

妙法蓮華經淺釋

The Dharma Flower Sutra with Commentary

宣國修
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翻譯

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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



又聞諸天身香，釋提桓因在勝殿上，五欲娛樂嬉戲時香，若在妙法堂上，為忉利諸天說法時香，若於諸園遊戲時香，及餘天等男女身香，皆悉遙聞。

「又聞諸天身香」：天上的人，身上常常放香。我們人間的人，有的人身上也有香氣，是怎麼香？擦點香粉、塗點香水，把身上弄得都有香。

天上人不必擦香水，不必用化妝品，那是天然的香。怎麼有香呢？因為持戒清淨，所以身上就會放出香味來；若不持戒的人，身上就會有一股臭味出來。

這香味，代表你做善做得多；臭味，代表你做惡做得多。等到天人身上一沒有香氣，那天人就該死了。不要以為天上的人就永遠都活著的；天上的人，他有「五衰現相」的時候。這五衰一現相，他自己就知道他要死了。不要說天上的天人，就天主都會墮落的。五衰現相是：

（一）花冠萎謝。天人所戴的帽子是一頂花冠，好像一朵花似的帽子；這一朵花，是常常新鮮的，沒有什麼塵土。等他五衰現相——這種衰敗的情形現出來的時候，他這花冠就自然落了，也不新鮮了；不單不新鮮，花都凋謝了，就不成一頂帽子的樣子。

（二）衣著塵埃。天人所穿的衣服，不像我們人間的人所穿的衣服，時間一久就骯髒了，要拿去洗一洗。天人所穿衣服非常清潔，不用洗的，因為天上最清淨，沒有塵埃；等到他五衰一現相的時候，也不

Sutra:

Further, he will smell the scents of the god's bodies, the scent of Shakra Devanam Indra in his supreme palace as he enjoys the pleasures of the five desires, or his scent when, from the Wonderful Dharma Hall, he speaks the Dharma for the gods of the Trayastrimsha Heaven, or his scent when he plays in his gardens, as well as the scents of the bodies of other gods or goddesses. All these he can smell from afar.

Commentary:

Further, he will smell the scents of the god's bodies. The bodies of the gods are always fragrant. Some human beings are fragrant, too, if they wear perfume or something like that. But the gods are naturally fragrant. They don't have to put on perfume. Why are they fragrant? Because they keep the precepts purely. People who keep the precepts purely emit a fragrance. People who do not keep the precepts stink. A fragrance means that one has done many good deeds. A foul odor means that you have done much evil.

The bodies of the gods always emit a fragrance. When their bodies quit emitting a fragrance, it's a sign that they are about to die. You shouldn't think that the gods live forever. The gods manifest five signs of decay when they are about to die. To say nothing of the gods, even the Lord of the Heavens will fall.

The first of the five signs of decay is that the flowers on the

知道怎麼，衣服上就有了塵埃、不乾淨了！好像我們吃東西把東西掉到衣服上，就生了一塊油的痕跡、印子。

（三）兩腋汗出。天人不出汗的，天再熱，他也不出汗；甚至於他那個地方根本就沒有熱的時候，總是清涼的，所以他身上總沒有汗出，很潔淨的。等到五衰現相時，他的兩腋底下就自然流出汗水！

（四）體放臭味。天人的身上，總是放香的，有一股香氣；善大的，香氣就多一點，善少的，香氣就少一點。等到他五衰現相時，他身上放出一股臭氣。這一股臭氣，不是像我們人間這個狐臭，身上有好像牛、或者魚那一股味道，又腥又羶；他這個臭氣放出，也就像我們人出汗那股汗泥味。因為天上根本就沒有這種臭味，那麼他身上有一股臭氣，其他天人都受不了，就都給熏跑了。

（五）不樂本座。天人常常是坐著的，出外也坐著；他就坐到他那宮殿裏的椅子上，宮殿自然都會飛的，那比我們人間機器造的交通工具要用汽油，方便得多；他什麼都不用的，願意到什麼地方去，就可以隨意而至。譬如天人一想：我到紐約去！這麼一想，就到了紐約了。什麼道理呢？有神通嘛！天人都有神通，所以坐到那個凳子上，就到了紐約了。這是個比喻，你不要以為天上的人真到紐約了！你不要食而不化——吃了東西不消化。可是他五衰現相的時候，就坐不住了！他坐也不安樂，又站起來，這麼來回站起、坐下，坐下、站起，不知怎麼樣好了；這個時候，就墮落了。或者做人，或者到地獄去，或者轉餓鬼，或者轉畜生，沒有一定的。所以你不要以為生到天上就是保險了！那也不保險的。在天上一樣也墮落，沒有人保證你不墮落的。

天人身上都有香，這股香氣，和我們人間這香是不同的。「釋提桓因在勝殿上，五欲娛樂嬉戲時香」：釋提桓因，是忉利天的天主；他在殊勝殿上，就是他所坐那個宮殿，享受五欲之樂。天上也有五欲，不過這個五欲和人間的不同，但是他也具足五欲之樂。他在殊勝殿上，享受五欲之樂和嬉戲時的香氣。天人也會跳舞的，所以常常開party（宴會），大家都聚會到一起跳舞。

待續

gods' caps wilt. Gods wear flowered caps, and the flowers are always fresh and clean; they never get dirty. When this sign of decay manifests, the flowers wilt, the petals fall off, and their caps are ruined. As soon as the flowers on someone's hat start wilting, the gods all know, "He's about to die!"

The second sign of decay is that the god's clothes get dirty. The clothing of the gods is not like ours; our clothes get dirty and we have to wash them. The gods' clothes never get dirty, and they don't need to wash them. That's because it's very pure in the heavens, and there's no dirt there. When the five signs of decay manifest, suddenly they don't know how their clothes get dirty, stained, and spotted.

The gods do not perspire, no matter how hot it is. In fact, it never even gets hot in the heavens. It's always cool, and so they don't perspire. When the third sign of decay manifests, their armpits sweat.

The fourth sign is that their bodies stink. Usually gods emit a fragrance. The more good deeds they have done, the more fragrant they are. When people stink, they smell like animals. When gods stink, they smell like people sweating! When the five signs of decay appear, they stink; they smell like people. Their smell drives away all the other gods.

The fifth sign of decay is that they can't sit still. The gods usually sit all the time. In fact, when they "walk," they don't actually walk, they just fly through the air in a sitting position in their palaces. It's a lot more convenient than our methods of air travel, too. They can go wherever they wish, and they don't need any gasoline. If a god wanted to go to New York, all he would have to do is think, "I want to go to New York," and there he'd be. How can he do that? With spiritual powers. This is an analogy; you shouldn't think that the gods all want to go to New York. When the five signs of decay manifest, the gods cannot sit still. They sit down, and then they stand up. They sit down again and get up, and so on. They don't know what's going on, and they fall. They may turn into hell-beings, animals, hungry ghosts, or people. There's nothing fixed about it. You shouldn't think that there's any security in going to the heavens. There's no security up there, no permanence. No one will guarantee that you won't fall. The gods, then, will fall.

The gods' bodies are fragrant. This is a different kind of fragrance from that found in the human realm.

The scent of Shakra Devanam Indra in his supreme palace as he enjoys the pleasures of the five desires, or his scent when, from the Wonderful Dharma Hall, he speaks the Dharma for the gods of the Trayastrimsha Heaven, or his scent when he plays in his gardens.

The five desires in the heavens are a bit different from those among humans, but the gods do have the five desires. The gods like to dance. They have parties all the time where they get together and dance.

To be continued