. One doesn't have to take the sutra so literally that one thinks it's not necessary to build stupas and temples. If you build a stupa, people will see it and recognize that the Triple Jewel is there, and they will be reverent. If you build a big monastery with many Buddhist images and books, a library and so on, and many adornments, people will want to go there. When they visit, they will give rise to faith and the Bodhi mind, and they will plant good roots. Even though the sutra says it's not necessary to build them, you may, if you are able. There's nothing wrong with building a few stupas, temples, or Bodhimandas.

**Nor** does such a person need to **build Sangha dwellings**, places for the Sangha to live, **nor make the four kinds of offerings to the Sangha.** The Buddha said one needn't make the four kinds of offerings, but if one can, one should make offerings. If as a layperson one doesn't make offerings, one won't amass any merit and virtue. And if no one makes offerings to the Sangha, the members will have to go hungry.

Practice the Four Kinds of Offerings: 1. Food and drink. 2. Clothing. 3. Bedding. 4. Medicine. But if you recite the *Dharma*

這「四事」是什麼？你或者用飲食、衣服來供養三寶、或者用臥具——就是氈、被之類的；或者又預備一點藥品來供養出家人，這就是「四事供養」。你念誦這部《法華經》，這些事情你要是能做到的，你可以做；做不到，你若不做，也是一樣了。

「所以者何」：所以然的原因是什麼呢？「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」：因為這個善男子和善女人，若能受持、讀誦這部經典，也就等於你已經造塔了，已經造僧人所住的地方，有僧人住的道場了。你念誦《法華經》，也就已經是供養三寶——供養佛寶、供養法寶、供養僧寶。

則為以佛舍利起七寶塔，高廣漸小至於梵天，懸諸幡蓋及眾寶鈴，華、香、瓔珞、末香、塗香、燒香、眾鼓伎樂、簫笛、箜篌，種種舞戲，以妙音聲，歌頌讚頌，則為於無量千萬億劫，作是供養已。

「則為以佛舍利起七寶塔，高廣漸小至於梵天」：你要能念誦《法華經》，這也就等於你供養佛的舍利是一樣，就是已經造起七寶塔了；因為這部《法華經》，也就是佛的舍利。這個塔，所謂「豎高三界，橫遍十方」，「豎」是「高」，「橫」是「廣」；漸小，不是漸漸地就造得小了；因為高了，人看見這個塔，就好像塔漸漸地小了似的；其實因為它太高了，所以你看它就小。這個塔就到這大梵天上去。

「懸諸幡蓋及眾寶鈴，華、香、瓔珞、末香、塗香、燒香、眾鼓伎樂、簫笛、箜篌，種種舞戲，以妙音聲，歌頌讚頌」：你念誦這部《法華經》經典，也就等於懸掛一切的寶幡、寶蓋，以及用七寶所造的寶鈴，還有用華、香、瓔珞來供養佛。用這末香、塗香、燒香，吹的簫、笛子、箜篌、眾鼓、種種的伎樂和音樂，種種的舞戲，微妙的音聲，唱一點美妙的歌，來讚頌於佛。「則為於無量千萬億劫，作是供養已」：這樣也就算在無量千萬億劫之中，作過這種的供養了。

阿逸多！若我滅後，聞是經典，有能受持，若自書，若教人書，則為起立僧坊，以赤栴檀作諸殿堂三十有二，高八多羅樹，高廣嚴好，百千比丘於其中止。

待續

*Flower Sutra* and if you also are able to make such offerings, then you can. But if you are unable, you don't have to.

**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.**

*Sutra:*

**He has built stupas of the seven treasures for the Buddha's *sharira*. The stupas are high and broad, tapering up to the Brahma Heavens, hung with banners and canopies. There are also many jeweled bells, flowers, incense, beads, ground incense, paste incense, and burning incense, as well as many drums, musical instruments, pipes, flutes, reeds, and various praises sung with wonderful sounds. He has already made such offerings throughout limitless thousands of myriads of millions of eons.**

*Commentary:*

**He has built stupas of the seven treasures for the Buddha's *sharira*, high and broad.** He has already built a stupa by reciting the sutra. By reciting this sutra, one makes offerings to the Buddha, the Dharma, and the Sangha. He has also the same merit and virtue as making offerings to the Buddha's *sharira*, for the *Dharma Flower Sutra* is the Buddha's *sharira*. And when you recite, you build the stupas of the seven treasures. Such stupas reach vertically through the three periods of time and pervade horizontally in the ten directions. They are so tall that they go **tapering up to the Brahma heavens**. They taper up not because they are built that way, but because when you look at one from the ground, it goes up so high that it appears to taper up.

They are **hung with banners and canopies. There are also many jeweled bells, flowers, incense, beads, ground incense, paste incense, and burning incense**—by reciting the sutra, you are making such offerings to the Buddha—as well as many drums, musical instruments, pipes, flutes, reeds, and various praises sung with wonderful sounds. If you can read and recite the *Dharma Flower Sutra*, it is like making such praises. The recitation of the *Dharma Flower Sutra* is, in itself, a kind of music. **He has already made such offerings throughout limitless thousands of myriads of millions of eons.**

*Sutra:*

**Ajita! If, after my extinction, a person, hearing this sutra, can receive and uphold it, write it out, or instruct others to write it out, he will thereby have built Sangha dwellings and made thirty-two halls of red chandana, eight tala trees in height, high, broad, and adorned, with a hundred thousand Bhikshus dwelling within them.**

To be continued