

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
人經學
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

「摩睺羅伽聲」：摩睺羅伽，翻譯為蟒神，是大蟒蛇。

以上是天龍八部，牠們各有所因，所以將來各有所成的果。這樣種種的聲音，講說《妙法蓮華經》的這位法師，都會知道，皆能明了。

「火聲」：火的聲音，這位法師一聽，就知道過去被火燒的，或者現在被火燒的，或者將來會被火燒的這種聲音。

「水聲」：或者一聽這水的聲音，就知道，哦！這個地方，在過去被水淹過，或者現在就要被水淹，或者將來一定會被水淹的。

「風聲」：本來打颶風，這風還沒有來，一聽這個聲音，就知道在幾萬里地的地方有個颶風，就要到這地方來了！或者現在颶風的風，知道是什麼因緣颶風？或者將來這個地方會颶風。總而言之，也是過去、現在、未來這三世的聲音，這位法師都知道。

「地獄聲」：這位法師，一聽這個人的聲音，就知道他將來一定會墮地獄的，或者他是從地獄那兒來的。現在地獄有種種的聲音，他也聽得見了。

「畜生聲」：畜生，就包括一切的動物；牠的聲音也都知道。或者一聽這個人的聲音，就知道他以前是做畜生的，或者將來他要做畜生；或者一聽這畜生的聲音，就知道將來牠還會做畜生。

「餓鬼聲」：餓鬼最難找吃的東西，甚至於幾個大劫也找不著一滴水、一滴血，或者一滴酒來喝，做餓鬼是很痛苦的。所以你們不要盡想吃東西，想吃東西，就會變餓鬼的。

人所吃的東西，就當吃藥那麼吃，不要拿它當怎麼樣好吃、怎麼樣有營養。我們因為這個身體

Commentary:

Mahoragas are big snakes, pythons, one of the eightfold division.

The Dharma Master who lectures *the Dharma Flower Sutra* can know all the sounds of the eightfold division.

Sounds of fire, water, and wind.

This means he knows the sounds of past, present, and future fires. He knows the sounds of the three periods of time. He knows that a certain place was, is, or will be flooded. He can know the sounds of hurricanes of the past, present, and future. "Ah! A hurricane is approaching from ten thousand miles away." He knows why the wind is blowing and when it will blow in the future.

Sounds of hell-beings. Just on hearing a person's voice, he can tell, "That person is going to fall into the hells," or "That person just came out from the hells." He can also hear the sounds of the hells at the present period of time.

Animals. Hearing a person's voice, he can tell, "That person was an animal", or "That person will be an animal in the future". He can hear an animal's sound and know, "That one is going to continue being an animal".

And hungry ghosts have a hard time finding food. Sometimes for great eons they can't find a drop of water, blood, or wine to drink. They're always starving, and it's really painful. You shouldn't think about eating all the time; otherwise you might turn into a hungry ghost.

You should look upon food as medicine. Don't get carried away with how tasty or how nutritious it is. It's medicine, because if we didn't eat, we would die. So we should think, "I take this food only as medicine, to cure this decaying body."

若不吃藥，它就要沒有生命，所以一定要吃這個藥，就是那五種的觀所說的，「正事良藥，為療形枯」嘛！

「五觀」就是：

- (一) 計功多少，量彼來處；
- (二) 忖己德行，全缺應供；
- (三) 防心離過，貪等為宗；
- (四) 正事良藥，為療形枯；
- (五) 為成道業，應受此食。

有這五種的觀想，你所吃的東西才能消化得了；你若沒有作這五種的觀想，所謂「三心不了水難消，五觀若明金也化」。三心，是過去心、現在心、未來心。你若三心不了，就是喝口人家供養你的一杯水，你也消受不了；這五種觀想，你若明白了，就是吃下去金子，也可以消化了。所以出家人在吃午飯的時候，一定要念供養咒，然後不打妄想來應供，來用齋飯。

比丘聲、比丘尼聲、聲聞聲、辟支佛聲、菩薩聲、佛聲。

「比丘聲、比丘尼聲」：這位法師，一聽這個人的聲音，知道這個人前生是個比丘，或者知道這個人現在就要來做比丘了，或者知道這個人來生會做比丘；一聽他的聲音，就知道他將來的果報如何。這比丘尼也是這樣子，或者過去世做比丘尼，現在沒有做；或者現在做比丘尼，將來又會做比丘尼。這種種的比丘聲、比丘尼聲，這位法師也分別得清清楚楚的。

「聲聞聲、辟支佛聲」：聲聞是聞「四諦」——苦、集、滅、道，而悟道的。辟支佛是修「十二因緣」而悟道的。

「菩薩聲」：菩薩的聲音。菩薩修六度萬行，而行菩薩道。這位受持《妙法蓮華經》的法師，一聽這個人的聲音，就知道三世的因果——或者過去世是菩薩，現在又做個普通的人；或者現在是菩薩，或者將來做菩薩。

「佛聲」：或者一聽這個人的聲音，哦！這是佛聲音！

以要言之，三千大千世界中，一切內外所有諸聲，雖未得天耳，以父母所生清淨常耳，皆悉聞知，如是分別種種音聲，而不壞耳根。

待續

This is one of the Five Contemplations one makes when one eats:

1. Consider the amount of work involved in bringing the food to the table.
2. Reflect on whether or not your virtuous conduct is sufficient to entitle you to receive the offering.
3. Guard against mental transgressions, principally that of greed, etc.
4. Regard the food as medicine to prevent the body from collapsing.
5. Take this food only in order to accomplish your work in the Way.

If you hold these Five Contemplations while you eat, you'll digest your food very well. If you don't, then, as the saying goes, "If the three minds are not ended, it's hard to digest water." If you haven't ended the thoughts of the past, present, and future, you'll have a hard time digesting even an offering of a cup of water. On the other hand, "If the Five Contemplations are understood, you can digest gold." So when left-home people eat, they recite the Offering Mantra and then hold the Five Contemplations. They don't indulge in false thinking, but instead "respond to offerings," as they eat.

Sutra:

Sounds of Bhikshus and Bhikshunis; sounds of Hearers, Pratyekabuddhas, Bodhisattvas, and Buddhas.

Commentary:

Sounds of Bhikshus. He knows who was a Bhikshu in a previous life, who is about to become a Bhikshu in the present life, and who will become a Bhikshu in a future life, just by hearing his voice. Just hearing the sound, he can tell the latter effects. **And Bhikshunis.** Perhaps she was a Bhikshuni in the past and isn't one now, or is one now and will be one again in the future.

Sounds of Hearers. Hearers awaken to the Way when they hear the Four Noble Truths: suffering, origination, extinction, and the Way.

Pratyekabuddhas awaken through cultivation of the Twelve Causes and Conditions.

Sounds of Bodhisattvas. Bodhisattvas cultivate the Six Perfections and the Myriad Practices, practice the Bodhisattva Way. This Dharma Master knows who was a Bodhisattva in the past but is now an ordinary person, who will be a Bodhisattva in the future, and who is now a Bodhisattva.

And Buddhas. Hearing a voice he knows, "That's the Buddha sound."

Sutra:

In general, although he has not yet obtained the Heavenly Ear, by using the pure ordinary ears given to him at birth, he can hear and know whatever sounds there may be inside and outside the three thousand great thousand world system. In this way he distinguishes between all the various sounds, and still his hearing is not impaired.

To be continued