

# 妙法蓮華經淺釋

The Dharma Flower Sutra with Commentary



PROPER DHARMA SEAL | 正法印

宣國修  
化際訂  
上譯版  
人經  
講學  
解院  
記錄  
翻  
譯

Revised version  
Translated by the International Translation Institute  
Commentary by the Venerable Master Hua  
CHAPTER NINETEEN:  
THE MERIT AND VIRTUE OF A DHARMA MASTER

眼睛本來是應該有一千二百功德，但是它不圓滿，只見前邊不見後邊；左右也可以見，但是左邊只見兩百五十功德，右邊又見兩百五十功德，左右各有五十個功德它見不著——你往兩邊看，你也不能看全了；你要想看全，就要把頭轉一轉，所以說它所見不圓滿。因為眼睛沒有完全的能力，左邊有兩百五，右邊有兩百五，前邊有三百，合起來只有八百功德。

這個耳朵，不論前後、左右、上下、四方，什麼地方有聲音，都聽得見，是具足的、圓滿的，沒有障礙，所以耳朵有一千二百功德。

這個鼻有進出息，一進、一出，這也作為三個四百來講，一進有四百、出去有四百，所以一呼吸有八百功德；但是在這一呼一吸之間，有停止的地方，那個停的地方也算四百功德，但因為不是具足的，所以鼻也只有八百功德。

我們的舌頭，是嗜味的，它很具足，無論什麼味，一到舌頭上，它都知道，所以舌也是有一千二百功德。

身怎麼有八百功德呢？身有觸，觸有順逆二緣。順，是你所歡喜的這種觸塵；逆，是你所不歡喜的這種觸塵。在這順逆之間，歡喜作為四百功德，不歡喜又作為四百功德；在離開這歡喜、不歡喜——離了這個觸塵，又作為四百功德。它這兒只有順逆這兩種緣它知

Although the eye's potential amounts to twelve hundred meritorious virtues, they don't function at their full capacity. They can see what's ahead, but cannot see what's behind. Although they can see to the right and to the left, and there is a potential of two hundred fifty meritorious virtues in each way, one can not perceive both sides simultaneously. Therefore, the eyes do not function at full capacity, but are limited to only eight hundred:

250 to the right

250 to the left

300 to the front

Making only eight hundred meritorious virtues for the eye.

Whether the sound is coming from above or below, right or left, the ears can still hear it. They can hear from any direction, and so they are perfect and unobstructed and are given twelve hundred meritorious virtues.

There are **eight hundred meritorious virtues of the nose**. The nose has 400 meritorious virtues when breathing in, and 400 meritorious virtues when breathing out, which gives it eight hundred meritorious virtues. But in between breathing in and out, the nose doesn't smell, and so it is deficient by 400 meritorious virtues. The nose has only eight hundred meritorious virtues.

The tongue is used for taste, and its function is replete. No matter what comes in contact with the tongue, the tongue can taste it. Therefore, the tongue has twelve hundred merits.

Why are there eight hundred meritorious virtues of the body? The body feels touch. It has two conditions:

1. according, which refers to pleasurable contact
2. opposing, which refers to unpleasurable contact

Pleasurable touch carries 400 meritorious virtues, and unpleasurable touch carries 400 meritorious virtues. They add up to eight hundred meritorious virtues possessed by

道，這作為八百功德；離開觸塵，它就不知道，就沒有觸覺了！所以離開的這四百功德，是缺的。

意在第六意識，還沒有到第八識，這意識是屬於有思想。它一想，就什麼都知道，所以是很具足的，很圓滿的。這第六意識，也有一千二百功德。

這個受持、讀誦、書寫、解說《法華經》的人，都有這麼多的功德，以六根就有六千的功德。「以是功德，莊嚴六根，皆令清淨」：以這六千種的功德，來莊嚴自己的六根，令這六根都清淨了——眼根也清淨，耳根也清淨，鼻根也清淨，舌根也清淨，身根也清淨，意根也清淨，都清淨了！

**是善男子、善女人，父母所生清淨肉眼，見於三千大千世界，內外所有山林河海，下至阿鼻地獄，上至有頂，亦見其中一切衆生，及業因緣果報生處，悉見悉知。**

「是善男子、善女人，父母所生清淨肉眼」：這個善男子和善女人，以父母所生的清淨肉眼。眼有五眼，有天眼、肉眼、慧眼、法眼、佛眼。有一首偈頌是：

天眼通非礙，肉眼礙非通，  
法眼唯觀俗，慧眼了真空，  
佛眼如千日，照異體還同。

天眼是通的，肉眼是有所障礙的，法眼是觀俗諦的，慧眼是觀空的；佛的眼睛好像一千個太陽似的，照了一切中道、真諦。

「見於三千大千世界，內外所有山林河海」：他以父母所生的這個肉眼，就可以見到三千大千世界以內，和三千大千世界以外的所有山林河海。這要是譬喻起來，我們這身體就是山，我們這毛孔就是林，我們這血就是河，我們這臟腑就是海。

☞待續

the body. Since touch does not take place when there is separation, the body is deficient by 400 meritorious virtues.

We are talking about the sixth (mind) consciousness, not the eighth consciousness. The thoughts of the mind take place regardless of conditions, so it's very perfect and gets twelve hundred points. Overall there are twelve hundred meritorious virtues of the mind.

The person who receives, upholds, reads, recites, writes out, and explains *the Dharma Flower Sutra* derives six thousand meritorious virtues from the six sense organs.

**By means of these meritorious virtues, he adorns his six faculties, causing them all to become pure.** By means of these six thousand meritorious virtues, his eyes, ears, nose, tongue, body, and mind become clear and pure.

*Sutra:*

**This good man or woman, thus purifying the ordinary physical eyes that he or she was endowed with at birth, will see throughout the three thousand great thousand world system, inside and out, all the mountains, forests, rivers and seas, below to the Avici hells, and above to the Peak of Existence. Such a person will also see all the living beings therein, as well as their karmic causes and conditions, rewards and retributions, and places of birth. All of those he will see and know.**

*Commentary:*

**This good man or good woman, thus purifying the ordinary physical eyes that he or she was endowed with at birth.** will see throughout the three thousand great thousand world system, inside and out, all the mountains, forests, rivers, and seas.

The “ordinary physical eyes” are not the Five Eyes. A verse about the Five Eyes says:

*The heavenly eye penetrates what is without obstruction;  
The flesh-eye sees obstacles and does not penetrate.  
The Dharma-eye can contemplate only the relative truth;  
The wisdom-eye can contemplate and know true emptiness,  
While the Buddha-eye blazes forth like a thousand suns.  
Although the Five Eyes' functions differ, their substance is of one source.*

The heavenly eye is penetrating while the flesh-eye is not. The Dharma-eye can contemplate the worldly truth while the wisdom-eye sees through emptiness. The Buddha-eye is as radiant as a thousand suns, penetrating the reality.

**Will see throughout the three thousand great thousand world system, inside and out, all the mountains, forests, rivers and seas.** With the flesh-eye from birth on, they are able to see all the mountains, forests, rivers and seas, inside and outside of the three thousand great thousand world systems. Our bodies can be regarded as “mountains”, “Forests” can refer to the hairs on our bodies. Our blood veins are the “rivers”, and our inner organs are the “seas”.

☞To be continued