

妙法蓮華經淺釋

THE DHARMA FLOWER SUTRA WITH COMMENTARY

【隨喜功德品第十八】

CHAPTER EIGHTEEN:

REJOICING IN ACCORD WITH MERIT AND VIRTUE

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修訂版

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Revised version



第一次暑假講修班的時候，有一個「美國祖師」跑這兒來了；他說他開了悟了，和六祖是一樣的。我說：「你是開悟做祖師了，那我和你不能客氣了！你願意走，可以的，我一定要把你頭給留下！祖師的頭誰都可以留，那個六祖大師的頭，他死了，都有人去偷他的頭。」我說：「我現在不要偷，我先給你留下了！」他說：「怎樣留？」我說：「拿刀就砍下來了嘛！」他說：「那不行！」我說：「怎麼不行呢？」他說：「佛都不叫你砍頭啊！」我說：「我不是砍佛的頭，我砍祖師的頭！」把他嚇得即刻站起來就跑了，以後再也不敢回來。這個人是從紐約來的，預備叫我承認他是「祖師」；我想要割下他這個頭，把他嚇跑了！

我們現在講〈隨喜品〉。怎麼叫「隨」？隨什麼？怎麼叫「喜」？又喜的什麼？隨，是「隨事、隨理，隨實、隨權」。喜，是「喜己、喜人，慶己、慶人」；說是有喜事，大家來都給你慶賀了。「慶己、慶人」，也是「慶因、慶果」。

隨事，就是隨順事相；隨理，就是隨順理性。理，就是實相的理體、法界的本性。

During the first Summer Session, an “American patriarch” came here and claimed that he had attained enlightenment and was equal with the Sixth Patriarch. I said, “You say that you have become enlightened and that you are a patriarch, so I will not be polite with you. If you wish to leave, that is okay, but I want you to leave your head here! Anybody can keep a patriarch’s head, people even tried to steal the Six Patriarch’s head after he died. Now, I don’t want to steal your head, I just want you to leave it here.” He asked, “How do I leave it?” I replied, “You take a knife and cut your head off!” He said, “That’s not okay!” I asked, “Why?” He replied, “The Buddha didn’t tell you to cut his head off!” I said, “I’m not cutting the Buddha’s head off, I’m cutting off the heads of the patriarchs!” This made him so frightened that he stood up and quickly ran away; he never came back again. This person was from New York, and he was already prepared for me to certify him as a patriarch; but when I told him that I wanted to cut off his head, he got scared away!

Now, we begin the chapter on “Rejoicing in Accord with Merit and Virtue.” “In Accord with” means to comply with phenomena (specifics) and noumena (principles), to accord with the real and the provisional. “Rejoicing” means being happy with oneself and being happy with others, congratulating yourself and others. It also means rejoicing both in the cause and the effect.

According with phenomena means complying with marks. According with noumena means complying with the principle-substance of the Real Mark, the basic nature of the Dharma Realm. The basic nature of the Dharma Realm doesn’t go beyond the mind’s present thought. This present thought in the mind includes both the nature and substance of the Dharma Realm. The present thought accords with the merit and virtue of the Dharma Realm. That

法界的本性，不出現前一念心；現前一念心，也就包括這個法界性、法界體。以現前這一念心，隨法界的體；以現前這一念心，隨法界的功德，這叫「隨喜功德」；隨法界的功德，不是一個小方面的功德。

佛的本體就是「理」；佛的「理」也就是「法身」。佛出世來教化十方三世的一切眾生，所教化、應化，這是「事」。由理而隨事，由事而隨理，這叫「事理不二」——事不離理，理不離事；看起來是兩個，其實是一個；看起來是一個，又可以說是兩個；所以說「二而不二，不二而二」。這種的道理，就是中道之理。

那麼「隨喜權、隨喜實」，佛所說的「權」的功德也隨喜，佛所說的「實」的功德也隨喜。自己有這種的善因，才能聞到這種妙法，這是慶自己的因；而現在能遇著這種的妙法，這可以說是得到這「遇妙法」的一個妙果。以這個妙果，將來就會得到菩提的妙果；所以這叫「慶人、慶己、慶因、慶果」。

爾時，彌勒菩薩摩訶薩白佛言：世尊！若有善男子、善女人，聞是法華經隨喜者，得幾所福？而說偈言：

**世尊滅度後 其有聞是經
若能隨喜者 為得幾所福**

「爾時，彌勒菩薩摩訶薩白佛言」：在前邊〈分別功德品〉說完之後，然後就要說這〈隨喜功德品〉的這個時候，無能勝這位大菩薩對世尊又說了，「世尊！若有善男子、善女人」：世尊！假使將來有善男子和善女人，「聞是法華經隨喜者，得幾所福」：他聽見講說這一部《妙法蓮華經》，或者長時間的隨喜，或者一念間的隨喜，他得多少福德？「而說偈言」：彌勒菩薩隨著又用偈言，向釋迦牟尼佛來請問。

is what is meant by rejoicing in accord with the merit and virtue of the Dharma Realm. And that's no small amount of merit and virtue!

The Buddha's basic substance—the Dharma-body—is the noumenon. When the Buddha appears in the world in his response and transformation bodies to teach and transform all living beings of the three periods of time and the ten directions, he is doing it on the phenomenal level. By means of the noumenon, he accords with the phenomena; by means of the phenomena, he accords with the noumenon. This is called the nonduality of phenomena and noumenon. The phenomena are not separate from the noumenon, and the noumenon is not separate from the phenomena. They appear to be two, but actually they are one. In fact, they are one, but they can be spoken of as two. This doctrine is the principle of the Middle Way.

Rejoicing with the provisional and real means to be happy with the merit and virtue of both the Buddha's provisional teachings and his real teachings.

Having planted this good cause in the past, you can now hear this wonderful Dharma. This is a cause for celebration. Due to this wonderful cause, you can, in the future, obtain the wonderful fruit of Bodhi. Therefore, it is said "congratulating yourself and others; rejoicing both in the cause and the effect."

Sutra:

At that time, Maitreya Bodhisattva Mahasattva spoke to the Buddha, saying, "World Honored One, if a good man or a good woman hears this *Dharma Flower Sutra* and rejoices in accord with it, how much blessedness will he or she attain?" He then spoke this verse:

After the World Honored One's ultimate quiescence,

If one hears this Sutra,

And can accordingly rejoice,

How much blessedness will he gain?

Commentary:

At that time, when the previous chapter had been spoken, Maitreya Bodhisattva Mahasattva spoke to the Buddha, saying, "World Honored One, if a good man or a good woman hears this *Dharma Flower Sutra* and rejoices in accord with it, for a length of time or even for just a thought, how much blessedness will he or she attain?" He then spoke this verse. Maitreya Bodhisattva Mahasattva restated the question in stanza and asked the Buddha.