

# 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  
講學院  
解記  
錄  
翻  
譯

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

「父母所生眼，悉見三千界」：以父母所生的肉眼，就會變成清淨眼，所以這就是不可思議的境界了！他完全可以見到三千大千世界內的眾生，又可以見到三千大千世界外邊的眾生。悉，就是完全。

「內外彌樓山，須彌及鐵圍」：好像彌樓山、須彌山、鐵圍山。彌樓山，這是一座大山。彌樓是梵語，翻譯為光明。須彌山，就是妙高山。鐵圍山在須彌山的外邊；鐵圍山的外邊，又有七重香水海。

「並諸餘山林，大海江河水」：還有其餘的山林、大海和一切的江、河，他都能看得見。

「下至阿鼻獄」：乃至往下看，可以看到阿鼻地獄。阿鼻是梵語，翻譯為無間。無間地獄，那是沒有間斷的，總要受罪，求出無期。在無間地獄裏頭，一個人也不覺得這地獄很鬆、很空洞的，還有空的地方；多人，他也不覺得這個地方少了。也就是說，一個人也裝滿了這個地獄，一千個人也裝滿了這個地獄，一萬個人又可以裝；這個地獄，就是這樣子，這叫無間，沒有空的地方。

墮落無間地獄是什麼樣的人呢？就是弑父、弑母、弑阿羅漢、破和合僧、出佛身血這種人，都要墮這個地獄。

弑父，殺父親；弑母，殺母親；弑阿羅漢，殺阿羅漢；破和合僧，就是僧人在那兒住著很好的、很和諧的，你到那兒講是講非，把這僧人講得都不和了；出佛身血，佛在世的時候，你把佛的皮肉割破了，這是出佛身血；佛入涅槃之後，我們如果把佛像打壞了、碰掉一塊，這都是出佛身血的罪。

這五種也叫五逆，這五逆罪就會墮無間地獄；若墮到這無間地獄，你要想出來，也沒有法子了，不知

With the eyes given him from birth, He will see throughout the three thousand great thousand world system. This is an inconceivable state.

He will see the living beings both inside and out, as well as Mount Meru—"Meru" is a Sanskrit word which means "light"—Sumeru, and the Iron Ring Range. "Sumeru" means "wonderfully high". Mount Sumeru is at the center of the world, and the Iron Ring Mountains are just beyond the fragrant seas. He will see these as well as the other mountains and forests; The waters of the great seas, rivers, and streams.

Below to the Avici hell; Above to the Peak of Existence. "Avici" means "unspaced". In this hell, if there are many people, it's full; if there is just one person, it's still full. One person fills it; a thousand people also fill it. Ten thousand people also can fit in this hell and make it just as full as one person would. It's called "unspaced" because there is no space there.

What kind of people fall into the Avici hell? Those who commit the Five Rebellious Acts:

1. Killing one's father
2. Killing one's mother
3. Killing an Arhat
4. Shedding a Buddha's blood
5. Breaking up the harmonious Sangha

"Breaking up the harmonious Sangha" occurs when one goes into a Sangha dwelling where everyone is basically getting along very well, and proceeds to indulge in a lot of gossip and get everybody in disharmony. "Shedding a Buddha's blood" also includes damaging or destroying Buddha images. If a Buddha is in the world and you injure him and shed his blood, you fall into the Avici hell.

