

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

「爾時，世尊欲重宣此義，而說偈言」：在這個時候，釋迦牟尼佛願意再把前邊所說的道理，說得更詳細一點，所以用偈頌再來重說一遍。

「是人鼻清淨」：「鼻清淨」，就是父母所生的「肉鼻」。知道大千世界內外，這就是「天鼻」；他又不著住一切的香塵，也不被香塵所染，這就是「慧鼻」；他能分別不謬，這就是「法鼻」；他又能異時互用、同時互用，這就是「佛鼻」，所以鼻也具有五種鼻。

前邊所講的眼、耳，現在是鼻；這也就是眼睛能聽，耳朵又能見，鼻子也能聞、也能見，這就是六根互用的境界，每一根都具足六根的功能。

眼睛本來可以看得見的，但是它又可以聽；耳朵本來是聽的，但是它又可以見；鼻子本來是聞的，它也可以吃東西：互相為用，每一根都有六根的作用。

這位受持《妙法蓮華經》的法師，他的鼻根非常清淨；「於此世界中」：他就在這個世界中，「若香若臭物」：或者是香物，或者是臭物。「臭物」，也可以讀「嗅物」。

「嗅」也就是「臭」，因為人人都知道這個臭是不太好聞，所以就讀成一個「嗅」。實際上，也是嗅到這個氣味，就知道臭了。

什麼是最臭的物？「人」就是一個最臭的物。你看大小便，便出去那麼臭，令人

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

This person's nose is pure, And within the world, All odors, fragrant or fetid, He can completely smell and know. Here we are talking about his nose, his **physical nose**. With it he can know all the smells inside and outside in the great world system; this is the **heavenly nose**. He is not attached to or defiled by the objects of smell, because of his **wisdom nose**. He can distinguish scents without mistake; this is his **Dharma nose**. He can have all of these functions at the same time; this is the **Buddha nose**. He is complete with the five kinds of noses.

We have discussed the eye and ear, and now we are discussing the nose. The eyes can hear; the ears can see; and the nose can see and hear! This is a state in which the six organs interpenetrate in their functions. Each organ is complete with the functions of the other five. The eyes basically can see, but now they can hear. The ears can hear, but now they can see. The nose is for smelling, but now it can eat! The organs are interchangeable. Each organ operates with the functions of the other five.

Such functioning takes place in the realm of the inconceivable where the six organs are interchangeable.

So, right in this world, he can smell all that is fragrant or the most foul of smelly odors.

What are the smelliest creatures? Human beings are the most foul smelling. Excrement and urine can be smelled at quite a distance. We are afraid of the odor, so we flush it down the toilet. But no matter how

跑得遠遠的。西方人怕臭味，就用水把它沖走了，說是若不把它沖走，不衛生；也真是這樣子的。但是再衛生，一天到晚保衛這個生命；到死的時候，也一樣死，連多活一天都不可以的。

或者是香物，或者是臭物；「種種悉聞知」：香，他也知道；臭，他也知道，都可以完全聞得到，善能分別香、臭。實際上海就是善的氣味，臭就是惡的氣味。

你做善，你不用告訴人說：「哦！我做了某某善了！」你根本就有一股善的味道，有一股香味。你盡做善事，你自己不知道，但是有修行的人，他不要說來用眼睛看、耳朵聽，就用鼻子這麼一聞，就知道你是做善的、是做惡的——做善的就有一股香氣，做惡的就有一股臭味。你看！這一點都不能瞞得了人的。

「須曼那闍提，多摩羅梅檀，沉水及桂香，種種華果香」：又有須曼那華香；須曼那華，譯為稱意華，黃色又摻上白色，白中有黃、黃中又有白，白色就表示銀子，黃色就表示金子，又叫金銀花。

又有闍提華香；闍提華，譯為金錢華，這種花是黃色的，花開得好像一個個金錢似的。又有多摩羅跋香；多摩羅跋，譯為性無垢，本性就沒有塵垢，非常乾淨。又有牛頭梅檀香，又有沉水香，又有桂花香。種種的花、種種的果，受持《妙法蓮華經》的這位法師，他一聞就知道是什麼花樹、果樹的香，分別很清楚。

「及諸眾生香，男子女人香」：又知道這一切的眾生，象、馬、牛、羊等這種種的香。又知道男人女人的香。這個香，只可以當個「氣」，就是男人的香氣、女人的香氣。「說法者遠住，聞香知所在」：講說《妙法蓮華經》的這位法師，雖然他在遠的地方住著，離香塵很遠很遠的，可是他一聞到香氣，就知道這個香從什麼地方來的。

大勢轉輪王 小轉輪及子
群臣諸宮人 聞香知所在
身所著珍寶 及地中寶藏
轉輪王寶女 聞香知所在
諸人嚴身具 衣服及瓔珞
種種所塗香 聞香知其身
諸天若行坐 遊戲及神變
持是法華者 聞香悉能知

hygienic and careful one is, how meticulous in taking care of the body, when the time comes, one is still going to die. And when the time comes to die, you don't get a single extra day.

This person can distinguish the fragrant from the fetid. The fragrances in the world come from wholesome energy. The stench in the world comes from evil energy.

If you do a good deed, you don't need to tell anyone. You will naturally have a good, fragrant smell and people will pick up on that. People who cultivate don't need to look at someone or hear that person's voice, they can just take a whiff and know if that person does evil or good. Those who do good have a good smell; those who do evil, stink. You can't cheat people like that.

The *sumana* and *jatika*, the *tamala* and *chandana*, The scents of aloe-wood and cassia, The scents of various flowers and fruits, The *sumana* flower's name means "in accord with one's wishes." These flowers are white and yellow and combinations thereof. White represents silver, and yellow represents gold. They are also called the silver and gold flower. *Jatika* means "golden coin" because that's what the flower looks like. *Tamala* means "nature without filth," it is extremely clean.

There are various kinds of flowers and fruits, but one who upholds the *Dharma Flower Sutra* knows immediately by smelling what kind of flower or fruit each is. **The scents of living beings, The scents of men and women— The speaker of Dharma, at a distance, smells them and knows where they are.** From a very long distance away, the one who speaks the *Dharma Flower Sutra* can tell where all these things are.

Sutra:

**The great and mighty wheel-turning kings,
The minor wheel-turners and their sons,
Ministers and courtiers—
By their scents, he knows where they are.
The jewels worn on the body,
The jewel treasuries in the earth,
The Wheel-Turning King's jeweled women—
Smelling their scents, he knows where they are.
The ornaments adorning people's bodies,
Their clothing, beads, Various kinds of perfumes—
Smelling their scents, he knows where they are.
The gods, whether walking or sitting
Or playing with their spiritual transformations—
The upholder of the *Dharma Flower*,
Having smelled their scents, knows them all.**