

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！若我滅後，諸善男子、善女人，受持讀誦是經典者，復有如是諸善功德，當知是人，已趣道場，近阿耨多羅三藐三菩提，坐道樹下。阿逸多！是善男子、善女人，若坐、若立、若經行處，此中便應起塔，一切天人皆應供養，如佛之塔。

「阿逸多！若我滅後」：釋迦牟尼佛又叫了一聲無能勝！假使在我入涅槃之後，「諸善男子、善女人」：所有的善男子和善女人；不論有多少，都算在一起了。這「諸善男子、善女人」，就是沒有數量，又可以說是一個也沒有；為什麼？有個「諸」。諸，就是「很多」；一個也沒有，就是「很少」；也不多、也不少。所以我講「諸善男子、善女人」，這可以說是「沒有」；怎麼可以說這是沒有？這假設之詞嘛！這假設之詞，根本就沒有，是不是啊？那麼又可以說是「有」了；怎麼又可以說是「有」呢？現在你們聽經，有這麼多人，這都是「諸善男子、善女人」啊！所以又可以說是「有」了。在講《法華經》那時候，是假設之詞；現在就是一個真實不虛的話，是真語、如語、實語、不妄語了。你現在明白了嗎？

「受持讀誦是經典者，復有如是諸善功德」：能以受持於心、行之於身，能以讀誦《妙法蓮華經》這一部經典的這個人，又能有像前邊我所說這麼多的功德。「當知是人，已趣道場，近阿耨

Sutra:

Ajita! If there is a good man or good woman who, after my extinction, is able to receive, uphold, read, and recite this Sutra and who also is able to amass these other good deeds and meritorious virtues, such a person has already turned towards the Bodhimanda, has drawn near to *Anuttarasamyaksambodhi*, and is seated beneath the tree of the Way. Ajita! Wherever such a good man or good woman is, whether he or she is sitting, standing, or walking, one should build a stupa at that place, and all gods and humans should make offerings to it as if it were a stupa of the Buddha.

Commentary:

Ajita! If there is a good man or good woman who, after my extinction. All the good man and good woman, no matter how many of them, are all being included here. There is not a number of those good man and woman. It can also be said that there is none of them. Why? There is “諸” (those) in the front. 諸 means “a lot.” None means “few.” It is not many not few either. therefore, I say “those good man and good woman” can be said “none.” How can it be said as none? This is just an assumption! Since it is an assumption, it ultimately does not really exist, right? However, it can be said as “existing.” Why can it be said as “existing”? Right now, you are listening to the sutra, all of you are “those good man and good woman”! Therefore, it can be said as “existing.” At the time when the “lotus sutra” was taught, it was an assumption. Now it is a true statement. It is true words, thus words, real words, non-lying words. Do you understand now?

Who is able to receive, uphold, read, and recite this Sutra, the *Wonderful Dharma Lotus Flower Sutra*, and who also is able to amass

多羅三藐三菩提，坐道樹下」：你應該要知道這個人，他已經到菩提道場了；這道場，就是菩提樹下那個道場。他已經接近無上正等正覺了。無上正等正覺，這就是「佛國」。阿耨多羅三藐三菩提，是梵語，翻譯為「無上正等正覺」。坐在菩提道場，轉法輪，教化眾生。

「阿逸多！是善男子、善女人」：阿逸多！這樣受持《妙法蓮華經》的善男子和善女人；這「善男子、善女人」，就是你們現在這一些個聽經的人，你不要認為是旁人。「若坐、若立、若經行處，此中便應起塔」：或者你們坐著聽經，或者你們立著聽經，或者經行處。你在經行修行，就是我們現在打坐、跑香，這就是「經行處」。在這個地方——你所立的地方、你所坐的地方、你所經行的地方，都應該建立起寶塔。所以我們這兒，應該造個寶塔！「一切天人皆應供養，如佛之塔」：天上的人和人間的人，都應該供養這個塔，好像佛塔一樣的恭敬。

爾時，世尊欲重宣此義，而說偈言：

若我滅度後 能奉持此經
斯人福無量 如上之所說
是則為具足 一切諸供養
以舍利起塔 七寶而莊嚴
表刹甚高廣 漸小至梵天
寶鈴千萬億 風動出妙音

「爾時，世尊欲重宣此義，而說偈言」：在這個時候，釋迦牟尼佛願意將前邊長行的義理，再說一說這個意思，所以說出了一些個偈頌。

「若我滅度後，能奉持此經，斯人福無量，如上之所說」：這是指釋迦牟尼佛教化眾生，所應該教化的眾生都教化完了，那麼應該入涅槃了；在這以後，佛滅度之後，假使有人能以頂戴奉持這部《妙法蓮華經》，這個人所得的福德是無量無邊，好像以上所說那種的福報似的。

「是則為具足，一切諸供養」：你能以受持這部《法華經》，這種福德就是具足的，你也就具足一切的供養。「以舍利起塔，七寶而莊嚴」：也就如同你用舍利來造寶塔一樣的功德；這寶塔是用七寶來建造及莊嚴。

「表刹甚高廣，漸小至梵天」：這個塔和這個道場、寶刹，又高又廣；高是豎窮三際，廣是橫遍十方。你造這個塔，次第向高了去造，所以向上漸漸就小了，到這梵天去。

◎待續

these other good deeds and meritorious virtues, you should know that such a person has already turned towards the Bodhimanda, has drawn near to *Anuttarasamyaksambodhi*, the Unsurpassed, Proper and Equal, Right Enlightenment, the fruition of Buddhahood. And such a one is seated beneath the tree of the Way, turning the Dharmawheel, teaching and transforming living beings.

Ajita! Wherever such a good man or good woman is; this text refers to any of you here listening to the Sutra as well. You shouldn't think it's anyone else. **whether he or she is sitting, standing, or walking, one should build a stupa at that place.** You might sit here to listen to the sutra, or stand here to listen to the sutra or walk around here to practice. Right now, we are doing sitting meditation and walking meditation here. This place is the place of walking practice. This place -- where you stand, sit, and walk, should all have a jeweled stupa being built. Therefore, a jeweled stupa should be built at our place. **And all the gods and humans should make offerings to it as if it were a stupa of the Buddha.**

Sutra:

At that time the World Honored One, wishing to restate this meaning, spoke verses, saying,

**If a person, after my extinction,
Can reverently uphold this Sutra,
His blessings shall be unlimited,
As described above.**

**For he will have then completed
All manner of offerings,
And built sharira-stupas
Adorned with the seven treasures,
With towers high and broad,
Tapering up to the Brahma Heavens,
Hung with millions and millions of jeweled bells,
Making wonderful sounds in the wind.**

Commentary:

At that time the World Honored One, wishing to restate this meaning, spoke verses, saying, If a person, after my extinction, / Can reverently uphold this Sutra, / His blessings shall be unlimited / As described above. When Shakyamuni Buddha has taught and transformed those living beings he was supposed to teach and transform, he will then enter Nirvana.

By upholding the *Wonderful Dharma Lotus Flower Sutra*, one gains limitless, boundless blessings. **For he will have then completed, by upholding the Sutra, all manner of offerings, / And built sharira-stupas.** He will have created the same merit as if he had built stupas for sharira. **Adorned with the seven treasures, / With towers high and broad.** Vertically, these stupas reach through the three periods of time and horizontally they pervade the ten directions, **tapering up to the Brahma Heavens.**

◎To be continued