

妙法蓮華經淺釋
The Dharma Flower Sutra with Commentary

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

Revised version
修訂版



PROPER DHARMA SEAL | 正法印

南元觀世音菩薩
無量壽佛
法華經



Translated by the International Translation Institute
Commentary by the Venerable Master Hua
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宣化上人講解

阿逸多！如是第五十人，展轉聞法華經隨喜功德，尚無量無邊阿僧祇，何況最初於會中間而隨喜者，其福復勝無量無邊阿僧祇，不可得比。

「阿逸多！如是第五十人，展轉聞法華經隨喜功德」：阿逸多！像這個第五十人，他輾轉聽聞到《法華經》，能發隨喜功德的心，「尚無量無邊阿僧祇」：尚且有無量無邊阿僧祇這麼多的功德；「何況最初於會中間而隨喜者，其福復勝無量無邊阿僧祇，不可得比」：何況最初第一個人，他直接在法會中，因為聞《法華經》而發隨喜心的人。他這種的福德，當然比間接聽到《法華經》（第50個人）的功德，更殊勝、更好、更多了。即使是無量無邊無量數這麼多的阿僧祇，也不可以和聞《法華經》這種的功德來相比擬。

又阿逸多！若人為是經故，往詣僧坊，若坐若立，須臾聽受；緣是功德，轉身所生，得好上妙象馬車乘，珍寶輦輿，及乘天宮。

「又阿逸多」：佛又叫一聲無能勝！「若人為是經故，往詣僧坊」：假使有人因為這部《法華經》的緣故，到僧人所住的地方，「若坐若立，須臾聽受」：或者到那兒坐一坐，或者到那兒站一站，在很短的時間能聽聞到這《法華經》。

Sutra:

“Ajita! The merit and virtue of the fiftieth person who hears in his turn the Dharma Flower Sutra and who rejoices in accord with it is limitless, boundless, and uncountable. How much the more so is the merit and virtue of one who is among the first to hear it in the assembly and who rejoices in accord with it. That person’s blessings are even more supreme, unlimited, unbounded, and uncountable beyond comparison.”

Commentary:

“Ajita! The merit and virtue of the fiftieth person who hears in his turn the Dharma Flower Sutra and who rejoices in accord with it is limitless, boundless, and uncountable.” Ajita, the fifteenth person who hears the *Dharma Flower Sutra* is even able to rejoice the merit and could gain immeasurable and boundless merit and virtue let along the very first person who rejoiced the merits when hearing the sutra directly in assembly first hand. The blessings and merit of the person who hears the sutra first hand, of course, is better, more supreme and more abundant. Even the number of limitless and boundless asankya kalpas cannot match the amount of merit from listening to the *Dharma Flower Sutra*.

Sutra:

“Further, Ajita, if a person for the sake of this Sutra goes to a Sangha dwelling and, whether sitting or standing, hears and accepts it for but an instant, by reason of that merit and virtue, in his next rebirth he will acquire the finest elephant and horse carriages and jeweled palanquins, and will even ride in heavenly palaces.”

Commentary:

“Further, Ajita” – the Buddhas called out Non-Defeat Bodhisattva. **If a person for the sake of the Dharma Lotus Sutra goes to a Sangha dwelling and, whether sitting or standing, hears and accepts it for but an**

「緣是功德，轉身所生」：因為有這種的功德，這個人等到來生時，他所生的地方，「得上妙象馬車乘，珍寶輦輿，及乘天宮」：一定能得這最好的、沒有再比這更上的妙象、馬、車乘；或者乘坐用珍寶所造的輦輿。車乘，是一般普通的老百姓坐的；輦輿，就是皇帝和皇后所乘坐的。或者生到天上，乘坐天的這種宮殿，以宮殿來作為自己的交通工具。

