

# 妙法蓮華經淺釋

## The Dharma Flower Sutra with Commentary



PROPER DHARMA SEAL 正法印

宣國修  
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上譯版  
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解記錄  
翻譯

【法師功德品第十九】

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Commentary by the Venerable Master Hua  
CHAPTER NINETEEN:  
THE MERIT AND VIRTUE OF A DHARMA MASTER

「天園林勝殿，諸觀妙法堂，在中而娛樂，聞香悉能知」：帝釋天的花園子裏邊，又有最妙的樹林子；那個樹林，不是像我們人間的樹林這個樣子。天上的樹林，都是七寶莊嚴的，或者枝是玉造成的，葉就是金、銀造成的，就是用種種金、銀、琉璃、玻瓈、磲磔、赤珠、瑪瑙這七寶，來造成的園林。雖然說一樣是樹，不像我們人間這種樹，所以這是個勝殿。

帝釋天有一個妙法堂，是為其他三十二天的一切天人說法的；在天上，他天天給講妙法。或者在忉利天的妙法堂中，開一個非常大的會，大家都在那兒，或跳舞或飛，儘量去快樂。這位法師聞見這個香氣，就知道這妙法堂那兒有多少天眾，在那兒很好玩的。

「諸天若聽法，或受五欲時，來往行坐臥，聞香悉能知」：這一切三界諸天的天人，都來到妙法堂聽帝釋說法，或者在勝殿堂領受色、身、香、味、觸，這五欲的時候。或者來，或者去，或者在那兒經行，或者在那兒坐，或者在那兒臥。一聞到這個氣味，受持《法華經》的這位法師就能完全知道。

「天女所著衣，好華香莊嚴，周旋遊戲時，聞香悉能知」：天女所穿的衣服，都是用很多的花香來莊嚴造成的。她們周旋在遊戲的時候——周旋就是走過來、走過去，這麼來回走去走來的；遊戲，就大家在一起玩。

這位法師一聞香味，就知道她們在那地方，哦！太快樂了！

「如是展轉上，乃至於梵世，入禪出禪者，聞香悉能知」：像這樣輾轉向上邊去，乃至於到色界大梵天，或者在天上那兒入禪定，或者出禪定。入禪，是入禪定；出禪，是出禪定。你入定和出定，受持《

Heavenly gardens, groves, and supreme palaces; Towers and wondrous Dharma Halls; The amusements to be found therein — Smelling their scents, he can know them all. There are forests in the heavens, but they are nothing like the ones in the human realm. They are adorned with the seven treasures—gold, silver, lapis lazuli, crystal, mother-of-pearl, red pearls, and carnelian. The branches may be jade, and the leaves silver and gold. We say they are trees, but they are nothing like trees as we know them.

In the Heaven of the Thirty-three there is the Wonderful Dharma Hall in which Shakra speaks the Dharma for those in the other thirty-two heavens every day. They also have big parties where they fly around and dance; they really carry on and enjoy themselves.

**The gods, whether listening to the Dharma, Or enjoying the pleasures of the five desires, Coming or going, walking, sitting, or reclining — By the scents, he can know them completely.** The gods of the three realms all come to hear Shakra speak the Dharma. Sometimes they enjoy the five desires: forms, sounds, smells, tastes, and tangible objects.

**The garments worn by the goddesses, Their adornments of flowers and perfume. As they ramble around for pleasure, By their scents, he knows them all.** Their clothes are made up of many beautiful flowers, and they stroll around at leisure, enjoying

法華經》這位法師，一聞香味，完全都知道。

你天天打坐，若坐得可以入定，那才算呢！入定，並不是睡覺。在這兒入定，頭不會這麼低著的，低著這就睡著了；也不會這麼仰起來，仰起來，就不是入定。入定的時候，是在這兒端然正坐，不動不搖、不搖不動，心裏明明白了，般若常明，不是像睡覺；睡覺，什麼都不知道了。雖然入定，這是「寂」，所謂「寂而常照，照而常寂」，寂是寂靜，但是動中的事情也知道。這時候，般若現前——那般若的智慧，照盡諸法空相了。「行深般若波羅蜜多時，照見五蘊皆空。舍利子，是諸法空相」，就是這個境界！

