

妙法蓮華經淺釋

The Dharma Flower Sutra with Commentary

宣國修
化際訂
上譯版
人經學
講院記
解錄翻
譯

【法師功德品第十九】

「以要言之，三千大千世界中，一切內外所有諸聲」：總而言之，在這三千大千世界之內和三千大千世界之外，所有一切的声音，這位法師，「雖未得天耳，以父母所生清淨常耳，皆悉聞知」：雖然還沒有得到天耳通，可是以父母所生清淨的普通耳，完全都能聽見。

「如是分別種種音聲，而不壞耳根」：都能分別詳細，而明白種種的音聲。雖然聽種種的聲音，還不被這些聲音所轉變，不被這些聲音所染污；就是有什麼聲音，聽是聽，但是無所著住。因為不著住，所以他就不會壞耳根；如果著住到聲音上，就會壞了耳根。

爾時，世尊欲重宣此義，而說偈言：

父母所生耳 清淨無濁穢
以此常耳聞 三千世界聲
象馬車牛聲 鐘鈴螺鼓聲
琴瑟箏篋聲 簫笛之音聲
清淨好歌聲 聽之而不著
無數種人聲 聞悉能解了

「爾時，世尊欲重宣此義，而說偈言」：在這個時候，釋迦牟尼佛願意重宣以上的意思，而用偈頌再把它詳細說一說。

「父母所生耳，清淨無濁穢」：受持《妙法蓮華經》的這位法師，以父母所生的肉耳，非常清淨且沒有污濁。「以此常耳聞三千世界聲」：用這普通的耳朵，就可以聽見三千大千世界內外一切的聲音。

「象馬車牛聲，鐘鈴螺鼓聲」：或者是象聲、馬聲、車聲、牛聲，所有的鐘聲、鈴聲、螺聲、鼓聲，他能分別得清

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.

Even though he hears all these sounds, he is not turned, defiled, or influenced by the sounds. Because he is not attached to them, his faculty of hearing is not damaged. If he were to get attached to them, his hearing would be harmed.

Sutra:

At that time the World Honored One, wishing to restate this meaning, spoke verses, saying:

The ears he was born with,
Are pure and without filth.
With his ordinary ears he hears,
Sounds of the three thousand
great thousand world system.
Sounds of elephants, horses,
carriages and cows;
Gongs, bells, conches and drums;
Sounds of lutes and harps;
Sounds of pipes and flutes;
and Sounds of clear, fine chants.
He hears these,
but is not attached to them.
Hearing the sounds of
countless kinds of people,
He can understand them all.

Commentary:

At that time the World Honored One, wishing to restate this meaning in detail, spoke verses, saying:

The ears he was born with, Are pure and without filth. The Dharma Master who lectures on *the Dharma*

Revised version

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



PROPER DHARMA SEAL 正法印



楚楚。「琴瑟箜篌聲，簫笛之音聲」：琴、瑟、箜篌，這都是奏音樂用的樂器，或者現代的吉他之類的。以及簫聲、笛聲，所有種種樂器的音聲。這位法師，完全能聽到，又能分別清楚是什麼樂器的音聲。

「清淨好歌聲，聽之而不著」：或者有的人，用清淨的音喉唱出好聽的歌聲，這位法師他也聽得清清楚楚的；雖然聽種種的聲音，但是他不著住。「無數種人聲，聞悉能解了」：沒有數量那麼多種人的聲音，無論你是什麼人講的，他都可以聽得清清楚楚的，也能明白。

又聞諸天聲 微妙之歌音
及聞男女聲 童子童女聲
山川險谷中 迦陵頻伽聲
命命等諸鳥 悉聞其音聲
地獄衆苦痛 種種楚毒聲
餓鬼飢渴逼 求索飲食聲
諸阿修羅等 居在大海邊
自共言語時 出於大音聲
如是說法者 安住於此間
遙聞是衆聲 而不壞耳根
十方世界中 禽獸鳴相呼
其說法之人 於此悉聞之

「又聞諸天聲，微妙之歌音，及聞男女聲，童子童女聲」：這位法師，又能聽見諸天人的聲音，又能聽到諸天微妙的歌聲，又能聽到男人聲、女人聲，又能聽到童男、童女的聲音。

「山川險谷中」：在山川和最危險的山谷中，「迦陵頻伽聲」：有迦陵頻伽鳥的音聲。迦陵頻伽，這種鳥在沒有出卵的時候，牠在卵裏邊就會鳴；那聲音，比一般的鳥叫得都好，所以又稱為好聲鳥，又叫仙音。這種鳥所唱的聲音非常之好！「命命等諸鳥」：命命鳥，就是共命鳥。這種鳥，是報同業別，所受的報是一樣的，但是所造的業分別。所以在一隻鳥身上，生出兩個頭、兩個口——吃東西，牠也搶著吃、牠也搶著吃；叫，牠叫、牠也叫，這叫共命之鳥。「悉聞其音聲」：這位法師，完全聽見牠們的聲音。

待續

Flower Sutra with his ordinary ears hears / Sounds of the three thousand great thousand world system:

Sounds of elephants, horses, carriages, and cows. He can distinguish these all very clearly. **Gongs, bells, conches and drums; / Sounds of lutes and harps; / Sounds of pipes and flutes—**he hears all the various musical instruments making **sounds of clear, fine chants.**

Perhaps someone sings with a clear, fine voice. **He hears these but is not attached to them. / Hearing the sounds of countless kinds of people, / He can understand them all.**

Sutra:

**He also hears the sounds of the gods—
Their subtle, elegant voices raised in song.
He also hears the sounds of men and women,
The sounds of young boys and girls,
As well as the kalavinka sound
Coming from the mountains, streams, and deep ravines.
He hears all the sounds
Of the jiva-jivaka and other birds,
The bedlam of misery and pain in the hells—
The sounds of all the torture there.
He hears the sounds of hungry ghosts,
driven by hunger and thirst
As they seek for food and drink, and
The mighty roar put forth
By all of the asuras
As they dwell beside the sea,
Bickering among themselves.
In this way, one who speaks the Dharma
Can dwell securely there and hear
The faraway multitude of sounds,
And yet there is no harm to his hearing.
Throughout all the ten directions,
Birds and beasts cry out to one another.
The one who speaks the Dharma
Can hear them one and all.**

Commentary:

As well as the kalavinka sound / Coming from the mountains, streams, and deep ravines. The kalavinka is the "good-sounding bird." It starts singing even before it hatches out of its egg. It is also called the "immortal sound," and it sings extremely well. / Of the jiva-jivaka and other birds. The jiva-jivaka is a kind of bird with two heads. The two birds have different karma but shared retribution. The two heads fight over their food and chirp at each other. The Dharma Master hears all the sounds

To be continued