

妙法蓮華經淺釋

The Dharma Flower Sutra with Commentary

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



PROPER DHARMA SEAL 正法印

「鐵圍山大海，地中諸眾生，持經者聞香，悉知其所在」：在須彌山的外邊，有個大鐵圍山。鐵圍山和大海，以及地裏頭藏著的一切眾生。受持《妙法蓮華經》的這位法師，聞到這種的香氣，他就完全知道他們在什麼地方。這位法師一聞到這個香氣，就知道他們都在什麼地方。你看！聞香知道所在，這鼻子豈不是就有眼睛的用了？一聞這個香，知道這香從什麼地方來的，就和看見一樣的；所以這鼻子也就有眼睛的用，鼻子會看了！

「阿修羅男女，及其諸眷屬，鬪諍遊戲時，聞香皆能知」：阿修羅，有男阿修羅、女阿修羅，以及阿修羅的眷屬。阿修羅就是自己和自己常常鬥爭，以鬥爭作為一種遊戲、一種消遣。這位法師一聞到香氣，就知道他們在做什麼。

「曠野險隘處，獅子象虎狼，野牛水牛等，聞香知所在」：曠野，就是沒有人的地方。險隘，就是最危險和最狹隘的地方，僅僅就能走一個人，不能兩個人走；最危險與最狹窄、最小的那麼個地方，或者有獅子、大象、老虎、豺狼，或者有野牛、水牛等等。這位法師一聞到香氣，就知道牠們在什麼地方。

「若有懷妊者，未辨其男女，無根及非人，聞香悉能知」：假使有女人已懷孕，有了小孩子了，也不能分辨胎中是男、是女；或者她是懷一個鬼胎，根本就不是人。非人，或者是妖怪。有的人生出一隻狗，有人生出一隻豬來，這就是妖怪，這就是無根。這位法師一聞到那個香氣，就知道她懷的是什麼。

「以聞香力故，知其初懷妊，

The living beings on Iron Ring Mountain, In the great seas, or in the earth—By their scents, the holder of this Sutra Knows the location of them all. The Iron Ring Mountain is in the sea outside Mount Sumeru. The Dharma Master who upholds the *Wonderful Dharma Lotus Flower Sutra*, on smelling these scents, knows where all the living beings are.

The male and female asuras And their retinues, Their quarrels and their play — By smelling their scents, he can know them. Asuras always fight among themselves. They take fighting as a form of recreation. By smelling their scents, he knows what they are doing.

In the wilds or ravines, Lions, elephants, tigers, and wolves, Wild oxen, and water buffalo—Smelling their scents, he knows where they are. In the wilds where there are no people, or in deep, steep places, where only one can walk on treacherous paths, one may encounter all these wild beasts. By smelling their scents, you know where they are.

Should a woman be pregnant with a child Whose sex has not yet been determined, Nor is it known if it is a freak or nonhuman, Smelling the scent, he can know. It might be a ghost-fetus! Or it might be a freak! Some people might give birth to a dog or a pig. Strange!

By the power of his

成就不成就，安樂產福子」：因為他聞香氣這個力量的緣故，知道她最初在什麼時候懷的孕，或者就要生了，或者還沒有要生。成熟，好像水果熟了，就可以摘下來吃；若沒熟，就不可以摘下來吃。胎兒在母腹中，要十個月足才成就，可以生出來；若是在七個月，這還沒有成就呢！女人生小孩子本來很危險的。這個做母親的，和閻羅王只隔著一張紙那樣近，可以說是幾乎一伸手，就摸著閻王爺的鼻子了——這言其就將死了。所以能平安生產，產生的小孩子又有福。

「以聞香力故，知男女所念，染欲癡恚心，亦知修善者」：以聞香這個力量的緣故，能知道男人所想的是什麼？又能知道女人所想的是什麼？好像女人有染污心，總歡喜某某一個男人；男人就歡喜某某一個女人，這都叫染欲。因為愚癡的緣故，才想男女的事。癡，是愚癡，就是無明；恚，是瞋恚，就是瞋恨心。因為無明，就生了瞋恨。這種的心理，這位法師完全明白，也知道哪一個人是修善的。

**地中眾伏藏 金銀諸珍寶
銅器之所盛 聞香悉能知
種種諸瓔珞 無能識其價
聞香知貴賤 出處及所在**

「地中眾伏藏，金銀諸珍寶，銅器之所盛，聞香悉能知」：又能知道地裏頭所有的這些寶藏，金礦、銀礦、鑽石等。或者知道用銅造的器皿，所盛的是什麼東西。這位法師，一聞這個香氣，就什麼都知道。這真是太妙了！

我們一般的人只知道眼睛能看、耳朵會聽、鼻子聞香、舌能嚐味、身就覺觸、意緣法；你若和他講「六根互用」這個道理，他怎麼樣都不相信。但是你若到這個境界，得到這種的功德了，你自己就知道佛法不可思議的這種境界：「哦，原來有這麼妙的境界！」

有的人就說：「我不願意這樣子！這太麻煩了！天上的聲音也聽到，天上的人也看見，看得這麼多，這怎麼可以睡得著覺呢？這妄想不更多了嗎？所以我不歡喜得到這種的境界！」你不要說你不歡喜，你就歡喜也不一定得到；那得要沒有妄想，才能有這種境界。

☞待續

smelling, He can know when she first conceived, Whether the fetus is mature, And if she will safely bear a blessed child. The fetus can be compared to a fruit. When a fruit is ripe, you can pluck it from the tree. When the fetus is ten months old, it is mature. A fetus that is only seven months old is not mature; it is not ready to be born. Having children is basically pretty dangerous. When women are bearing children, the distance between them and King Yama is about as thin as a piece of paper. You might say they can reach out their hands and touch King Yama on the nose, they can be that close to death. He knows whether the mother will give birth easily and whether the child will have blessings.

By the power of his smelling, He knows what men and women are thinking: Their defiling desires, stupidity, and hateful thoughts. He also knows those who cultivate goodness. He knows their defiled thoughts, that is, which men the women are thinking about, and which women the men are thinking about. Because of their stupidity, they have these defiled thoughts. Stupidity means ignorance. Because of ignorance, one gives rise to anger. He also knows which person practices good deeds.

**The gold, silver, and jewels,
Hidden in the earth's storehouses,
Filling copper vessels—
Smelling the scents, he knows them all.
Various kinds of beads
Whose value cannot be known—
By smelling their scent, he knows their value,
Where they came from, and where they are now.**

The gold, silver, and jewels, Hidden in the earth's storehouses, Filling copper vessels—Smelling the scents, he knows them all. He knows where the gold, silver, and diamond mines are. He knows what are filled in the copper vessels. Just by smelling, he knows all. It's so wonderful.

For most people, the senses are each limited to one function: the eyes can see; the ears can hear; the nose can smell; the tongue can taste; the body can feel; and the mind can think. If you tried to tell them about the doctrine of the interchangeable functioning of the six organs, they would certainly not believe you. Once you arrive at that state and obtain that merit and virtue, you will know for yourself, "Oh, so there actually is such a wonderful state!" You will know how inconceivable the states in the Buddha dharma are.

Some people say, "I don't want any part of that! Why not? It's too much trouble. What need is there to hear all the sounds in the heavens and see all the people in the heavens? How could I possibly get any sleep? Wouldn't I just have that much more false thinking? I don't care to attain that state." It's not for certain that you could attain it even if you did like it. In order to attain this state, you have to have no false thinking.

☞To be continued