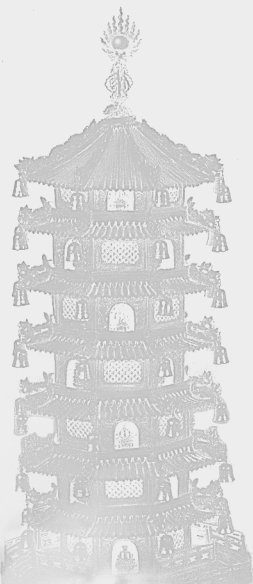


妙法蓮華經淺釋

The Dharma Flower Sutra with Commentary



PROPER DHARMA SEAL 正法印



宣國修
化際訂
上譯版
人經學
講院記
解錄翻
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

「地獄眾苦痛，種種楚毒聲」：所有地獄那苦痛的聲音，或者種種被打的；受種種痛苦的聲音，這位法師完全都聽得見。

「餓鬼飢渴逼，求索飲食聲」：餓鬼飢渴交迫，逼迫得很難受。越餓越找不著東西吃，越找不著東西吃就越餓，餓得肚子裏頭都要著火了，這叫「飢渴逼」。餓鬼飢渴所逼迫的聲音，他們到處尋找飲食的聲音，這位法師都能聽見。

「諸阿修羅等，居在大海邊，自共言語時，出於大音聲」：所有的阿修羅，牠們住在大海的旁邊，互相談話的時候，發出很大的音聲。好像海邊上的鱷魚，那都是阿修羅；牠們一出來找東西吃，都是互相示威，這隻也出一種大聲音，那隻也出一種大聲音。

「如是說法者」：像以上這樣，這位講說《妙法蓮華經》的法師，「安住於此間」：此間，是這個地方；什麼地方？就是「慈悲」，他安穩住在「慈悲」上。慈悲一定要多多的；少了慈悲，是不可以的。修道的人，切記不要把慈悲弄沒有了！若沒有了慈悲，那就非常危險，阿修羅就要來找你了；你若慈悲，阿修羅就拿你沒有辦法！「遙聞是眾聲，而不壞耳根」：很遠的聲音，他也聽得見，但是不會壞耳根。

「十方世界中」：在十方世界裏邊，「禽獸鳴相呼」：這禽獸互相鳴、互相呼應。

Commentary:

He hears **the bedlam of misery and pain in the hells. The sounds of all the various kinds of torture there** as beings are punished.

And **he hears the sounds of hungry ghosts, driven by hunger and thirst. As they seek food and drink.** The hungrier the ghosts get, the scarcer the food becomes. The scarcer the food gets, the hungrier they are. They are so hungry that they are about ready to go up in flames. This is called “the oppression of hunger”. This Dharma Master hears all such sounds.

And he hears distinctly **the mighty roar put forth. By all of the asuras, As they dwell beside the great sea, Bickering among themselves.** They make a terrible racket when they talk. Alligators are a kind of asura. They roar at each other to show off.

In this way, one who speaks the Dharma, Can dwell securely there and hear. The person who speaks *the Dharma Flower Sutra* dwells securely in compassion. Those who cultivate the Way should develop as much compassion as they can. If you are not compassionate, the asuras will get you. If you are compassionate, the asuras have no way to get at you. **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.** One tiger may cry out, “Tiger!” and the second one answers, “Yes!” The person who speaks the Dharma

你看！在山上那個獸，這隻叫一聲，那隻也會回一聲，都是互相你招呼牠，牠就招呼你。所有飛禽和走獸互相爭鳴、互相呼叫的聲音，「其說法之人，於此悉聞之」：這位說法的法師，他都完全聽得到，也都明了。

**其諸梵天上 光音及遍淨
乃至有頂天 言語之音聲
法師住於此 悉皆得聞之**

說法這位法師，不動道場，遍知三千大千世界一切的音聲。「其諸梵天上，光音及遍淨，乃至有頂天」：梵天，就是色界大梵天；光音天，就是二禪天；遍淨天，就是三禪天；有頂天，是四禪天，就是色界最高一層天，也就是非想非非想處天。「言語之音聲」：從初禪、二禪、三禪，到四禪天上，他們所說的言語音聲，「法師住於此，悉皆得聞之」：講解《法華經》這位法師，就在講經這個道場，他完全能聽到諸天的言語音聲，其餘的聲音也都聞得到。

**一切比丘眾 及諸比丘尼
若讀誦經典 若為他人說
法師住於此 悉皆得聞之**

「一切比丘眾，及諸比丘尼」：所有一切的比丘僧和比丘尼，「若讀誦經典，若為他人說」：他們或讀、或誦、或書寫、或為他人演說這部《妙法蓮華經》。「法師住於此，悉皆得聞之」：這位法師就在講經法會這個地方，所有一切的聲音，他都聽得見。

**復有諸菩薩 讀誦於經法
若為他人說 撰集解其義
如是諸音聲 悉皆得聞之**

「復有諸菩薩，讀誦於經法，若為他人說」：又有一類菩薩，或者常常修習佛法，或者讀誦，或者為他人講說《妙法蓮華經》。「撰集解其義」：撰，就是自己另外作一篇文章。集，或者找到其他書上有的文字，來註解這一部《妙法蓮華經》。「如是諸音聲，悉皆得聞之」：好像這一類的音聲，講經這位法師都能聽得清清楚楚的！

☞待續

can hear all of these communications. **The one who speaks the Dharma, Can hear them one and all.**

Sutra:

**As for the sounds and speech of the Brahma gods,
The Light Sound gods, and those of Pervasive Purity,
Up to the Heaven of the Peak of Existence,
The Dharma Master here in the world
Can hear them one and all.**

Commentary:

The person who speaks the Dharma in the unmoving Bodhimanda can hear all the sounds in the three thousand great thousand world system. The Light Sound Heaven is in the Second Dhyana. The Pervasive Purity Heaven is in the Third Dhyana. The Peak of Existence is the Heaven of Neither Perception nor Nonperception in the Fourth Dhyana. The Dharma Master who lectures on *the Dharma Flower Sutra* can hear all these sounds right in the Bodhimanda where he is lecturing.

Sutra:

**The entire assembly of Bhikshus,
And Bhikshunis,
Whether reading or reciting Sutras,
Or speaking them for others,
The Dharma Master dwelling here,
Can hear them one and all.**

Commentary:

The entire assembly of Bhikshus and Bhikshunis, Whether reading or reciting Sutras, Or speaking them for others, The Dharma Master dwelling here can hear them one and all.

Sutra:

**Further, all the Bodhisattvas
Reading or reciting this Sutra-Dharma,
Or speaking it for others,
Or compiling commentaries on its meaning,
All such sounds as these,
He hears in detail.**

Commentary:

Further all the Bodhisattvas, Reading or reciting this Sutra-Dharma, Or speaking it for others, Or compiling commentaries on its meaning, or writing articles of their own, or compiling others' explanations on the Sutras—all such sounds as these, he hears in detail.

☞To be continued