

# 妙法蓮華經淺釋

## The Dharma Flower Sutra with Commentary

宣國修  
化際訂  
上譯版  
人經  
講學院  
解記  
錄翻  
譯

【法師功德品第十九】

Revised version  
Translated by the International Translation Institute  
Commentary by the Venerable Master Hua

CHAPTER NINETEEN:  
THE MERIT AND VIRTUE OF A DHARMA MASTER

這一部經，有二十八品，這是〈法師功德品第十九〉。前邊是講「隨喜功德」，隨喜功德，就有無量無邊那麼多。現在這是法師講說，或者書寫，或者受持，或者讀誦這一部《法華經》，這功德比前邊隨喜的功德更大得多。

怎麼叫「法師」？法是佛法；師是師承，以佛法作為我們的師承，以佛法布施給一切眾生，這叫法師。

法師有五種：

一、講說的法師：會講經說法，為眾生解釋經義，說明道理。

二、讀經的法師：對著經本來讀念這部經典。

三、誦經的法師：不看經本，來誦念這部經典。

四、受持的法師：對於這部經義照著去做，受之於心，持之於身。

五、書寫的法師：書寫，就是寫經典。把經典書寫出來，或者把它藏到寶塔中，或者印成經卷，流通於世；印，就是print。你親手書寫的經典，放在寶塔裏邊，給人來叩頭禮拜、供養，這種功德是不可思議的。你若能以書寫流通於世，這功德永遠永遠都存在的。

這是五種的法師，他的功德是不可思議的。

爾時，佛告常精進菩薩摩訶薩，若善男子、善女人，受持是法華經，若讀，若誦，若解說，若書寫，是人當得八百眼功德、千二百耳功德、八百鼻功德、千二百舌

This is the nineteenth of the twenty-eight chapters of *the Wonderful Dharma Lotus Flower Sutra*. The previous chapter talked about the *merit and virtue of rejoicing* in accord with the Sutra which is boundless. In this chapter we hear about a Dharma Master who explains and lectures on *the Dharma Flower Sutra*, who writes it out, receives and upholds it, reads or recites it aloud. *The Merit and Virtue* derived from these acts is greater than that of one who newly rejoices along in accord.

What is a *Dharma Master*? “Dharma” refers to the Buddhadharma. We take the Buddhadharma as our “Master”. A Dharma Master takes the Buddhadharma as his guide. A Dharma Master also gives the Buddhadharma to living beings.

There are five types of Dharma Masters:

1. Dharma Masters who lecture on the sutras. They explain and expound the sutras to living beings.

2. Dharma Masters who read the sutras.

3. Dharma Masters who recite the sutras. They have memorized the sutras and can recite them without referring to the texts.

4. Dharma Masters who uphold the sutras. They practice in accord with the teachings of the sutras, receiving with their minds and practicing with their bodies.

5. Dharma Masters who write and copy the sutras. After copying them, they may place them in a jeweled stupa, or print them and circulate them throughout the world. The merit and virtue obtained from placing sutras in a stupa so that people may bow and make offerings to them is unfathomable. If you can copy the sutras and circulate them all over the world, your merit and virtue will abide forever.

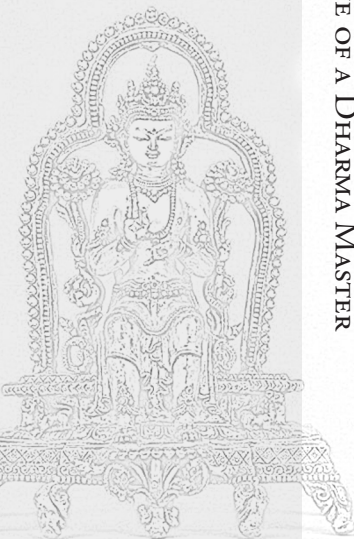
These are the five types of Dharma Masters whose virtue is inconceivable.

