

妙法蓮華經淺釋

The Dharma Flower Sutra with Commentary



PROPER DHARMA SEAL | 正法印



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樂均九十九卷
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

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宣化上人講解

我在香港，有法會的時候，或者拜佛，或者講經；你說那兒有一些個居士怎麼樣啊？他和人搶拜凳來拜。看見人那兒拜，他自己沒有，他到人家那兒，就把拜凳拿過來他自己來拜；這樣一來怎麼樣呢？這被人搶拜凳的，以後就不來拜了。為什麼？到這兒受氣嘛！我在美國還沒有看見這樣子，不過你願意搶拜凳、做土匪，我都不管；可是搶拜凳這個人拜佛，相信絕對不會有功德。因為好像土匪一樣，拜佛連拜凳都要搶！

所以這一點，我們學佛法的人應該要知道的，不應該學這樣子。我們在這裡，有新來的人，無論聽經或者做什麼的，都應該讓一個座位給他；尤其每一天，應該有一個人照顧新來的人聽經。這新來的人，人人都不認識，你不知道他是什麼人？或者也不知道他是個菩薩、是個阿羅漢來聽經？都不一定的。你要是不好好招呼他，你就沒有功德了；就是他不是阿羅漢、不是菩薩，而是一個普通的凡夫，你都應該招待他。所以，分座令他坐那兒，等來生就可以做天主了。

阿逸多！若復有人，語餘人言，有經名法華，可共往聽；即受其教，乃至須臾間。是人功德，轉身得與陀羅尼菩薩共生一處，利根智慧。

「阿逸多」：佛又叫一聲阿逸多！「若復有人，語餘人言」：假使又有這麼一個人，能對其他人說，說什麼呢？「有經名法華，可共往聽」：現在有講《法華經》的道場，我們可以一起去聽經。好像說：「佛教講堂那個地方，現在講《法華經》，又打

When I was in Hong Kong for Dharma ceremonies, bowing to the Buddha or for sutra lectures, guess how some of the laypeople behaved? They were fighting over bowing cushions. When they saw people around them bowing, and realized that there were not enough cushions, they grabbed other people's mats, so they could have something to bow on. I haven't seen this kind of behavior in America. However, if they want to steal cushions and be thieves, I won't care about them. But if you steal other people's cushions so you can bow, I'm sure there won't be any merit in that. Imagine that! People stealing cushions for bowing!

Someone should watch over and care for the new people, give them a seat when they come to attend lectures or other activities. You have no way of knowing who the new people are. They might be Arhats or Bodhisattvas; you can never know for sure. If you did not take good care of them, you would not have merit and virtue. Even if they are just ordinary people, not Arhats or Bodhisattvas, you should still take good care of them.

He may gain the seat of a Brahma King, or the seat of a wheel-turning sage king. One gains such great merit and virtue simply by encouraging others to listen to the Sutras or by offering them a place to sit.

Sutra:

“Ajita! If, further, a person says to another, ‘There is a Sutra by the name of Dharma Flower. Let’s go together and listen to it,’ and taking that person’s advice, the second person goes and hears it but for a moment, the former person’s merit and virtue will be such that in his next life he will

禪七呢！我們大家一起去聽經了！」在外邊，你有親戚朋友，你叫他來聽經；甚至於跑到街上去，看哪一個和你面上有點緣的，你一手就把他抓來聽經，說是：「現在你有沒有時間哪？你有時間，我有一個最好的聽法的地方，我們去聽經去！」在街上就抓了好幾個來聽經。

前邊，那是他自動來聽經，你分給他座位，或者請他坐；等到來生，就會做天主、做大梵天王、做轉輪聖王。你要知道，你坐天主的座位，你就是天主；你坐大梵天王的座位，也就是大梵天王；你坐轉輪聖王的位，也就是轉輪聖王。這是他自動來的，你只請他坐一坐，就能得到這麼多的功德；那麼現在不是他自動來的，你勸他來的。

「即受其教，乃至須臾間聞」：乃至於他到這地方來，就聽很短很短的時間。「是人功德，轉身得與陀羅尼菩薩共生一處，利根智慧」：這個人功德，到來生，就可以遇到陀羅尼菩薩，和受持、讀誦陀羅尼的總持菩薩，都共同生在一個地方；你生在總持菩薩的地方，你也就是證得總持菩薩這種的境界了，你的根也非常的利、非常的有智慧。

百千萬世，終不瘖啞；口氣不臭，舌常無病，口亦無病，齒不垢黑，不黃不疏，亦不缺落，不差
不曲；唇不下垂，亦不褻縮、不麤澀、不瘡疹，亦不缺壞，亦不局斜，不厚不大，亦不黧黑，無諸可惡。

「百千萬世，終不瘖啞」：你在以後的百千萬世之中，你聲音不會不響亮。說話聲音不響亮，這叫「瘖啞」；就是說也不知道說什麼，口音也不清、不響亮。你看那個有修行的人，他講出話那個聲音，就好像銅鐘似的，很響亮的。沒有善根的人，他說話，不知道有多少個舌頭在嘴裡頭，「囉、囉、囉」，不知道哪一個舌頭說的話；又好像舌頭有七八百噸那麼重，想要說話，也指使不動那個舌頭，這叫「瘖啞」。你要是盡勸人聽《法華經》，你在百千萬世之中，始終也不會有瘖啞這種的毛病。你要是盡勸人聽《法華經》，你在百千萬世之中，始終也不會有瘖啞這種的毛病。

待續

be born in the same place as the Dharani Bodhisattva. He will have keen faculties and wisdom.”

Commentary:

“Ajita! If, further, a person says to another, ‘There is a Sutra by the name of *Dharma Flower*. At such and such a Way-place, they are lecturing on the Sutra and having a Chan Session. Let’s go to a lecture,’ then the person who says this will gain many blessings.”

In the previous passage, the person came to listen on his own. All you did was offer him a seat. By doing this you get to “sit in the seat” of Shakra, Brahma, or a wheel-turning sage king. Sitting in the seat must mean that you get to be Shakra, and so forth. In any case, you gain great merit and virtue.

Now in this passage, these people don’t come on their own, you encourage them to come. They may be your relatives, your friends, or some people you round up from off the street. “Are you free? I know a great place where we can hear the Dharma. **Let’s go together and listen to it.** And if taking that person’s advice, the second person goes and hears it but for a moment, the former person’s merit and virtue will be such that in his next life he will be born in the same place as the Dharani Bodhisattva. He will experience the same state as the “Uniting and Upholding” Bodhisattva experiences. **He will have keen faculties and wisdom.”**

Sutra:

For one hundred thousand myriad lifetimes, he will never be mute, his breath will not stink, his tongue will always be free from disease, and his mouth will also be free from disease. His teeth will not be dirty, black, yellow, or wide-spaced, not missing or falling out, not uneven or crooked. His lips will not be pendulous, twisted or pursed, rough, chapped, or covered with sores, or split. They will not be askew, thick or large, or black, and there will be nothing repulsive about them. His nose will not be flat, thin, crooked, or out of joint. His face will not be dark, thin, concave, or crooked, or in any way unpleasant.

Commentary:

For one hundred thousand myriad lifetimes, he will never be mute or gravelly-voiced. People who cultivate, have very resonant voices, like copper bells. People without good roots sound as if they have a mouth full of tongues, and what they say is garbled, as if their tongues weighed several tons. It’s hard to understand what they are saying. If you encourage people to listen to *The Dharma Flower Sutra*, in ten million life times, you will not have physical deficiencies, such as being deaf or mute.

To be continued