

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
國際譯經學院記錄翻譯 Translated by the International Translation Institute
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PROPER DHARMA SEAL | 正法印

又無想的眾生，就是精神化為土、木、金、石了。非有想，好像《詩經》上：「螟蛉有子，蜾蠃孵之。」螟蛉是一種蟲，螟蛉下出蛋，蜾蠃就到那個地方，好像抱小雞子似地抱著牠。本來螟蛉子不知道是蜾蠃令牠有生命的，牠沒有這個想，但是就成就這形象，這叫「螟蛉有子，蜾蠃孵之」。所以收其他人的兒子作為自己的兒子，稱為「義子」，又叫「螟蛉子」。講《楞嚴經》時講過「蜾蠃」這一段的因緣，每一種類生都講得很詳細。

非無想的眾生，好像梟鳥。梟鳥就是貓頭鷹，那種貓頭鷹本來也不下蛋，它就抱土礫塊，抱著抱著就生出牠的仔來了。小的貓頭鷹一生出來，就把老的給吃了。本來那個老的牠沒有想，但是牠一有小貓頭鷹出來，小的就把牠吃了，這叫「非無想」。所以貓頭鷹叫「不孝鳥」，牠不孝順父親母親。

現在有一些青年人，誰對父親母親最不好，說這就是大英雄，就是最好的，人人都崇拜他、恭敬他。那就是貓頭鷹轉世的！他把自己父親母親給毀滅，甚至於殺死，說這真是好樣子、真有本事。所以他的父母親沒想到會生出一個兒子要殺他們，這叫「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。

「無足、二足、四足、多足」：無足就是沒有

“Without thought” also refers to creatures whose spirit and energy have transformed into earth, wood, metal or stone. An example of the category “not totally endowed with thought” is mentioned in *The Book of Songs*: “The bollworm lays the eggs, and the wasp hatches them.” The bollworm, a kind of insect, lays eggs, and the wasp will go there and hatch them just as a hen hatches eggs. Originally the bollworm eggs do not know that it is a wasp who gives them life. They do not have such a thought, yet they finally take the form of a wasp. That is what is meant by, “The bollworm lays the eggs, and the wasp hatches them.” Therefore, when people adopt another’s child as their own, the child is called a foster son or a bollworm son. I explained the cause and conditions of the wasp when lecturing on the *Shurangama Sutra*. I talked about every category of beings in detail.

An example of the “not without thought” category is the dirt owl. This owl doesn’t lay eggs; it just sits on a lump of dirt until a baby owl comes out. The baby owl then eats its mother. Originally the mother does not have thought. However, it is eaten by the baby as soon as it comes out. It is called “not without thought.” Therefore, the owl is called “the unfilial bird” because it is not filial to its parents.

It is just like young people nowadays. One who treats his parents the worst is considered a great hero, the best, and everyone will worship and respect him. Such a person is just a reincarnation of the owl! He wants to destroy his parents, even kill them, and claims that “that is being a really good role model” or “that is to be a capable youngster.” His parents did not expect that their son would kill them. That is called “not without thought.”

Sutra:

Those without legs, those with two legs, those with four legs, those

腳的，這是什麼呢？就像是蚯蚓。蚯蚓是一種益蟲，牠在土裡頭鑽來鑽去，把土都給鑽鬆了。二足，有兩隻腳的，就是人、猿、飛禽等類的眾生；在山裡頭，那種猿、猩猩都用兩足來走路。四足，有四隻腳的，就像獅子、老虎等類的眾生。多足，就是很多足的那種爬蟲等類的眾生。

「如是等在眾生數者，有人求福，隨其所欲娛樂之具，皆給與之」：像以上所說這一些個眾生等，在眾生數裡邊的。有人想求福報，隨順這些眾生的所欲，作音樂、作娛樂的這些個東西，統統都布施給他們。

——眾生，與滿閻浮提金、銀、琉璃、磲磔、瑪瑙、珊瑚、琥珀，諸妙珍寶，及象、馬、車乘，七寶所成宮殿、樓閣等。

「——眾生，與滿閻浮提金、銀、琉璃、磲磔、瑪瑙、珊瑚、琥珀，諸妙珍寶」：所有的眾生，布施給他滿南閻浮提的金子、銀子、琉璃、磲磔、瑪瑙、珊瑚、琥珀等，這種種的微妙珍珠寶石。「及象、馬、車乘，七寶所成宮殿、樓閣等」：以及象、馬、車乘，和用七寶所造的宮殿、樓閣等物。人間的人，旅行要乘馬、乘車、乘船；天上的人，旅行就乘宮殿。天人所住的宮殿會飛的，他願意到什麼地方，這宮殿也就可以跟著他飛到什麼地方。你看！比我們這飛機還好得多、還有用處！

是大施主，如是布施，滿八十年已，而作是念：我已施眾生娛樂之具，隨意所欲。然此眾生皆已衰老，年過八十，髮白面皺，將死不久，我當以佛法而訓導之。

「是大施主，如是布施，滿八十年已，而作是念」：這一位大施主，他這樣的布施，滿八十年之後，他就作這種想了，「我已施眾生娛樂之具，隨意所欲」：我已經布施給眾生娛樂之具，他們願意什麼，我就布施什麼。雖然我給他們這麼多的布施、這麼多的寶貝、這麼多的娛樂之具；「然此眾生皆已衰老，年過八十，髮白面皺，將死不久」：可是這一些個眾生，他們都已衰老了，年齡都已到八十歲那麼大年紀，頭髮也都白了，臉上也有皺紋，不久就要死了！這怎麼辦呢？「我當以佛法而訓導之」：我現在是應該給他們講佛法，用佛法來教化、訓導他們了。

待續

with many legs, and so forth. There is a person seeking blessings who gives to them whatever enjoyable things they desire.

Commentary:

Those without legs are creatures such as earthworms, which slither and burrow themselves into the ground. **Those with two legs** are creatures such as people or apes, which live in the mountains and walk on two legs. There are also such creatures as lions and tigers, **those with four legs, those with many legs, and so forth.**

All the beings mentioned above are among living beings. Suppose **there is a person seeking blessings—a blessed reward—who gives to them whatever enjoyable things they desire**, such as music or entertainment etc.

Sutra:

Giving each being an entire Jambudvīpa full of gold, silver, lapis lazuli, mother-of-pearl, carnelian, coral, and amber, rare and precious gems, as well as elephants, horses, carriages, palaces, and pavilions made of the seven treasures.

Commentary:

Giving each being an entire Jambudvīpa full of gold, silver, lapis lazuli, mother-of-pearl, carnelian, coral, and amber—all the seven treasures. He gives **rare and precious gems, as well as elephants, horses, carriages, palaces, and pavilions made of the seven treasures.** People travel by horse or car, but the gods ride in palaces that are more elaborate than our airplanes. Their palaces can fly and take them wherever they want to go.

Sutra:

This great almsgiver in this way bestows gifts for a full eighty years. Then he thinks, “I have already given living beings these enjoyable things in accord with their desires. However, these living beings are old and worn out, over eighty years old, with white hair and wrinkled faces. Their time of death is not far off. I should instruct them by means of the Buddhādharma.”

Commentary:

This great almsgiver in this way bestows gifts for a full eighty years. Then he thinks, “I have already given living beings these enjoyable things in accord with their desires. However, these living beings are old and worn out, over eighty years old, with white hair and wrinkled faces. Their time of death is not far off. What should I do? I should instruct them by means of the Buddhādharma. I should lecture the Buddhādharma. I should teach and transform them.”

To be continued