

妙法蓮華經淺釋

The Dharma Flower Sutra with Commentary



PROPER DHARMA SEAL | 正法印



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樂相好妙不可言說
妙法蓮華經
宣化上人講解

CHAPTER EIGHTEEN:
REJOICING IN ACCORD WITH MERIT AND VIRTUE
【隨喜功德品第十八】

Revised version
修訂版

Translated by the International Translation Institute
Commentary by the Venerable Master Hua
國際譯經學院記錄翻譯
宣化上人講解

即集此衆生，宣布法化，示教利喜，一時皆得須陀洹道、斯陀含道、阿那含道、阿羅漢道，盡諸有漏，於深禪定皆得自在，具八解脫。

「即集此衆生，宣布法化，示教利喜」：這位大施主作這樣的想之後，於是召集這所有的衆生，來給他們宣傳、布達、講說佛法，指示、教化他們，令得到佛法利益而生歡喜。「一時皆得須陀洹道、斯陀含道、阿那含道、阿羅漢道」：在這同時，他們有的證得須陀洹道果；就是初果阿羅漢，證得入流果。入流果，就是能「入聖人法性流，逆凡夫六塵流」。有的證得斯陀含道果；就是二果阿羅漢，名為「一來」，這是一來果。有的證得阿那含道果；就是三果阿羅漢，名為「不來」。有的證得四果阿羅漢道果，就是證得無生道，就是不受生死的果報。

「盡諸有漏」：把一切的漏都沒有了。「於深禪定皆得自在，具八解脫」：得到這種深的禪定三昧，都很自在了，又具足這八種的解脫。八種解脫：（1）內有色想，觀外色解脫；（2）內無色想，觀外色解脫；（3）淨解脫身，作證具足住；（4）空無邊處解脫；（5）識無邊處解脫；（6）無所有處解脫；（7）非想非非想處解脫；（8）滅受想定身，作證具足住。

於汝意云何？是大施主所得

Sutra:

He then gathers the beings together and expounds the Dharma to them to instruct them, bringing them benefit and delight so that they all at once gain the path of *Srotaapanna*, the path of *Sakridagamin*, the path of *Anagamin*, and the path of Arhatship, exhausting all outflows, obtaining mastery in all of the deep Dhyana concentrations, and perfecting the eight liberations.”

Commentary:

He, the great almsgiver, then gathers the beings together and expounds the Dharma to them to instruct them, bringing to them benefit and delight so that they all at once gain the path of *Srotaapanna*, the first fruit of Sound Hearers, that of ‘entering the flow.’ They enter the flow of the Dharma-nature of the sages and go against the flow of the six sense objects of the common people. They then gain the path of *Sakridagamin*, which means ‘once returner,’ and the path of *Anagamin*, which means ‘never-returner.’ They then gain the path of Arhatship, which means the path of ‘no birth.’

In this way they are exhausting all outflows, obtaining comfort in all of the deep Dhyana concentrations, and perfecting the eight liberations. The eight kinds of liberation are:

1. Liberation, when subjective desire arises, by examination of the object, or of all things and realization of their filthiness.
2. Liberation, when no subjective desire arises, by still meditating as above.
3. Liberation by concentration on the pure to the realization of a permanent state of freedom from all desire.
4. Liberation in realization of the infinity of space.
5. Liberation in realization of infinite consciousness.
6. Liberation in realization of nothing whatsoever.
7. Liberation in the state of mind where there

功德，寧為多不？彌勒白佛言：世尊！是人功德什多，無量無邊；若是施主，但施眾生一切樂具，功德無量，何況令得阿羅漢果。

「於汝意云何」：釋迦牟尼佛對彌勒菩薩說，在你的意思裡，應該怎麼樣？「是大施主所得功德，寧為多不」：這位大施主所得的功德，你說他這功德多不多？

「彌勒白佛言」：彌勒菩薩對佛這樣地說，「世尊！是人功德什多，無量無邊」：世尊！這位大施主，能這樣做廣大的布施，他的功德是很多的，沒有數量、也沒有邊際。「若是施主，但施眾生一切樂具，功德無量，何況令得阿羅漢果」：為什麼說他無量無邊呢？假使這位施主，他僅僅地布施給眾生一切樂具，他的功德已經就是無量無邊，已經是很大的功德了，況且又能令一切眾生，統統都證得阿羅漢果呢？

佛告彌勒：我今分明語汝。是人以一切樂具，施於四百萬億阿僧祇世界六趣眾生，又令得阿羅漢果，所得功德，不如第五十人聞法華經一偈隨喜功德。

「佛告彌勒」：釋迦牟尼佛告訴彌勒菩薩說，「我今分明語汝」：我現在把它分別、明明白白地來對你說這種道理。譬如，「是人以一切樂具，施於四百萬億阿僧祇世界六趣眾生」：這位大施主，以一切的樂具，布施給四百萬億阿僧祇那麼多世界的六趣眾生——就是天道、人道、阿修羅、地獄、餓鬼、畜生，這六道的眾生；「又令得阿羅漢果」：又給他們講說佛法，令他們都證得阿羅漢的果位。

「所得功德，不如第五十人聞法華經一偈，隨喜功德」：他所得的功德，不如這個聽聞《法華經》的，由法會走出來，隨喜輾轉的來教化，直到第五十個人他所聞這《法華經》，不要全部，就是單單一個偈頌或者二個偈頌、三個偈頌。這第五十個人，他能發一種隨喜功德的心。

☸待續

is neither thought nor non-thought.

8. Liberation by means of a state of mind in which there is final extinction of both feeling and thought.

Sutra:

“What do you think? Would the merit and virtue of this great almsgiver be great or not?” Maitreya said to the Buddha, “World Honored One, this person’s merit and virtue would be extremely great, measureless, and boundless. If the almsgiver had only given the beings all the playthings, his merit and virtue would be unlimited. How much the more so would it be if he enabled them to attain the fruit of Arhatship!”

Commentary:

The Buddha asks Maitreya, **“What do you think? Would the merit and virtue of this great almsgiver be great or not? How much merit and virtue do you think he would gain?”**

Maitreya said to the Buddha, “World Honored One, this person’s merit and virtue would be extremely great, measureless, and boundless. If the almsgiver had only given the beings all the different kinds of playthings, his merit and virtue would be unlimited. How much the more so would it be if he enabled them to attain the fruit of Arhatship—the fourth fruit of Arhatship!”

Sutra:

The Buddha told Maitreya, “I will now tell you plainly: The merit and virtue obtained by this person, who gives playthings to living beings in the six destinies in four million *kotis* of *asamkhyeyas* of worlds and who further causes them to obtain the fruit of Arhatship, does not equal the merit of the fiftieth person who hears but a single verse of the *Dharma Flower Sutra* and rejoices in accord with it.

Commentary:

The Buddha told Maitreya Bodhisattva, “I will now tell you plainly: The merit and virtue obtained by this person, who gives playthings to living beings in the six destinies, which are gods, humans, asuras, animals, ghosts, and hell-dwellers, in four million *kotis* of *asamkhyeyas* of worlds and who further causes them to obtain the fruit of Arhatship, does not equal the merit of the fiftieth person who hears but a single verse of the *Dharma Flower Sutra* and rejoices in accord with it. One person might speak Dharma and cause someone to become an Arhat. But that speaker’s merit is not as great as that of the fiftieth listener in sequence who hears but a verse or so of the *Dharma Flower Sutra* and brings forth a resolve of rejoicing in accord with it.

☸To be continued