

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

宣化上人講 Commentary by the Venerable Master Hua
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PROPER DHARMA SEAL | 正法印

阿逸多！其第五十善男子、善女人，隨喜功德，我今說之，汝當善聽！

「阿逸多」：釋迦牟尼佛叫了一聲阿逸多！
「其第五十善男子、善女人」：這麼輾轉互相教化、演說，到第五十個善男子或善女人，「隨喜功德，我今說之，汝當善聽」：他們隨喜的功德，我現在給你講一講。你應該好好地聽著、注意地聽著，不要馬馬虎虎地。

為什麼說第五十個呢？你想，由法師這兒聽講這第一個人，再去輾轉教化其他的人，雖然到第五十個人，可是這種再給大家隨力講說的道理，就不會像第一個演說的，聽得詳細、又講得正確了。那麼輾轉教化到第五十個人上，相信就有很多地方會講得不實在了，不像第一個講得那麼正確、那麼清楚；就是剩的意思，是很少了，這叫「後後不能勝於前前」。後後，是在最後這第五十個人，就沒有第一個人講得那麼好了；雖然沒有那麼好，但這功德也是很大的。下面，就會講他的功德是怎麼樣子。

若四百萬億阿僧祇世界，六趣四生衆生，卵

Sutra:

Ajita, I will now tell you about the merit and virtue of that 50th good man or good woman who rejoices in accord. Listen well!

Commentary:

Ajita, I will now tell you about the merit and virtue of that 50th good man or good woman who rejoices in accord. Listen well! Pay attention! One person hears the Sutra explained by a Dharma Master, and shares it with another, and this process continues, reaching up to 50 people. Probably by the time it reaches the 50th person, a lot of it gets explained incorrectly. The 50th person to explain it won't do as well as the first. Although this may be the case, still, his merit and virtue is very great, as we are about to hear.

Sutra:

Suppose in four million *kotis* of *asamkhyeyas* of worlds, among living beings in the six destinies and of the four kinds of birth—egg-born, womb-born, moisture-born, and transformationally born—those with form, those without form, those with thought, those without thought, those not totally endowed with thought, those not totally lacking thought, those without legs, those with two legs, those with four legs, those with many legs, and so forth, there is a person seeking blessings who gives to them whatever enjoyable things they desire.

生、胎生、濕生、化生，若有形、無形、有想、無想、非有想、非無想，無足、二足、四足、多足，如是等在衆生數者，有人求福，隨其所欲娛樂之具，皆給與之。

「若四百萬億阿僧祇世界，六趣四生眾生」：假使有四百萬億阿僧祇那麼多的世界，有六趣（天、人、阿修羅、地獄、餓鬼、畜生）和四生（胎、卵、濕、化）的眾生。有「卵生、胎生、濕生、化生」：所謂「胎因情有，卵因想生，濕以合感，化以離應」，怎麼有胎生呢？就因為有情欲。怎麼有卵生呢？因為牠有一個想。這個想，牠不是今天想這個、明天想那個；牠天天想這個，想來想去，就想成功了。好像那個鴿子，牠天天在那兒菴鴿子，就想：我的小鴿子就快出來了！菴雞的也是，牠想：我就有一幫小雞仔子出來了！天天這麼想，就想出來了；這鴿子也菴出小鴿子，雞也菴出小雞子了！所以這叫「卵因想生」。

濕以合感，這個「濕」，是濕與濕相合到一起，就生出這種的濕生了。化以離應，這化生就像本來是個蟲子來著，牠一變化，化成蝴蝶，會飛了，這叫「化生」，也是「自無化有，自有化無」。或者牠本來會飛的，又變成個老鼠，不會飛了；本來是老鼠，牠又變成蝙蝠，也會飛了，這都叫「化生」，就是本來不是這樣子，牠變化一個那樣子。

胎、卵、濕、化裡，也都有人的，人也有卵生的、也有濕生的、也有化生的，你不要以為人就是一定是胎生的，不是的。阿修羅也有四生，胎、卵、濕、化裡都有的。鬼呢？也有胎生的鬼、卵生的鬼、濕生的鬼、化生的鬼，牠也有四生的。你若問怎麼樣有的？那就又得要詳細講了，不過現在就告訴你。

「若有形、無形、有想、無想、非有想、非無想」：胎生、卵生、濕生、化生，是欲界的眾生。有形，是色界天的眾生；無形，是無色界天的眾生；有想，是無色界天「空無邊處、識無邊處」的眾生；無想，連「想」都沒有了，是無色界天「無所有處」的眾生；非有想、非無想，是無色界天「非想非非想處天」的眾生。

◎待續

Commentary:

Suppose in four million *kotis* of *asamkhyeyas* of worlds, among living beings in the six destinies, which are the gods, humans, *asuras*, animals, ghosts, and hell-dwellers, and of the four kinds of birth... The four kinds of birth are: (1) **egg-born**, (2) **womb-born**, (3) **moisture-born**, and (4) **transformationally born**. It is said,

Those born from eggs are born from thought;
those born from wombs are born from emotion;
those born from moisture are born from combination;
those born from transformation are born from separation.

Beings are born from eggs because of thought. That doesn't mean the mother birds think about this today and about that tomorrow. They think about one single thing every day. They sit on their eggs continuously, thinking, "Soon my little pigeons will hatch." If they concentrate their thinking to a single point, eventually the eggs will hatch. Chickens are the same. They think of their brood day after day until the little ones appear.

Beings born from moisture are born from combination: Moistness combines with moistness, and there is birth. This category includes many varieties of maggots, bugs, worms, and so forth. Beings born transformationally are born from separation. They separate from their original form and turn into something else—like a caterpillar turning into a butterfly. They were bugs, but now they can fly. They also transform nothing into something else. Another example would be bats, which can fly, turning into mice, which cannot fly, and mice transforming back into bats.

People can be born from any of those four. Some people are born from eggs! Some are from moisture or transformation. You shouldn't think that people are born only from wombs. *Asuras* can also be born in any of these four ways, and ghosts can be born from any of the four kinds of birth as well.

The four kinds of birth, egg-born, womb-born, moisture-born, and transformationally born, refer to beings of the Desire Realm. "**Those with form**" refers to beings of the Form Realm Heavens. "**Those without form**" refers to beings of the Formless Heavens. **Those with thought** have no form. They have four of the five *skandhas*—feeling, thinking, formations, and consciousness—but lack the form *skandha*. "Those with thought" can also refer to beings at the Station of Unlimited Emptiness and the Station of Unlimited Consciousness. **Those without thought** are beings at the Station of Nothing whatsoever. **Those not totally endowed with thought and those not totally lacking thought** are beings of the Heaven of Neither Cognition Nor Non-Cognition.

◎To be continued