

妙法蓮華經淺釋

The Dharma Flower Sutra with Commentary

【隨喜功德品第十八】
宣國修 化際訂 上譯版
人經學 講院記 錄翻 譯

「具足六神通，三明八解脫」：他們都具足六種神通：天耳通、天眼通、他心通、宿命通、漏盡通、神足通。又有三明：天眼明、宿命明、漏盡明；

八解脫：

- 一、內有色想觀外色解脫
- 二、內無色想觀外色解脫
- 三、淨解脫身具足住解脫
- 四、空無邊處解脫
- 五、識無邊處解脫
- 六、無所有處解脫
- 七、非想非非想處解脫
- 八、滅受想定解脫

最後第五十 聞一偈隨喜
是人福勝彼 不可為譬喻
如是展轉聞 其福尚無量
何況於法會 初聞隨喜者

「最後第五十，聞一偈隨喜」：輾轉到最後那個人，已經是第五十個人，他聽見《妙法蓮華經》或者一句偈、或者兩個偈、或者三個偈，而能來隨喜功德，

「是人福勝彼，不可為譬喻」：這個人所得的福報，比那位大施主的福報更勝百千萬億倍，就是用算數來譬喻，也算不過來這個數，是沒有邊際、沒有數量。

「如是展轉聞，其福尚無量」：像這樣輾轉來教化一切眾生，最後這第五十個人，尚且有無量無邊的福報，「何況於法會，初聞隨喜者」：何況在法會中最初那個隨喜聽法的人，他的功德更大了！

若有勸一人 將引聽法華

And **perfect the Six Spiritual Penetrations**—the Heavenly Eye, the Heavenly Ear, the Knowledge of Past Lives, the Knowledge of Others' Thoughts, the Extinction of Outflows, and the Penetration of the unimpeded bodily function. They also gain the **Three Clarities and the Eight Liberations**. The Three Clarities are: the Heavenly Eye, the Knowledge of Past Lives, and the Extinction of Outflows.

The Eight Liberations are:

1. The liberation in which inwardly there is the mark of form, and outwardly form is contemplated
2. The liberation in which there is no mark of form, and outwardly form is contemplated
3. The liberation in which the pure body of wisdom certifies to the complete dwelling
4. The liberation of the station of boundless emptiness
5. The liberation of the station of boundless consciousness
6. The liberation of the station of nothing whatsoever
7. The liberation of the station of neither perception nor nonperception
8. The liberation of the samadhi of the extinction of the *skandhas* of feeling and thought.

Sutra:

The last, fiftieth, person, who has heard a single verse and rejoiced,

In accord with it, gains blessedness which exceeds that of the former,

Beyond the power of analogy to express.

If the blessedness of the one who hears it in turn, is so unlimited,

How much greater is that of he who, in the assembly,

Was the first to hear it and rejoice.

Commentary:

The last, fiftieth, person, who has heard a single verse and rejoiced in accord with

Revised version

Translated by the International Translation Institute

Commentary by the Venerable Master Hua

CHAPTER EIGHTEEN:

REJOICING IN ACCORD WITH MERIT AND VIRTUE



PROPER DHARMA SEAL | 正法印



言此經深妙 千萬劫難遇
 即受教往聽 乃至須臾聞
 斯人之福報 今當分別說
 世世無口患 齒不疏黃黑
 唇不厚褻缺 無有可惡相
 舌不乾黑短 鼻高修且直
 額廣而平正 面目悉端嚴
 為人所喜見 口氣無臭穢
 優鉢華之香 常從其口出

「若有勸一人，將引聽法華」：假使有人能勸說一個人，帶領著他來聽《法華經》，「言此經深妙，千萬劫難遇」：你應當對他說，這《妙法蓮華經》是最深最妙的，一千個大劫、一萬個大劫，也不容易遇著的經典，也不容易遇著有人講《妙法蓮華經》。

「即受教往聽，乃至須臾聞」：這個人當下就受他教誨，前往道場去聽經，乃至於就很短很短的時間，他能專心聽講。「斯人之福報，今當分別說」：這一個人所獲得的福報，我（釋迦牟尼佛）現在分別來給你（彌勒菩薩）詳細地講一講。

「世世無口患，齒不疏黃黑」：這個隨喜來聽《法華經》的人，他所得的福報，生生世世都沒有口患的毛病。

牙齒也不稀疏、不黃、不黑。有的人這牙齒，往往就怎麼樣刷牙，也是不乾淨，這都是宿生沒有聽《法華經》的關係；若有善根的人，牙就不稀疏，長得很齊整、很好看的，very beautiful！

佛有四十齒，有的聖人也有四十齒的。華嚴菩薩，就是中國華嚴宗第四代祖師澄觀法師，他也是四十顆齒。

☞待續

it, Gains blessedness which exceeds that of the former, Beyond the power of analogy to express. The one who hears and rejoices in a single verse has more merit and blessings than the almsgiver by an incalculable amount.

If the blessedness of the one who hears it in turn—that is, the fiftieth person to hear the Sutra—is so unlimited, How much greater is that of he who, in the assembly, Was the first to hear it and rejoice. His merit is even greater yet!

Sutra:

Suppose a person exhorts another,
 And leads him to listen to *the Dharma Flower*.
 Saying, “This Sutra is profound and wonderful,
 Hard to encounter in a thousand myriad eons.”
 And suppose that person, persuaded, goes to listen,
 And hears it for even just a moment.
 Of the reward of blessings of this person,
 I will now speak in detail,
 Life after life, his mouth will have no illness.
 His teeth will not be wide-spaced, yellow, or black.
 His lips will not be thick, pursed, or split,
 Nor will his appearance be repulsive.
 His tongue will not be dry, black, or short.
 His nose will be high, long, and straight.
 His forehead will be broad and even,
 His visage upright and splendid,
 So that all will rejoice upon seeing him.
 His breath will never stink,
 But the fragrance of the utpala flower,
 Will always issue from his mouth.

Commentary:

Suppose a person exhorts another, and leads him to listen to *the Dharma Flower*, saying, “This Sutra is profound and wonderful, Hard to encounter in a thousand myriad eons.” He will attain great merit. He says, “In millions of great eons it is not easy to encounter *the Dharma Flower Sutra* or to meet with a person who lectures on *the Dharma Flower Sutra*.”

And suppose that person, persuaded, goes to listen, and hears it for even just a moment. Of the reward of blessings of this person, I will now speak in detail.

Life after life, his mouth will have no illness. The person who was persuaded to listen to the Sutra will never have problems with his mouth.

His teeth will not be wide-spaced, yellow, or black. Sometimes people have dirty teeth no matter how they try to clean them. That’s because in past lives they never heard *the Dharma Flower Sutra*. If you have good roots, your teeth will be even and close together. They will be really beautiful.

The Buddha has forty teeth. Some Bodhisattvas also have forty teeth. In China, National Master Qing Liang (“Clear and Cool”), the fourth Patriarch of the Avatamsaka School, also called Cheng Guan, had forty teeth.

☞To be continued