

妙法蓮華經淺釋

The Dharma Flower Sutra with Commentary



PROPER DHARMA SEAL | 正法印

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譯

Revised version
Translated by the International Translation Institute
Commentary by the Venerable Master Hua
CHAPTER EIGHTEEN:
REJOICING IN ACCORD WITH MERIT AND VIRTUE

「面色不黑」：臉上的顏色，都應該紅光滿面。要是黑種人當然是黑了；若不是黑種人的，這面黑，就不是一個好的樣子。「亦不狹長」：這個臉很長的，這也不太好。「亦不窳曲」：窳曲，就是長得面形不正，不像人的樣子。這個勸人聽《法華經》的人，他自己也聽《法華經》，「無有一切不可喜相」：誰看見他，誰都歡喜！他相貌就會生得非常的美麗、非常的圓滿。

唇舌牙齒，悉皆嚴好，鼻修高直，面貌圓滿，眉高而長，額廣平正，人相具足，世所生，見佛聞法，信受教誨。

「唇舌牙齒，悉皆嚴好」：唇，就是嘴唇；舌，就是舌頭。我們這舌頭都很短的，佛的舌頭伸出來可以到髮際，到頭上這地方，那個舌頭很長的。為什麼？就是不打妄語。

我們為什麼舌頭短呢？就盡打妄語打的。今生打妄語，舌頭短一點；來生再打妄語，又短一點。若不打妄語的人呢？舌頭就很長很大的。他舌頭雖然大，但說話還是很清楚的，不是好像幾百個人都搬不動這個舌頭，不是那樣子。

他生得嘴唇也好、舌頭也好，牙齒也都是不黃、不疏落，非常好的，都長得很莊嚴而妙好。

「鼻修高直，面貌圓滿」：這裡是鼻子又高、又直；

His face will not be dark, thin, emaciated or puckered up, concave, or crooked or in any way unpleasant. Unless one is naturally dark-skinned, one's facial complexion should have a rosy glow to it. A dark or sallow face is not a good sign. Nor is it desirable to have a very long face. If someone's face is "concave or crooked," that means it is deformed and does not look quite human. As a result of listening to *the Dharma Flower Sutra* himself and encouraging others to do so, this person will have no disagreeable features. Everyone will be delighted to see him. In short, he will have a very pleasing visage with proper and full features.

Sutra:

His lips, tongue, and teeth will all be beautiful; his nose long, high, and straight. His face will be handsome, his eyebrows high and long, his forehead broad and even. Thus his human features will be perfect. In life after life, wherever he is born he will see the Buddhas, hear the Dharma, and believe and accept the teachings.

Commentary:

His lips, tongue, and teeth will all be beautiful. Our tongues are relatively short compared to the Buddha's, which could extend to his hairline. His long tongue indicates that he never spoke untruthfully.

Our tongues are short because we have told many lies. If we continue to lie, in the future we will have even shorter tongues. Those who never lie have large tongues, but not in a way that garbles their speech. This is not referring to the kind of tongue that weighs several tons.

His lips and tongue will be beautiful, his teeth will not be yellow or wide-spaced. He will have an attractive and upright appearance.

His nose long means that he has a lot of blessings. It will be **high and straight. His face will be handsome**—very pleasant to

修，也就是長的樣子，這個鼻子看著很長，這樣人，就很有福報的。相貌非常的圓滿，誰看見誰歡喜。

「眉高而長，額廣平正」：這眉毛長得和眼睛這地方離得很高的，眉毛又很長的，這都是一個有福的相。前額的地方又廣大、又平正；額很寬廣的人，就主於聰明。你看誰的前額這個地方，都很寬的，看著很飽滿的，這個人就聰明。

「人相具足，生生所生，見佛聞法，信受教誨」：這個人的相貌具足圓滿，生生世世所生的地方，都能見佛又會聞法。你怎麼樣教他，他很有信心的，來依教奉行的。

阿逸多！汝且觀是勸於一人令往聽法，功德如此，何況一心聽說讀誦，而於大眾為人分別如說修行。

「阿逸多！汝且觀是勸於一人令往聽法，功德如此」：阿逸多！你現在且看一看這個，只勸一個人，令他前往道場聽法，所得的功德就有這麼大！就得到圓滿的相好。「何況一心聽說讀誦，而於大眾為人分別如說修行」：何況一心聽聞佛法、讀誦經典呢？又能在大眾之中，分別來依照這經典為人解釋修行之法，這個功德更為廣大！

爾時，世尊欲重宣此義，而說偈言：
若人於法會 得聞是經典
乃至於一偈 隨喜為他說
如是展轉教 至於第五十
最後人獲福 今當分別之

「爾時，世尊欲重宣此義，而說偈言」：在這個時候，釋迦牟尼佛願意將前邊的道理，用偈頌再把說圓滿一點。

「若人於法會」：若，是假設之詞。人，就是所有在法會的人。什麼叫法會呢？現在我們講經說法，這就叫法會。

look at. Everyone will be delighted to see him.

His eyebrows high and long, the marks of blessings. **His forehead broad and even** is another good sign. People with high, full foreheads are very intelligent.

Thus his human features will be perfect. This person will have a full and perfect appearance. **In life after life, wherever he is born he will see the Buddhas, hear the Dharma, and believe and accept the teachings.** He will easily give rise to faith in the teachings.

Sutra:

Ajita, look at this: If the merit and virtue gained from exhorting a single person to go listen to the Dharma is such as this, how much greater is that of one who single-mindedly listens to the teachings, reads and recites them, and in the great assembly explains them in detail to others, and cultivates accordingly.

Commentary:

Ajita, look at this: If the merit and virtue gained from exhorting a single person to go listen to the Dharma is such as this, enabling one to gain a perfect appearance, how much greater is that of one who single-mindedly listens to the Buddha's teachings, reads and recites them, and in the great assembly explains them in detail to others, and cultivates accordingly. That merit would be great indeed!

Sutra:

At that time the World Honored One, wishing to restate this meaning, spoke verses, saying,
Suppose a person in the Dharma assembly,
Gets to hear this Sutra.
Even just a single verse,
And rejoices in accord, and speaks it to others.
And thus the teaching is passed on,
Until it reaches the fiftieth hearer.
The blessings gained by this last person,
I will now set forth in detail.

Commentary:

At that time the World Honored One, Shakyamuni Buddha, wishing to restate and elaborate upon this meaning, spoke verses, saying,

Suppose a person in the Dharma assembly. What is a Dharma assembly? Like we are talking dharma, speaking sutra here, is a Dharma assembly.

待續

To be continued