

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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PROPER DHARMA SEAL | 正法印

「世尊滅度後，其有聞是經，若能隨喜者，為得幾所福」：世尊您滅度之後，將來有善男子和善女人聽見講說這一部《妙法蓮華經》，他若能在一念之間隨喜了，這個人將來可以得到多少福德呢？

爾時，佛告彌勒菩薩摩訶薩：阿逸多！如來滅後，若比丘、比丘尼、優婆塞、優婆夷，及餘智者，若長若幼，聞是經隨喜已，從法會出，至於餘處，若在僧坊，若空閑地，若城邑、巷陌、聚落、田里，如其所聞，為父母、宗親、善友、知識，隨力演說。是諸人等，聞已隨喜，復行轉教，餘人聞已，亦隨喜轉教；如是展轉，至第五十。

「爾時，佛告彌勒菩薩摩訶薩」：在這時候，釋迦牟尼佛告訴彌勒大菩薩說，「阿逸多！如來滅後，若比丘、比丘尼、優婆塞、優婆夷」：阿逸多！如來在滅度之後，或者有比丘、比丘尼、優婆塞（男居士）、優婆夷（女居士）。

「比丘」有三個意思，所以多含不翻譯。三個意思是：（一）乞士，就是上乞法於諸佛、下乞食於眾生；（二）怖魔，就是一切天魔外道都恐怖；（三）破惡，就是破煩惱的惡。「優婆塞、優婆夷」也是梵語，翻譯為「近事男、近事女」，就是親近三寶，而奉事三寶的意思。

Commentary:

After the World Honored One's ultimate quiescence, / If one hears this Sutra / And can accordingly rejoice, / How much blessedness will he gain? World Honored One, after you enter Nirvana, if there is a good man or good woman listening to this *Dharma Flower Sutra* and rejoicing within a single thought, how much merit and virtue will he or she gain?

Sutra:

The Buddha then told the Bodhisattva Mahasattva Maitreya, "Ajita! After the passing into stillness of the Thus Come One, if a Bhikshu, Bhikshuni, Upasaka, Upasika, or any person with wisdom, whether young or old, having heard this Sutra and rejoiced accordingly, leaves the Dharma assembly and goes to another place, be it a Sangha dwelling or a tranquil place, a city, a street, an alley, a town, or a village, and expounds it to the best of his ability to his father, mother, relatives, good friends, and acquaintances, and if, having heard it, he or she then rejoice in accord with it and further transmit the teaching to others who, having heard it, rejoice in accord and likewise transmit it, and this process goes on reaching to fifty people.

Commentary:

The Buddha then told the Bodhisattva Mahasattva Maitreya,

「及餘智者，若長若幼」：這「餘智者」，就也不是比丘、比丘尼、優婆塞、優婆夷；就是也沒有受過比丘戒、比丘尼戒、優婆塞戒、優婆夷戒。今生雖然他沒有受過這種種的戒，但是他在宿世很有善根的，所以今生智慧很大、很聰明，這叫「智者」。這個有智慧的人，也不論是年紀大，或是年紀小。長，是長老；幼，是年輕的人。怎麼樣呢？

「聞是經隨喜已，從法會出，至於餘處」：他們在法會中，聽見說這一部《妙法蓮華經》，或者講解、或者書寫、或者受持、或者讀誦。你念、他也跟著你念，你受持、他也跟著你受持，你書寫、他也跟著你書寫；他就隨喜你念經、誦經這種功德。在香港，有一個念《法華經》的法會；這法會是由倓老（倓虛老法師）組織的，他歡喜人誦念《法華經》。誦念《法華經》的，你或者在自己家裡誦念也好，或者在道場誦念也好；那麼一年間定出一天，你誦多少、他誦多少，在這一天，大家誦完了，就到寺廟上去給大家迴向。

那麼這兒這個「法會」，不一定是誦經的法會、講經的法會；或者是寫經的法會，或者是種種的法會。法會圓滿之後，他出來，到其他地方去。

「若在僧坊，若空閑地」：或者到寺廟上，或者在寂靜處；空閑地，就是「寂靜處」。「若城邑、巷陌、聚落、田里」：或者在一個城裡邊；或者在一個小的街道上。巷，是很小的街；陌，也是很小的田間小路。或者在一個大的鄉村；或者在種田的地方、或者鄰里間。

「如其所聞，為父母、宗親、善友、知識，隨力演說」：這個人把在法會中所聽見的道理，或者來給他父母講所聞到的佛法，或者給他親戚和同姓的講。「宗」是同姓的，「親」是親戚。或者給他的善友講，或者給這一般的讀書的人講。你聽見這講經法會，這位法師怎麼樣講，你也給你的親戚、朋友、父母，就隨你的力量，來給他們再講。

「是諸人等，聞已隨喜，復行轉教」：這一切的人等，他們聽講之後，又照著你所講的，這麼再輾轉教化他人，為他們解說經中的道理。「餘人聞已，亦隨喜轉教」：那麼這些人聽聞佛法之後，也跟著他所講的，再來輾轉教化其他的人，令他們也隨喜功德。「如是展轉，至第五十」：像這樣子，你教他，他教另外一個人，另外一個人又教另外一個人，這樣輾轉教化，乃至於到第五十個人。

“Ajita! After the passing into stillness of the Thus Come One, if a Bhikshu, Bhikshuni, Upasaka, Upasika...”

“Bhikshu” is a Sanskrit term that is not translated, because it has the following three meanings:

1. mendicant
2. destroyer of evil
3. frightener of Mara

Above, the Bhikshus request the Dharma from the Buddhas; below, they request almsfood from people. They frighten the heavenly demons and externalists. They also destroy the evil of afflictions. “Upasaka” is a man who draws near and serves the Triple Jewel. “Upasika” is a woman who does the same.

Or any person with wisdom. This refers to someone who is not a Bhikshu, Bhikshuni, Upasaka, or Upasika. Even though in this present life this person has not taken the precepts, he has planted good roots in former lives. Therefore, in his present life he has much wisdom and intelligence.

Such a person, **whether young or old, having heard this Sutra and rejoiced accordingly...** If he or she sees someone explaining, reading, reciting, upholding, or writing out the *Wonderful Dharma Flower Sutra*, he rejoices in that person's merit and virtue. In Hong Kong, there was a Dharma Master named Tan Xu who liked to get people to recite the *Dharma Flower Sutra*. He organized a group of people to recite the Sutra. They could recite it at home if they wanted to, or in the Way-place. When they were done, they would all meet and transfer the merit.

Now in the text it says that this person rejoices in accord with any kind of *Dharma Flower Sutra* assembly, be it one of reciting, reading, hearing it explained, or writing it out. When the Dharma assembly is over, **he leaves the Dharma assembly and goes to another place, be it a Sangha dwelling or a tranquil place, a still and quiet place; a city, a street, an alley, a town, or a village, and expounds it to the best of his ability.**

He expounds the doctrines he has just studied in the Dharma assembly **to his father, mother, relatives, good friends, and acquaintances** and colleagues. **And if, having heard it, he or she then rejoice in accord with it and further transmit the teaching to others who, having heard it, rejoice in accord and likewise transmit it, and this process goes on reaching to fifty people.**