道什麼時候出去？或者有菩薩放光，或者有佛放光，照到你那個地方，那時候才可以出去，但是這個機會是很少的。

「上至有頂處」：往上邊，他能看到這非想非非想處天。非想非非想處天，這是無色界的第四層天，就是三界之頂上，所以又稱為有頂天。這個天是在世界上最高的天，你想都想不到，你沒有法子想得到的地方；就是任何火箭也到不了那地方。所以科學再昌明，也到不了那個地方。但是講說《法華經》的這位法師，他就能看見這非想非非想處天；這叫有頂天，這天之中它是最高的了。

「其中諸眾生，一切皆悉見」：在有頂天到阿鼻地獄中間所有的一切眾生，這位講說《法華經》的法師，他都可以看得見的。「雖未得天眼，肉眼力如是」：雖然他沒有得到天眼，但是父母所生的肉眼力量，就能有這麼大的功德，能上看到有頂天，下看到阿鼻地獄去。

**復次常精進！若善男子、善女人，受持此經，若讀，若誦，若解說，若書寫，得千二百耳功德。以是清淨耳，聞三千大千世界，下至阿鼻地獄，上至有頂，其中內外種種語言音聲。**

「復次常精進」：釋迦牟尼佛又再叫一聲，常精進菩薩！「若善男子、善女人，受持此經」：假使有持五戒、修十善的男人、女人；或者受具足戒的比丘、比丘尼；或者受菩薩戒的菩薩；或者受沙彌戒的沙彌，他們受持這部《妙法蓮華經》，受之於心，持之於身。「若讀，若誦，若解說，若書寫」：或者他能對著經本讀，或者他能離開經本背誦，或者他能給一般人講說，或者他能書寫。「得千二百耳功德」：這位法師，他就會得到一千二百耳功德。耳是很圓融無礙的，它前後、左右、上下都可以聽聲音。

「以是清淨耳，聞三千大千世界」：以父母所生這個清淨耳，能聽到三千大千世界內外一切音聲，「下至阿鼻地獄，上至有頂，其中內外種種語言音聲」：下至無間地獄，上至非想非非想處天，在這其中種種語言音聲，都能聽到。不但清楚，而且還能分別是什麼聲音。

待續

If a Buddha has entered Nirvana, the offense is the same if you break or damage a Buddha image.

If you fall into the Avici hell and try to get out, you won't be able to. There's no way out. It's not known when you will ever escape. A Bodhisattva or a Buddha might emit light to shine on you, and you will be able to get out. But such things happen only very rarely.

The "Peak of Existence" is the Heaven of Neither Perception nor Nonperception—the highest place in the three realms. An astronomer can't even think of a place like this, let alone get there. No matter how advanced science gets, it's not going to get there! However, one who lectures on *the Dharma Flower Sutra* can see this place, the highest of the heavens.

**And he will see all the living beings within—from the pits of hell to the highest of the heavens. All of this he will completely see. Although he has not yet gained the Heavenly Eye, His flesh eyes will have powers such as these.** His ordinary physical eyes will have that much merit and virtue.

**Sutra:**

**Furthermore, Ever-Vigorous, if a good man or a good woman receives and upholds this Sutra, whether reading it, reciting it, explaining it to others, or writing it out, that person will obtain twelve hundred meritorious virtues of the ears. With his pure ears he will hear throughout the three thousand great thousand world system, inside and out, below to the Avici hell and above to the Peak of Existence, all the various sounds and voices.**

**Commentary:**

**Furthermore, Ever-Vigorous, if a good man or a good woman** who keeps the Five Precepts and cultivates the Ten Good Deeds, or a Bhikshu or Bhikshuni who has taken the Complete Precepts, or a Bodhisattva who has taken the Bodhisattva Precepts, or a Shramanera who has taken the Shramanera Precepts, **receives in the mind and upholds with the body of this Sutra, whether reading it, reciting it from memory, explaining it to others, or writing it out, that person will obtain twelve hundred meritorious virtues of the ears.** The ear is complete in its meritorious virtues because it can hear sounds from all directions.

**With his pure ears**, that is, the ones he was born with, **“he will hear throughout the three thousand great thousand world system, inside and out, below to the Avici hell and above to the Peak of Existence, all the various sounds and voices”**, below to the Avici hell, above to the the Heaven of Neither Perception nor Nonperception, among these all kinds of sounds and voices, he can hear them all. Not only clear, but also being able to distinguish what sounds they are.

To be continued