若復有人於講法處坐，更有人來，勸令坐聽，若分座令坐；是人功德，轉身得帝釋坐處，若梵王坐處，若轉輪聖王所坐之處。

「若復有人，於講法處坐」：假使又有這麼一個人，在講《法華經》這地方坐一坐。「更有人來，勸令坐聽，若分座令坐」：在坐的時候，有其他人來道場，你勸他說：「請你坐著聽一聽經哪！」請他坐著聽經。或者沒有地方坐了，把自己的座位分給他一半，給新來的人坐。

「是人功德，轉身得帝釋坐處」：這個人這麼樣勸其他人坐著聽經，或者分自己所坐的座位，令別人來坐；等到來生時，這個人的功德，可以做三十三天的天主。「若梵王坐處」：或者得到大梵天王所坐的地方，他都可以生到那地方去。「若轉輪聖王所坐之處」：或者得到轉輪聖王所坐之處。因為你分開一個座位給他坐，或者你請他坐，你來生就有這麼大的好處。

所以，你們無論是拜佛的人、是聽經的人，有人來佛教講堂，看他若不是發神經病、不是到這兒搗亂的人，你就應該招待，請他坐一個座位。看哪地方有空的座位，就請他到那地方去坐；若沒有空的座位呢？把自己坐的座位讓給他一半，大家一起來坐。你這一讓他坐著聽經，這種功德，來生就可以做忉利天的天主。

總而言之，譬如自己在這兒拜佛，若有新的人來了，就告訴他怎麼樣拜佛；或者沒有拜凳，把自己這個讓給他拜，自己到一邊去。因為自己是熟人，讓給這新來的人有地方拜佛；不然的時候，你有地方拜佛、有拜凳，新來的人連個拜凳都沒有。他到這兒一看：「你們這些人這麼樣自私！只知道顧自己，不顧人家！」他再也不來了。

☞待續

instant – those who may just sit there or stand there for a very short period of time to listen to the *Dharma Flower Sutra*. **By reason of that merit and virtue, in his next rebirth he will acquire the finest elephant and horse carriages, which common folk ride in, and jeweled palanquins, which the emperor and the empress ride in, and will even ride in heavenly palaces, the vehicles of the gods.”**

Sutra:

“Again, if a person is seated in a place where the Dharma is being lectured, and when another person comes along, he encourages that person to sit and listen to it or shares his seat with him, the former person will, through his merit and virtue, in his next rebirth gain the seat of Shakra, the seat of a Brahma King, or the seat of a wheel-turning sage king.”

Commentary:

“Again, if a person is seated in a place where the Dharma is being lectured” – if a person comes to sit in a place where *Dharma Lotus Flower Sutra* is being spoken. **“and when another person comes along, he encourages that person to sit and listen to it or shares his seat with him”** After sitting down, if someone comes to the monastery, you advice him, “Come sit down and listen to the sutra lecture!” Perhaps there is no more seats left, you move over and offer him half of your seat.

“the former person will, through his merit and virtue, in his next rebirth gain the seat of Shakra” – this person who advice others to stay for the sutra lecture or even offered his seat to another person to listen to the lecture, the merit this person reap will result him being reborn as the Lord in the Heaven of Thirty-three next life. **“the seat of a Brahma King”** – he could be reborn as a Brahma King. **“or the seat of a wheel-turning sage king.”** – or he could be reborn as the wheel-turning king. It is all because you have shared your seat with another person in the sutra lecture or you had advised him to stay for the lecture. You will reap such big benefits in the next life.

When you are listening to the Sutras, if people show up at Buddhist Lecture Hall, and they aren't crazy or looking for trouble, you should invite them to sit down. Find a seat for them. If there are no seats, you can offer half of your seat to them. You can sit together. The merit and virtue of letting someone listen to the sutra lectures will cause you to be reborn as the Lord of the Heaven of the Thirty-three.

In short, if you are bowing to the Buddhas and someone new comes along, you can show him or her how to bow to the Buddhas. If there are no bowing cushions left, give yours to the newcomer. If not, then you have a place or a cushion to bow but not the new comers. The new comer would probably, “They are really selfish. They just watch over themselves. These people aren't very hospitable.” They will leave and never return. reborn as the Lord of the Heaven of the Thirty-three.

☞To be continued