**Sutra:**

At that time the Buddha told the Bodhisattva Mahasattva Ever Vigorous. If a good man or a good woman receives and upholds *the Dharma Flower Sutra*, whether



PROPER DHARMA SEAL | 正法印



功德、八百身功德、千二百意功德，以是功德，莊嚴六根，皆令清淨。

「爾時」：釋迦牟尼佛說完〈隨喜功德品〉之後，在說〈法師功德品〉這個時候，「佛告常精進菩薩摩訶薩」：因為你要有功德，就必須要精進；你若不精進，就沒有功德。這一品，常精進菩薩是當機者，釋迦牟尼佛告訴常精進菩薩這位大菩薩說，「若善男子、善女人，受持是法華經」：假使有修五戒、行十善的男子和女人，他們能以受持這部《妙法蓮華經》，「若讀，若誦，若解說，若書寫」：或者對著經本來讀《妙法蓮華經》，或者離開經本來誦《妙法蓮華經》，能記得清清楚楚不忘，或者為人講解《妙法蓮華經》，或者書寫《妙法蓮華經》。

「是人當得八百眼功德、千二百耳功德、八百鼻功德、千二百舌功德、八百身功德、千二百意功德」：這個人可以得到八百眼功德，可以得到一千二百耳功德，可以得到八百鼻功德，可以得到一千二百舌功德，可以得到八百身功德，可以得到一千二百意功德。

我們人的六根，每一根都應該有一千二百個功德，這分三世、四方來講。三世，是過去世、現在世、未來世；四方，東、南、西、北。在前邊有三百功德，在後邊有三百功德，在左邊有三百功德，在右邊又有三百功德，這合起來是一千二百功德。

那麼為什麼說眼睛只有八百功德呢？因為眼睛所見的不全，見前不見後、見左不見右。你這眼睛往前看，就看不見後邊了。

說：「那我不信！要是開了眼，後邊也可以看得見！」那要說開眼的，現在是講一般沒有開眼的。佛法有種種的分別，你不要「籠統真如，顛預佛性」；籠統，就是這麼混合著。

待續

reading it, reciting it, explaining it to others, or writing it out, that person will obtain eight hundred meritorious virtues of the eyes, twelve hundred meritorious virtues of the ears, eight hundred meritorious virtues of the nose, twelve hundred meritorious virtues of the tongue, eight hundred meritorious virtues of the body, and twelve hundred meritorious virtues of the mind. By means of these meritorious virtues, he adorns his six faculties, causing them all to become pure.

**Commentary:**

**At that time the Buddha told the Bodhisattva Mahasattva Ever Vigorous** something more about merit and virtue. When he had finished chapter eighteen, he went on to chapter nineteen, which discusses *the merit and virtue of a Dharma Master*. **The Buddha told the Bodhisattva Mahasattva Ever Vigorous**, in order to obtain merit and virtue, you must be vigorous. If you are not vigorous, you will have no merit and virtue. The Bodhisattva Mahasattva is the target audience in this chapter, and the Buddha told him, **if a good man or a good woman**, one who has taken the Five Precepts and practices the Ten Good Deeds, **receives and upholds the Dharma Flower Sutra, whether reading it, reciting it from memory, explaining it to others, or writing it out.**

**That person will obtain eight hundred meritorious virtues of the eyes, twelve hundred meritorious virtues of the ears, eight hundred meritorious virtues of the nose, twelve hundred meritorious virtues of the tongue, eight hundred meritorious virtues of the body, and twelve hundred meritorious virtues of the mind.**

Basically, each of the six sense organs has a potential of twelve hundred meritorious virtues. They divide into the three periods of time—past, present, and future—and the four directions of north, east, south, and west. In the front there are three hundred meritorious virtues; in the back there are three hundred meritorious virtues; on the left there are three hundred meritorious virtues; and on the right there are three hundred meritorious virtues. That makes twelve hundred meritorious virtues.

Now why do we say that the eyes have only eight hundred meritorious virtues? Because our range of vision is limited. If we look straight ahead, we cannot see behind at the same time. While we are looking to our left, we cannot see what is to our right.

“I don’t believe that. You tell us that if one opens the Five Eyes, one can see in front and behind at the same time”, you protest. Yes, but that’s a functioning of the Five Eyes. Here we’re talking about our ordinary eyes, not the Five Eyes. There are various aspects of Buddhism, so you shouldn’t carelessly congregate everything together and reflect upon it as a whole.

To be continued

