

妙法蓮華經淺釋

The Dharma Flower Sutra with Commentary



PROPER DHARMA SEAL 正法印

宣化上人講解
國際譯經學院
紀錄翻譯
【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

鼻根現在講完了，以下就會講舌根。你們若不會用自己的舌頭，可以聽一聽怎麼樣用自己的舌頭，就會有一千二百功德？有人說：「舌頭誰都會用，除非啞吧。不是啞吧，沒有一個人不會用舌頭！」

你說的是有一點道理，但也有一點沒有道理。為什麼？你要是真會用舌頭，就盡說好話，不會說壞話。你自己迴光返照，問問你自己會不會說壞話？由有生以來，是不是盡說好話，沒有說過壞話來著？

我相信無論哪一個人，也不能給自己保險，說是我沒說過壞話。你罵人也就是壞話，你講人家是非也就是壞話，你打妄語也就是壞話。你說，這些個小小的問題，你是不是一點都沒有呢？我相信不！一定會有的。那就是沒會用舌頭。

你聽過經之後：「喔，這舌頭有一千二百功德，我不要再說壞話啦！再說壞話沒有功德了！」所以你就會用舌頭了。就差這一點點，你就不會用；你把這一點點改了，就會用了！

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，得千二百舌功德。

「諸復次常精進」：這是把前邊沒說完的道理，現在再說一說。佛叫了一聲常精進菩薩！我現在對你講。

「若善男子、善女人，受

We have heard about the merits of the nose, and now we are going to hear about the merits of the tongue.. If you don't know how to use your tongue, you can listen now and find out how to use the tongue so that it can have twelve hundred merits. Somebody says, "Well, all people know how to use their tongues, except mutes, who can't talk."

What you say has some principle but it also lacks principle. Why? If you really knew how to use your tongue, you would only say good things. You would not say bad things. You should return the light and ask yourself if you ever speak wrongly. From the time you were born, have you spoken only what is good? Have you ever said anything evil?

I don't believe anyone can claim that they have never said anything bad. You've never scolded people, gossiped, lied? Have you never done any of these? Surely you've done some of them. That means you don't know how to use your tongue.

After hearing the Sutra you should think, "The tongue has twelve hundred merits. I shouldn't say unwholesome things anymore. There's no merit in that." Then you will have learned how to use your tongue. It's just a matter of being off by a little bit that you can't use it. If you change just a little bit, then you can.

Sutra:

Moreover, Ever-Vigorous, if a good man or a good woman receives and upholds this Sutra, whether reading, reciting, explaining it to others, or writing it out, he or she will gain twelve hundred meritorious virtues of the tongue.

Commentary:

Shakyamuni Buddha is continuing to expound on these principles. **Moreover, Ever-Vigorous, if a good man or a good**

持是經」：若有受持的善男子和受持的善女人，他們若受持這一部《妙法蓮華經》。怎麼樣受持法呢？

「若讀，若誦，若解說，若書寫」：或者讀來受持，或者誦來受持，或者解說受持，或者書寫受持，或者受持的受持；總而言之，依這部《法華經》所講的道理來修行。

「得千二百舌功德」：這一位受持、讀誦、解說、書寫的法師，他能得到一千二百舌功德。

舌怎麼有一千二百功德呢？因為舌能說法；不但能說法，而且又可以說圓融無礙的妙法，所以舌的功德是最大的。

舌雖然有功德，但是過錯也不少！你若不說法，盡說是非，或邪言邪語，那就有過了；不止一千二百過，恐怕有一萬二百的過都不止。為什麼？口有有兩舌、綺語、妄言、惡口這四惡，這過越造越多，造成無量無邊那麼多的過。那麼造過，它就吃什麼東西都不香。你要自己知道有沒有過錯，你就吃東西看看香不香？若有過，香的東西吃著也不香，不香的東西更不香。現在這個舌頭有功德了，你說怎麼樣？

若好若醜，若美不美，及諸苦澀物，在其舌根，皆變成上味，如天甘露，無不美者。若以舌根，於大眾中，有所演說，出深妙聲，能入其心，皆令歡喜快樂。又諸天子、天女、釋梵諸天，聞是深妙音聲，有所演說，言論次第，皆悉來聽。

若好若醜，若美不美：好，就是滋味最好不過了；醜，就是味道不好。前邊這好和醜，僅僅地是一種普通的飲食。後邊「美、不美」，雖然和「好、醜」差不多的意思，但是這個「美」，是好中之好了，就是上味——醍醐妙味、甘露法食；不美，就是不好中的又不好了。那個「醜」，本來是不好，但是「不美」比「醜」更不好了。所以「美」就比「好」的更好，「不美」就比「醜」的更醜。

你若不苦，它也不甜，所以想要甜，就先要苦。這就有個比喻，好像讀書，中國有這麼一句話，說是「受得十年寒窗苦，一舉成名天下知」。「十年寒窗苦」是怎麼樣？在中國，以前讀書的人沒有學校，不是說像現在幾千人、幾萬人聚會到一起來讀書，或者在一個班裏就有三十、四十。古來讀書就一個人，孤孤獨獨的，這麼在書房苦讀；白天也讀，晚間也讀，沒有休息。

woman, one who has taken the precepts, receives and upholds this Sutra, cultivating according to the doctrines contained in the Dharma Flower Sutra, whether reading, reciting, explaining the Dharma Flower Sutra to others, or writing it out, he or she will gain twelve hundred meritorious virtues of the tongue.

Why does the tongue have twelve hundred merits? Because with the tongue one can speak the Dharma. Not only can one speak the Dharma, but one can speak the perfect Dharma, the Dharma which is perfectly interpenetrating, the Wonderful Dharma. That's why the tongue has such great merit.

However, although the tongue has merits, it also can make quite a number of mistakes. If you do not speak the Dharma, but instead say deviant things, then you have created offenses. The offenses could exceed twelve thousand. The more offenses one commits, the more one tends to commit. There's double-tongued speech, frivolous speech, lying, and abusive speech. There are four evils of the mouth, and one can create limitless, boundless offenses in this vein. If you commit offenses with your mouth, your food won't taste good. If you want to know if you have committed offenses, check to see what your food tastes like. If you have committed offenses, then even good food won't taste good, to say nothing of poor food.

Sutra:

All things, whether good or bad tasting, savory or unsavory, bitter or astringent, when they come in contact with his tongue will change into things of superior flavor, like heavenly sweet dew. None will not be flavorful. If he lectures amidst the great assembly, his sound will be profound and wonderful, penetrating their minds and causing them all to be joyful and happy. Further, all the gods and goddesses, Shakra, Brahma, and all the gods, hearing these profound, wonderful sounds of his orderly exposition, will all come to listen.

Commentary:

If the tongue has merit, **all things, whether good or bad tasting, savory or unsavory.** "Savory" means especially fine tasting, wonderful food, sweet dew food. "Unsavory" means really disgusting.

If you don't endure the bitterness, you can't enjoy the sweetness. In China they have a saying about education:

After ten bitter years by the cold window,

One gains instant fame and becomes known worldwide.

Students in the old days were solitary. They didn't form large classes. They studied day and night, and no one came to keep them company.

待續

To be continued