

妙法蓮華經淺釋

THE DHARMA FLOWER SUTRA WITH COMMENTARY

【分別功德品第十七】

CHAPTER SEVENTEEN: DISCRIMINATION OF MERIT AND VIRTUE

宣化上人講 Commentary by the Venerable Master Hua
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況復持此經 兼布施持戒
忍辱樂禪定 不瞋不惡口
恭敬於塔廟 謙下諸比丘
遠離自高心 常思惟智慧
有問難不瞋 隨順為解說
若能行是行 功德不可量
若見此法師 成就如是德
應以天華散 天衣覆其身
頭面接足禮 生心如佛想
又應作是念 不久詣道場
得無漏無為 廣利諸人天
其所住止處 經行若坐臥
乃至說一偈 是中應起塔
莊嚴令妙好 種種以供養
佛子住此地 則是佛受用
常在於其中 經行及坐臥

「況復持此經，兼布施、持戒、忍辱、樂禪定，不瞋、不惡口」：況且這個人又能受持《妙法蓮華經》，又能兼行布施、持戒、修忍辱，又歡喜坐禪修定，對於一切眾生，不生瞋恨心、沒有惡口。

「恭敬於塔廟，謙下諸比丘，遠離自高心，常思惟智慧」：見到塔也恭敬，見到廟也恭敬，對於一切的比丘也都很謙恭，沒有增上慢的心，遠離貢高我慢的心——就是「自大」的

Sutra:

How much greater is the merit of he who upholds this Sutra.
He may also give, hold precepts,
Be patient and take delight in Dhyana samadhi,
Not be hateful or foul-mouthed,
Be reverent in stupas and temples,
Humble towards the Bhikshus,
Far-removed from arrogance and ever-thinking on wisdom.
He may refrain from anger
When asked difficult questions.
But be compliant in making explanations.
He who can perform such practices
Shall have limitless merit and virtue.
If one sees this Dharma Master accomplish virtues such as these,
One should scatter heavenly flowers,
Cover him with heavenly garments,
Bow with one's head at his feet,
And contemplate that he is just like the Buddha.
One should further think,
“Soon he will arrive at the Bodhimanda,
Attain to no-outflows—the unconditioned—
And broadly benefit gods and humans.”
Wherever such a person stays, walks, sits, reclines,
Or speaks but a single verse,
One should build a stupa,
Wonderfully fine and adorned,
And make all kinds of offerings to it.
The disciple of the Buddha, dwelling on this ground,

那個心。常常所思惟的，就要思惟智慧，不要思惟愚癡。

「有問難不瞋，隨順為解說」：有誰和你來作一個問答，有種種不容易答覆的這些個問題，你不生瞋恨心。隨順這種種因緣、種種的眾生，來給他解說這個困難的問題。「若能行是行，功德不可量」：假使你能修行這種的行門，所得這功德就是很大了，沒有數量那麼多。

「若見此法師，成就如是德，應以天華散，天衣覆其身」：假使你見到又能講經、又能說法、又能修六度萬行的這種法師，他所成就的，有不可量的那麼多功德；天人就應該散天華來供養，以天衣遮覆這位法師的身上。「頭面接足禮，生心如佛想」：五體投地，這叫「頭面接足禮」；頭面叩到地上，兩手來接佛的足，應該這樣子行這種禮。對於這位法師，你應該要五體投地地頂禮，心生出一種好像見著佛那種的觀想。

「又應作是念，不久詣道場」：你又應該作這種的觀念：這位法師不久將來就應該坐道場了。詣道場，就是到這菩提道場。「得無漏無為，廣利諸人天」：這位法師已得到無漏的三昧、無為的妙法，他能廣度一切人間的人和天上的人。「其所住止處，經行若坐臥，乃至說一偈」：在這位法師所住止的地方，或者他經行的地方、坐臥的地方，乃至在他說一個偈頌的地方，「是中應起塔，莊嚴令妙好」：在這些地方，都應該給他造個寶塔；用種種的七寶莊嚴，令寶塔有這種非常美妙、非常不可思議的妙好。「種種以供養」：用種種的衣服、飲食、臥具、湯藥，來供養這位法師。

「佛子住此地，則是佛受用」：這是法王之子住在這個地方，就同佛是一樣受用——這種的境界，就是佛的境界。「常在於其中，經行及坐臥」：佛時常在這道場裏邊，也經行，也坐臥，不離開這個道場。

**Is then an instrument of the Buddha,
Who always abides therein, walking, sitting, or reclining.**

Commentary:

How much greater is the merit of he who upholds this Wonderful Dharma Lotus Flower Sutra. He may also give, hold precepts, / Be patient and take delight in Dhyana samadhi, and not be hateful or foul-mouthed towards any living being. He may be reverent in stupas and temples, / Humble towards the Bhikshus, / Far-removed from arrogance or self-importance and pride, and ever-thinking on wisdom. He may ponder on wisdom and not be stupid.

He may refrain from anger / When asked difficult questions. Should someone come and ask him all kinds of difficult, impossible questions, he doesn't get mad, but is able to be compliant in making explanations. He accords with all living beings and explains these questions. He who can perform such practices / Shall have limitless merit and virtue, massive and incalculable.

If one sees this Dharma Master who lectures on the Sutras and the Dharma, practice the six perfections and the myriad conduct, and accomplish virtues such as these, / One should scatter heavenly flowers, / Cover him with heavenly garments, / Bow with one's head at his feet, / And contemplate that he is just like the Buddha. As you make a full prostration to the Dharma Master, you contemplate that you are beholding the Buddha.

One should further think, / "Soon he will arrive at the Bodhimanda, / Attain to the Samadhi of no-outflows and the wonderful Dharma of the unconditioned, / And broadly benefit gods and humans." / Wherever such a person stays, / Walks, sits, or reclines, / Or speaks but a single verse, / One should build a jeweled stupa, / Wonderfully fine and adorned, beautiful and inconceivable with the seven treasures, and make all kinds of offerings to it. One should make offerings of food, drink, bedding, and medicines to the Dharma Master.

The disciple of the Buddha, dwelling on this ground, / Is then an instrument of the Buddha, / Who always abides therein. The Buddha will be at this Bodhimanda, whether walking, sitting, or reclining.