

妙法蓮華經淺釋

The Dharma Flower Sutra with Commentary



PROPER DHARMA SEAL | 正法印

【隨喜功德品第十八】
宣國修
化際訂
上譯版
人經學
講院記
解院錄
翻譯

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

假使有個人，他在法會之中，「得聞是經典，乃至於一偈」：你到法會，才能聞到這部《妙法蓮華經》；你若不在這個法會，就不能聞到《妙法蓮華經》。你聞到《妙法蓮華經》，不要說聞到全部，就是聞到一個偈頌、或者兩個偈頌、或者三個偈頌。

「隨喜為他說」：你能以聽聞之後，又輾轉教化他人，給其他人說《妙法蓮華經》的道理，講這個妙法。

「如是展轉教，至於第五十」：像這樣子，由第一個人教第二個人、第二個人教第三個人，乃至於輾轉教到第五十個人。那時候，最後那個人——就是第五十個人，所得的福報如何呢？我現在為你們分別說一說第五十個人所得的福報。那麼第一個人、第二個人，乃至於第四十九個人，他的福報當然就更大！

如有大施主 供給無量眾
具滿八十歲 隨意之所欲
見彼衰老相 髮白而面皺
齒疏形枯竭 念其死不久
我今應當教 令得於道果

「如有大施主，供給無量眾」：好像有這麼一位大施主。怎麼叫「大施主」呢？他能布施一切金、銀、琉璃、玻瓈、磲磔、赤珠、瑪瑙、象、馬、車乘、輦輿、宮殿、房子種種的，他都可以布施。布施給多少人呢？供給沒有數量那麼多的眾生——這所有的「胎、卵、濕、化、有想、無想、有

Gets to hear this Sutra; he will gain much merit. You don't have to hear the whole Sutra, just a single verse, or two, or three. He hears **even just a single verse**.

And rejoices in accord and speaks it to others. He explains the wonderful Dharma **and thus the teaching is passed on** from the first person to the second, and continuing **until it reaches the fiftieth hearer.** The **blessings gained by this last person, I will now set forth in detail.** I will tell you about the merit and virtue gained by that last person. Naturally, the first, second, third, up to the forty-ninth person would have more merit than the fiftieth one.

Sutra:

**Suppose there is a great almsgiver,
Who presents gifts to
uncountable multitudes,
Of all the things they desire,
For a full eighty years.
Seeing them old and worn,
With white hair and wrinkled faces,
Their teeth sparse, their bodies withered,
He thinks, "They will die before long.
I should now instruct them,
That they may obtain the Fruit of the
Path."**

Commentary:

Suppose there is a great almsgiver, who presents gifts to uncountable multitudes. Of all the things they desire. What is great almsgiver? He gives gold, silver, lapis lazuli [sapphire of the ancients], carnelian [ammon stone], red pearls [rubies], mother-of-pearl, elephants, horses, carriages, palanquins, palaces, houses, and all kinds of things. He gives these things to all kinds of living beings—those egg-born, womb-born, moisture-born, transformationally born; those with form; those without form; those with thought; those without thought; those not totally endowed with thought, and those not totally lacking thought.

色、無色、非有想、非無想」這些個眾生。供給這麼多眾生所歡喜的東西。

「具滿八十歲，隨意之所欲」：滿足到八十歲。供無量眾，這是很多；供八十歲，這時間是很長。隨眾生所願意，他們願意什麼，他就布施給什麼——願意金子，他布施給金子；願意銀子，他布施給銀子；願意象馬車乘，他就布施給象馬車乘；所以說「隨意之所欲」。那麼布施得這麼多，時間又這麼長，這功德一定是很大的。

「見彼衰老相」：這位大施主，布施給所有的眾生滿八十歲；滿八十歲，這人已經就老了，所以就見著他衰老的樣子。「髮白而面皺，齒疏形枯竭」：髮白，頭髮也都白了；面皺，臉也都生出皺紋來了；齒疏，牙齒也都疏落了，有的掉了，有的沒有掉，也就很稀疏的；形枯竭，身形也都乾枯了。

「念其死不久」：這位大施主，看眾生這個樣子，就知道他們快要死了；因為他身形容貌也都乾了，也髮白面皺啦！所以就生起憐愍之心。

「我今應當教，令得於道果」：我現在應該教教他們一個修行出世的法門，令他們都能得到阿羅漢的道果，或者辟支佛的道果。

即為方便說 涅槃真實法
世皆不牢固 如水沫泡燄
汝等咸應當 疾生厭離心
諸人間是法 皆得阿羅漢
具足六神通 三明八解脫

「即為方便說，涅槃真實法」：於是為這類的眾生來方便說法，說由生死此岸，經過煩惱的中流，達到涅槃彼岸的快樂，說這種真實方法。

「世皆不牢固，如水沫泡燄」：說這個世間上的事情，一切一切都不是堅固的，都是虛妄不實的。好像水上的泡沫一樣，一轉眼就消失了；又像大地的陽燄，遠望著似有，近前一看就沒有了。「汝等咸應當，疾生厭離心」：你們這些個眾生啊！你們趕快生出一種討厭娑婆世界、要離開這個世界的心！

「諸人聞是法，皆得阿羅漢」：這一切的眾生，聽到大施主說這種法之後，他們發心修行，後來就都證得阿羅漢果了。

He gives them the things they like for a full eighty years. Whatever they like, that's what he gives them. If they like gold, he gives them gold; if they like silver, he gives them silver. If they want horses, elephants, and carriages, he gives those to them, just as they wish.

Having given so many things to so many people for such a long time, he must certainly accumulate a lot of merit and virtue.

Seeing them old and worn. This means that the donor, having given all living beings the things they want for eighty years, then notices that they have gotten old. There they are **with white hair and wrinkled faces, their teeth sparse, their bodies withered.**

He thinks, "They will die before long. I should now instruct them. I should teach them a method for transcending the world, a method for cultivating, so **that they may obtain the Fruit of the Path—Arhatship or Pratyekabuddhahood."**

Sutra:

**Then he expediently explains to them,
The true Dharma of Nirvana.
"The world is not a secure place,
It's like foam, water bubbles, or a mirage.
All of you should quickly,
Produce thoughts of revulsion for it."
The people, on hearing the Dharma,
All attain Arhatship,
Perfect the Six Spiritual Penetrations,
The Three Clarities, and the Eight Liberations.**

Commentary:

Then he expediently explains to them, the true Dharma of Nirvana. The method for crossing over from this shore of suffering to the other shore of blissful Nirvana.

"The world is not a secure place. It's all empty, false, and unreal. **It's like foam, water bubbles, or a mirage.** It is like the foam or bubble on the surface of water, which will disappear in a blink of eyes. It is also like the mirage on the ground, which seems to exist from far away, however it is not there when one takes a closer look.

All of you should quickly, produce thoughts of revulsion for it." You should grow sick and disgusted with the saha world.

The people, on hearing the Dharma, all attain Arhatship. They cultivate and reach Arhatship.

☞待續

☞To be continued