我再告訴你們一件事情，以後或者我講經，講講就因為睡眠不夠睡著了；你們不要把我叫醒了。到時候，你們就念迴向，各人回家去，願意做什麼就做什麼，或者等我坐這兒什麼時候睡醒，什麼時候再給你們講經。或者是這樣子，或者不是這樣子！那有的時候，講講經，或者就講入定了，也不一定的。我講到這「味道」上，又想跑到那個地方去，你們不要到那時候就手忙腳亂了：「哦，這怎麼回事啊？」不要惶恐！我告訴你們，或者有這個情形，或者沒有這個情形，也不一定的。

「光音遍淨天，乃至於有頂，初生及退沒，聞香悉能知」：一般人所知道的天，就以為只有這一個天，其實有無數那麼多的諸天。這個天上邊，又有那個天；那個天上邊，又有另外一個天，數不過來那麼多。外道只知道有一個天主，其實天主也很多的。天主並沒有很特別的，和我們人間皇帝是一樣很普通的。所以一個天就有一個天主，無量諸天就有無量天主。

天主在佛教中，不過是個護法而已，在佛前只有站著的身份，連坐的位置都沒有。好像護法韋陀菩薩和伽藍菩薩，總是站在佛前來保護著佛，天主也就是這樣子。

光音天有光音天的天主，遍淨天有遍淨天的天主。光音天的天人，以光來說話；他放一種什麼光，這就說一句什麼話。遍淨天，那個天上都特別清淨的。有頂天，就是非想非非想處天了。非想非非想處天的天人，壽命有八萬大劫，但是到墮落的時候，還是一樣受輪迴之苦。

themselves.

Just by smelling their scent he knows that they are extremely happy.

When you meditate, you should learn how to enter *samadhi*. Now, entering *samadhi* is not the same thing as falling asleep. When you enter *samadhi* your mind is very, very clear and your Prajna wisdom is illuminating. Entering *samadhi* doesn't mean you don't know anything at all. Entering *samadhi* means that although you are in *samadhi* and you are still, your stillness is all illuminating. Your illuminating is always in stillness. Although you are quiet, you are aware of what is moving. When you are in *samadhi*, your head doesn't hang down. If your head is hanging down, you are not in *samadhi*. And it isn't leaning backwards, either. When you are in *samadhi*, you are sitting up perfectly straight and unmoving. That is called "still, yet always illuminating; illuminating, yet always still: Prajna manifests."

At such a time, one clearly illumines all dharmas and sees that they are empty of characteristics. As the *Heart Sutra* says, "practicing the profound Prajna Paramita, he illumined and viewed the five *skandhas* all as empty. Shariputra, all dharmas are empty of characteristics." That is the state we are describing.

I will tell you something else. After this, if I am lecturing and I fall asleep, don't wake me up. Just do the transference and go home and do what you want. Then whenever I wake up, I'll continue lecturing again. This may or may not happen. Sometimes I might enter *samadhi* when I am lecturing. Talking about *samadhi*, I might decide I want a taste of it myself and try it out. If that happens, don't panic. It might happen, and it might not. The Dharma Master who upholds the *Dharma Flower Sutra* knows all about who is entering and who is leaving *samadhi*.

**The Heavens of Light-Sound and Pervasive Purity, On up to the Peak of Existence, Those just born there and those sliding down. Smelling their scents, he knows them all.** Many people think of there being only one heaven. Actually, there are countless heavens in layers, one on top of another. Those of outside ways think there is only one god, but actually there are a lot of them.

The gods in the heavens are very much like our emperors. There is a lord in each of the limitless heavens. In Buddhism, the gods are Dharma protectors. In the Dharma assembly, they don't even have a seat; they have to stand up. As you can see, Weitou Bodhisattva and Qiellan Bodhisattva always stand in front to protect the Buddha.

In the Heaven of Light-Sound, the gods speak with light. Every light they emit is a particular message. The Heaven of Pervasive Purity is extremely pure. The Peak of Existence is the Heaven of Neither Perception nor Nonperception in which the gods live for 80,000 great eons. However, when the time comes, they do fall.