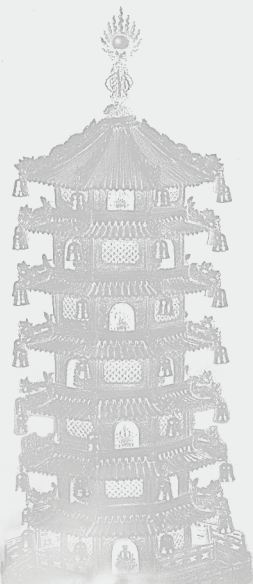


妙法蓮華經淺釋

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
【法師功德品第十九】
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

諸佛大聖尊 教化衆生者
於諸大會中 演說微妙法
持此法華者 悉皆得聞之

「諸佛大聖尊，教化衆生者」：菩薩聲，這位法師都知道；諸佛的聲，妙不可思議，但是這位法師也知道。諸佛是世間大聖的人，是教化一切眾生的一位覺者。

「於諸大會中，演說微妙法」：在一切大會之中，諸佛演說為實施權、開權顯實，這種微妙不可思議的法。

「持此法華者，悉皆得聞之」：受持《妙法蓮華經》的這位法師，完全都聽得清清楚楚的。

三千大千界 內外諸音聲
下至阿鼻獄 上至有頂天
皆聞其音聲 而不壞耳根
其耳聰利故 悉能分別知
持是法華者 雖未得天耳
但用所生耳 功德已如是

「三千大千界」：我們這個世界，是個小世界——這不單是個小世界，而且只是一個世界。這一個須彌山、一個日、一個月、一個四大部洲，這叫一個世界；積集成一千個世界，有一千個須彌山、一千個日、一千個月、一千個四大部洲，這是一個小千世界；再積集一千個小千世界，這是一個中千世界；再積集一千個中千世界，這是一個大千世界。因為說三個千的緣故，所以為三千大千世界。

所以你不要眼光那麼小、心量那麼窄，美國人就只知道美國，英國人就只知道英國，法國

Sutra:

All the Buddhas,
great sagely honored ones,
Teaching and transforming
living beings
In the midst of the great
assemblies,
Expounding upon the subtle,
wondrous Dharma,
Can be heard by one who holds
the *Dharma Flower*.

Commentary:

The Buddha's sound is inconceivable, and the Dharma Master can hear them set forth the subtle, inconceivable Dharma bestowing the provisional for the sake of the real, opening the provisional to reveal the real, proclaiming the Wonderful Dharma.

Sutra:

All the sounds inside and out,
Of the three thousand great
thousand world system.
Below to the Avici hell,
And above to the Heaven of the
Peak of Existence.
Can each and every one be
heard,
And still his hearing is not
harmed.
Since his ears are keen and
sharp,
He can discern them all.
The one who upholds the
Dharma Flower,
Although he has not yet gained
the Heavenly Ear,
Merely using the ears he was
born with,
Already has meritorious virtues
such as these.

Commentary:

All the sounds, inside and

人只知道法國，德國人只知道德國，就知道那一個小地方。我們這一個國家，要是往三千大千世界來比，就好像一粒微塵那麼小似的，沒有什麼不得了的。說是：「我不知道有這麼多的世界嘛！」你若知道有這麼多的世界，你就成了佛了，不是凡夫了！你爭心也沒有那麼多，貪心也沒有那麼重，癡心也沒有那麼一大堆了！

「內外諸音聲」：這三千大千世界以內的、以外的，所有一切的聲音，這位講解《妙法蓮華經》的法師他都知道；他一講《妙法蓮華經》，就有這麼多、這麼大的神通。

「下至阿鼻獄」：下到這阿鼻地獄。阿鼻地獄就是無間地獄，一人也滿，多人也滿。你一個人在那地方，覺得也沒有空的地方；你人多了在那裏邊，也沒有覺得擁擠。就是你一個人，也是滿這個地獄；有幾萬萬個人，這個地獄也裝得下你們。為什麼呢？是你業障所現的，就現這個無間地獄。「上至有頂天」：下到阿鼻地獄，上就到有頂天。有頂天，就是非想非非想處天；你思想想不到，沒有法子想到那麼樣高的地方。

