

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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「阿逸多」：無能勝！你要知道！「若我滅後，聞是經典，有能受持，若自書，若教人書」：假使在我入滅之後，有人聽聞這一部《妙法蓮華經》的話，有能受持，或者自己書寫出來，或者教人書寫出來。「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」：這就是等於你造立僧坊這麼大的功德，用這紅栴檀香木，來造佛殿、佛堂。

你念經，怎麼會就是你造佛殿了？這就是莊嚴你自性法身、自性的殿、自性的堂。三十二棟，比喻佛的三十二相好。殿堂有八多羅樹那麼高，就是有五丈高。不但高廣，而且都非常莊嚴、非常之好的，有百千那麼多位比丘住在這個地方。

園林浴池，經行禪窟，衣服、飲食、床褥、湯藥，一切樂具，充滿其中。如是僧坊堂閣若干百千萬億，其數無量，以此現前，供養於我及比丘僧。是故我說，如來滅後，若有受持讀誦，為他人說，若自書，若教人書，供養經卷，不須復起塔寺，及造僧坊，供養眾僧。

「園林浴池，經行禪窟，衣服、飲食、床褥、湯藥，一切樂具，充滿其中」：你造的這種自性廟堂有園林，又有浴池，又有經行處，又有坐禪的洞窟，又有衣服、飲食、臥具、湯藥，這一切

Commentary:

Ajita! If, after my nirvana, a person, hearing this sutra, the Dharma Flower Sutra, can receive and uphold it himself, write it out himself, or else instruct others to write it out, he will thereby have built Sangha dwellings and made thirty-two halls of red *chandana*. One who receives, upholds, reads, recites or writes out the *Dharma Flower Sutra* gains merit and virtue equal to that gained by building Sangha dwellings. Red *chandana* is a fragrant type of wood.

“How can reciting sutras be the same as building a Buddha hall?” you ask. To recite sutras is to adorn the Dharma body of your self-nature, the “hall” of your self-nature. “Thirty-two” represents the thirty-two marks of the Buddha. The Sangha dwellings will be **eight *tala* trees in height**. That’s about fifty feet. They will be **high, broad, and adorned, with a hundred thousand Bhikshus dwelling within them.**

Sutra:

They are filled also with gardens, groves, bathing pools, pathways, Dhyana caves, clothing, food, drink, bedding, medicines, and musical instruments. Such Sangha dwellings, halls, and pavilions—uncountable hundreds of thousands of tens of thousands of millions of them—shall be uncountable in number and shall manifest as an offering before me and the Bhikshu Sangha. Therefore I say that after the Thus Come One’s nirvana, if a person receives, upholds, reads, recites, or explains this sutra to others, if he writes it out, instructs others

都具全的。奏音樂用的一切樂器，都已具足，充滿其中。

「如是僧坊堂閣若干百千萬億，其數無量」：像這樣子，你莊嚴自性的僧坊，造自性的寺院，有很多大的堂，又有很多很多的樓閣，有百千萬億那麼多，其數是無量無邊。「以此現前，供養於我及比丘僧」：以這種的境界現前，來供養於我，以及這一切的比丘僧。這「我」，是釋迦牟尼佛自稱。

「是故我說，如來滅後，若有受持讀誦，為他人說，若自書，若教人書，供養經卷」：釋迦牟尼佛又說，因為這個緣故，所以我才說：如來入涅槃之後，假使能受持、讀誦這部《妙法蓮華經》，還能為他人來講說，或者自己書寫這部經典，或者自己不會書寫，或者沒有時間書寫，於是請他人代為書寫，供養這部經典。「不須復起塔寺，及造僧坊，供養眾僧」：不需要再造塔寺，塔寺就已經現成了；不需要再造僧坊，或者供養眾僧。

況復有人，能持是經，兼行布施、持戒、忍辱、精進、一心、智慧，其德最勝，無量無邊。

「況復有人，能持是經」：何況又有人，不但能受持這部《妙法蓮華經》，永遠都不忘的。

「兼行布施、持戒、忍辱、精進、一心、智慧」：而且又能做種種的布施，又能持戒、忍辱、精進，又能一心參禪打坐，修禪定的功夫；一心，就是「禪那」。又能得到智慧。行布施、持戒、忍辱、精進、禪定、般若，行六度的法門。

這一段經文是莊嚴自性三寶——莊嚴自性的佛、莊嚴自性的法、莊嚴自性的僧。所以你看《法華經》、念誦《法華經》、書寫《法華經》，這都是莊嚴自性的三寶；你自性的三寶莊嚴圓滿了，常住的三寶也就現前。

「其德最勝，無量無邊」：在前邊說這個人能以受持《法華經》，這個功德是無量的，所以才說他這種功德是最殊勝的功德。怎麼是殊勝的功德？就不是一般功德所能比的，這種功德是很大的。大到什麼程度呢？沒有數量那麼多、沒有邊涯那麼多。

to write it out, or makes offerings to it, he need not further build stupas, monasteries, or Sangha dwellings, nor need he make offerings to the assembled Sangha.

Commentary:

They will be filled also with gardens, groves, bathing pools, pathways, Dhyana caves, clothing, food, drink, bedding, medicines, and musical instruments. Such Sangha dwellings, the adorned Sangha dwellings of the self-nature, halls and pavilions—uncountable hundreds of thousands of tens of thousands of millions of them—shall be uncountable in number and shall manifest as an offering before me and the Bhikshu Sangha. Therefore I say that after the Thus Come One's entry into nirvana, if a person receives, upholds, reads, recites, or explains this sutra to others, if he writes it out, instructs others to write it out, or makes offerings to it, he need not further build stupas, monasteries, or Sangha dwellings, nor need he make offerings to the assembled Sangha. If someone reads, recites, upholds, writes out or instructs others to write out the sutra, he or she doesn't need to build a stupa. The stupa is already built.

Sutra:

How much the more so does this apply to a person who can uphold this sutra and at the same time practice giving, holding precepts, patience, vigor, single-mindedness, and wisdom. His virtue shall be supreme, limitless, and unbounded.

Commentary:

How much the more so does this apply to a person who can uphold this sutra, without forgetting it and at the same time practice giving, in all its forms, holding precepts, patience, vigor, single-mindedness—that is, Dhyana meditation—and wisdom. These are the six perfections.

In this passage of text, we are talking about adorning the Triple Jewel of the self-nature—the Buddha of the self-nature, the Dharma of the self-nature, and the Sangha of the self-nature. Reading, reciting, upholding, and writing out the *Dharma Flower Sutra* is a way of adorning the Triple Jewel of your self-nature. When you have perfectly adorned the Triple Jewel of your self-nature, the eternally dwelling Triple Jewel will manifest.

His virtue shall be supreme, limitless, and unbounded. We are speaking of the limitless merit and virtue of one who can receive and uphold the *Dharma Flower Sutra*. His merit and virtue is supreme. It cannot be compared to ordinary merit and virtue. It is especially great. How great? Uncountable, unlimited, unbounded.