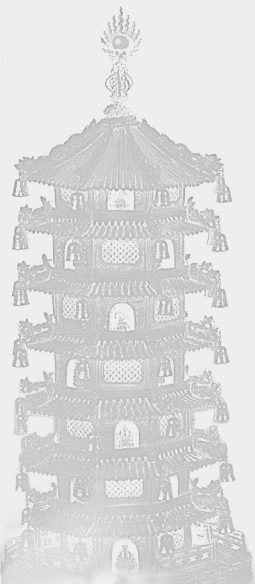


妙法蓮華經淺釋

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

復次常精進！若善男子、善女人，受持是經，若讀，若誦，若解說，若書寫，成就八百鼻功德。

「復次常精進」：釋迦牟尼佛又說，我再跟你講一講，常精進菩薩！

「若善男子、善女人」：假使世間上，有修五戒、行十善的男子和女人，或者受比丘戒和比丘尼戒的出家人，或者受菩薩戒的男子和女人。

「受持是經」：他們能受之於心，持之於身——能身體力行，躬行實踐這一部《法華經》，能照著《法華經》所說的道理去修行。

「若讀，若誦，若解說，若書寫，成就八百鼻功德」：或者僅僅地讀《法華經》，或者背誦《法華經》，或者為他人講解《法華經》，或者用筆恭恭敬敬地寫《法華經》，這樣有什麼好處呢？成就八百鼻功德。你看！這鼻子也有了功德。

以是清淨鼻根，聞於三千大千世界上下內外種種諸香，須曼那華香、闍提華香、末利華香、蘆蔔華香、波羅羅華香、赤蓮華香、青蓮華香、白蓮華香、華樹香、果樹香、栴檀香、沉水香、多摩羅跋香、多伽羅香，及千萬種和香，若末、若丸、若塗香，持是經者，於此間住，悉能分別。

「以是清淨鼻根，聞於三千大千世界上下內外種種諸香」：這個鼻子的功德是誰給它的？

Sutra:

Further, 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, he will accomplish eight hundred meritorious virtues of the nose.

Commentary:

Further, Ever-Vigorous, Shakyamuni Buddha continues.

If a good man or a good woman, one who keeps the Five Precepts and practices the Ten Good Deeds, or one who has taken the Bhikshu, Bhikshuni, or Bodhisattva precepts, or those who has taken the Bodhisattva Precepts,

Receives and upholds this Sutra, receives it with his mind and practices it with his body, cultivating according to the doctrines found within it,

Whether reading it, reciting it from memory, explaining it to others, or writing it out very reverently, he will accomplish eight hundred meritorious virtues of the nose. The eight hundred meritorious virtues of the nose are gained through recitation of the Dharma Flower Sutra. If he hadn't recited the Sutra, he probably wouldn't have even eight merits, to say nothing of eight hundred!.

Sutra:

With his pure nose he will smell throughout the three thousand great thousand world system, above and below, inside and

是這位法師給它的。這位法師因為受持《法華經》，才能有八百鼻功德；若不受持《法華經》，不要說是八百，連八功德恐怕都沒有。以這種清淨的鼻根，他能聞到三千大千世界以內，和三千大千世界以外，乃至於上下各方一切的種種諸香。

在虛空裏，日、月有無量無邊的。不過在我們南瞻部洲這個小世界，就看見我們這個日、月。到其他地方，還另外有其他的世界，有其他世界的日、月，不過我們現在沒有到那兒，是不知道的。

說是：「到月球裏，那是月球的世界，那是不是算一個另外的世界？」你到月球那個地方，那還是這個世界的界線，沒有到其他的世界呢！到其他的世界，你就看不見這個世界了，就都看不見我們這個世界的日月星辰；你看見的，是另外一個世界的。「那個日月和我們這個同不同呢？」等你見到就知道了！或者那個太陽是三角形的也不一定，或者那個月亮是個四方形也未可知。你到那個世界，就知道那個世界的境界了；沒有到的時候，不可預測。

我們不要像那一些個糊塗科學家，總要測量測量，測來測去測死了，他還不知道這個世界是怎麼回事？頭髮也都白了，眼睛也都花了，牙也都掉了、耳朵也都聾了，等他將要知道的時候，就死了。他這一死了，那個又要重頭再研究；一研究，剛剛有點眉目，他也又死了！所以科學家研究這麼多年，也研究不出個所以然來，這真可憐呢！

「須曼那華香、闍提華香、末利華香、薔薇華香、波羅羅華香」：有須曼那華香；須曼那是梵語，譯為稱意。這種花又香、又美麗，有白的、有黃的。又有闍提華香；闍提，譯為金錢華。這種花是黃色的，花開得好像一個個金錢似的。又有茉莉華香，這種花也是很香的。又有薔薇華香；薔薇，是梵語，譯為黃華，又譯為金色華，因為花黃得好像金子那樣子。又有波羅羅華香，這種花叫重生華。怎麼重生呢？因為這種花開過一次，又能重覆再開一次花。

☞待續

outside, all the various fragrances: the scents of the *sumana*, *jatika*, *mallika*, *champaka*, and *patala* flowers; scents of red, blue, and white lotus flowers; scents of flowering and fruit-bearing trees; scents of *chandana*, aloe-wood, *tamalapatra*, and *tagara*; and scents of a thousand myriad kinds mixed together, whether powdered, in lumps, or in paste. One who upholds this Sutra, dwelling in this place, can distinguish all of these.

Commentary:

With his pure nose he will smell throughout the three thousand great thousand world system, above and below, above to the Peak of Existence and below to the Avici hells, inside and outside.

There are many suns and moons, limitless numbers of them. Since we are in our own world, we only see the sun and moon in Jambudvipa. There are other worlds with other suns and moons in them, but we haven't gone to them yet, and don't know about them.

Traveling to the moon doesn't count as going to another world; that moon is included in our world. If you go to another world, you won't see this one. "Are the sun and moon in other worlds the same as the ones here?" you ask. When you get there you'll know. The sun may be triangular; it's not for sure. Perhaps the moon will be square! When you get there, you'll know what it's like. Before we get there, it's anybody's guess.

You shouldn't be like the muddle-headed scientists who raise theory after theory after theory about what it's like, but never get there. They theorize themselves to death without ever going there to find out what it's really like. Their hair turns all white, their eyes go bad, their teeth fall out, and they go deaf, but they still have no idea what this world is all about. Just when they are on the verge of making their big breakthrough, they die. Then someone has to start all over again, and the same process repeats itself. Scientists have studied for so many years, and they don't have it straight yet. It's really pathetic.

The scents of the *sumana*, *jatika*, *mallika*, *champaka*, and *patala* flowers. *Sumana* is Sanskrit and means "in accord with one's wishes." These flowers may be yellow or white; they are fragrant and beautiful. *Jatika* is also Sanskrit and means "golden coin" because the blossoms resemble gold coins. The *mallika* flower is very fragrant. *Champaka* is translated as "yellow flower" or "gold flower." *Patala* is translated as "multiple blossoms," because it blooms again and again, repeatedly.

☞To be continued