「皆聞其音聲，而不壞耳根」：雖然那麼高的有頂天，那麼深的無間地獄，所有的聲音，這位法師都聽得清清楚楚的；雖然聽得清清楚楚的，但還不會損壞他的耳根。聲音太多了，一聽，會把耳朵聽聾的，會把耳根壞了。他雖然聽這麼多的聲音，耳根還不壞。「其耳聰利故，悉能分別知」：聰，是聰明；利，是銳利。這個耳根非常聰明銳利，就是你這一句話說還沒說完，他那兒給你聽完了。就這麼快！他聽見你一句，就知道你整個的道理；聽見你一個字，他就知道你想要說什麼，所以能分別得清清楚楚。

「持是法華者，雖未得天耳，但用所生耳，功德已如是」：受持《法華經》的這位法師，雖然他沒有得到天耳通，但是用父母所生這個普通的耳朵，就能聽到一切的音聲；他所有的功德，已經有像上邊所講的這麼多！

在前邊所講的「耳根」，有肉耳、天耳、法耳、慧耳、佛耳，和眼是一樣的。現在這位法師，他不是肉耳、天耳、法耳、慧耳、佛耳，就是父母所生普通的常耳。你也有這個耳，我也有這個耳，但是你不曾講說《法華經》，你就不會聽這麼清楚的聲音；這一位法師他會講《法華經》，所以他就可以遍聽三千大千世界的聲音。

☯待續

out, of the three thousand great thousand world system can be heard by the Dharma Master. One sun, one moon, one Mount Sumeru, and one set of four continents make up one world. One thousand of these are called a small world system. One thousand small world systems are called a middle world system. One thousand middle world systems are called a great world system. Therefore we say “three thousand” because the number “thousand” is raised to the third power. Now the world that we know is just one small world.

We shouldn't be attached and pay attention just to our own small sphere, with Americans just thinking of America, British people of Great Britain, French people of France, Germans of Germany. Compared to the three thousand great thousand world system, our world is just like a tiny mote of dust. You may think it's great, but it isn't really.

You say, “But I had no idea there were so many worlds!” Hah! If you had known, you would have become a Buddha long ago. You wouldn't be an ordinary living being at all. You wouldn't be so hateful, greedy, and stupid.

He can hear **below to the Avici hell**, the unspaced hell, which is full even if only one person is in it, but which can also expand to accommodate millions of people. This hell is merely a manifestation of people's karma. **And above to the Heaven of the Peak of Existence, can each and every one be heard.** You have no way to conceptualize this heaven.

Even though the heavens are so high and the hells are so low, the Dharma Master can hear all of the sounds within them very clearly, **and still his hearing is not harmed.** He hears all these sounds, but they don't hurt his ears at all. Sometimes if you hear too much, you can go deaf. But that doesn't happen in this case.

Since his ears are keen and sharp, He can discern them all. His ears are so sharp that before you finish your sentence, he has already heard the whole thing! Hearing one word, he knows everything you're about to say.

The one who upholds the Dharma Flower, Although he has not yet gained the Heavenly Ear, Merely using the ears he was born with—his ordinary ears—already has meritorious virtues such as these. His merit and virtue is such as just described.

Above, we have discussed the meritorious virtues of the ears. We speak often of the Five Eyes: the flesh eye, the heavenly eye, the Dharma eye, the wisdom eye, and the Buddha eye. But there are also five such ears: the flesh ear, the heavenly ear, the Dharma ear, the wisdom ear, and the Buddha ear. Now the ears we are talking about in reference to this Dharma Master are not any of the Five Ears listed above. The ears in question are his ordinary, regular ears. You have these ears, and so do I. But if you are not able to lecture on the *Dharma Flower Sutra*, your hearing will not be as acute as that of the Dharma Master who can. He can hear all the sounds throughout the three thousand great thousand world system.

☯To be continued