

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

Revised version
Translated by the International Translation Institute
Commentary by the Venerable Master Hua
CHAPTER NINETEEN:
THE MERIT AND VIRTUE OF A DHARMA MASTER

沒有人來看看你、或者和你說幾句話，一個朋友也沒有，誰也不知道這個人讀書。這樣的用功，經過十年，這十年苦得不得了，就去趕考。一趕考，因為他這十年盡讀書用功，所以學問也好，字寫得又工整，也有智慧了；到考場那兒，出什麼題目，一考試，他就考上了，又考了第一名——就是狀元。這一中狀元了，喔！人人都知道了：「某某人是狀元哪！」這一舉成名天下知，這就甜了；以前沒人知道，那是苦，現在知道就是甜了！

又好像再給你們舉個例子，你們在這兒學佛法，學了兩、三年了，也沒有人知道。今天去這一講，又講中文、又講英文，中西合璧，這麼樣子說法。中國人聽得不完全明白，也可以明白一半；外國人聽見，不單明白一半，完全都明白了！那麼這樣子，大家都知道了：「哦！這是某某法師！那個是某某法師！他們那兒又有兩位比丘尼，三位比丘！」這也叫受了一些個苦，現在他們大家都認識你了，都知道你們會念〈楞嚴咒〉、會念《心經》，又會念「南無阿彌陀佛」，這在西方人是很稀有的。

西方人有幾個會念〈楞嚴咒〉的？我相信除了我們佛教講堂的弟子之外，任何地方沒有人會念〈楞嚴咒〉的。這我敢下一句決定詞，絕對絕對沒有的！如果有，除非是從天上掉下來的；不然的時候，那絕定沒有的！你們相信我講這個話嗎？你不相信，我也要你相信，你不相信不行了！你看這厲害不厲害？

「在其舌根，皆變成上味，如天甘露，無不美者」：這個澀物若一到他舌頭上，你說怎麼樣？都變成最好、最高等的滋味，好像天上那個不死藥似的。天上有一種不死

You were on your own; no one even knew you were studying. After ten years of bitter study, you went for the examination. Because you studied so hard for ten years, you were really well-versed and had wisdom. You passed the test with flying colors and gained the top-scholar position, *zhuang-yuan*. Then everybody knew who you were. No one knew you before, and that was bitter. Now it's sweet.

All of you have studied the Buddhadharma for two or three years, and no one knew about it. Today you went out to lecture and spoke fluent English and Chinese. The Chinese people probably understood at least half of what you said, and the Americans more than that. "Oh, look at those Dharma Masters—the two Bhikshunis and three Bhikshus!" Having suffered some bitterness, now everyone knows who you are. "They can recite the *Shurangama Mantra*, the *Heart Sutra* and Amitabha Buddha's name!" That's really rare among Western people. I dare say that outside of the Buddhist Lecture Hall, there isn't anyone who can recite the *Shurangama Mantra*. That's certain, unless someone dropped in out of the heavens. Do you believe that? You'd better believe it. If you don't believe it, I am going to insist that you believe it. Would you say that's fierce or not?

When they come in contact with his tongue will change into things of superior flavor, like heavenly sweet dew, the heavenly medicine of immortality. Partake

藥，吃了就不會死。為什麼天人活那麼大年紀？

就因為他有甘露，他盡吃甘露法食。這甘露是甜的，這種甜的露，比那個 Apple juice、Orange juice、什麼 juice 都好喝的！你想喝、不想喝啊？想喝，就要學佛法；學佛法，慢慢我看你這個弟子不錯了，很守規矩、很聽教的，無論教他什麼，他都聽——教他對的他也聽，教他不對的道理他也相信，一點都不懷疑啦！好了，那我給他一點甘露，叫他不要死了。你看那時候才妙呢！給你一點甘露，你就可以長生不老，和天人一樣活那麼大年紀。

無論好不好的味道，一到這位受持《法華經》的法師的舌上，都變成上好味道了！所以再不好吃的東西，都可以變成無上的妙味；就是喝洗腳水也可以的，果式沒對你們說過？因為它可以變成無上的妙味，你們現在明白了嗎？

（註：上人在香港時，有一老婦來求上人讓她得個孫兒。上人說，想得孫，先得喝下他那盆洗腳水；老婦猶豫不敢喝，上人即取盆一飲而盡，笑稱這是甘露水。老婦大悔，求上人再賜洗腳水喝；上人表示機會已過，但是仍然滿老婦的願，令她隔年得一孫兒。）

「若以舌根，於大眾中，有所演說」：假使用這個舌頭在大眾之中，來講說佛法——不是用鼻子來講；若用鼻子也可以，不過這個鼻音講得不會太清楚。這個聲音，我是懂了，但是你不懂；我知道我想要說什麼，你聽，就不知道我想要說什麼。所以說話是要用舌頭，不要用鼻子；但是用眼睛也可以說話，眼珠這麼一轉，你那有智慧的，也就懂了！所以用眼睛也可以說話，用耳朵也可以說話。說：「這個我不相信！」我也不相信！我們大家都不要相信！

「出深妙聲，能入其心，皆令歡喜快樂」：你不相信？這就是深妙！若是「淺妙」，你就相信了；因為深妙，你就不會相信的。豈有此理呢？沒有這個道理！為什麼說沒有這個道理？就因為出深妙聲了，所以你就不懂了。要是淺妙聲，你還可以知道。為什麼叫深妙？就因為能入到你心裏。怎麼樣入的？深妙就是深妙入的。怎麼樣歡喜的？也因為深妙！因為深妙，你也不知道為什麼你就笑了，就歡喜起來了：「啊！這個法師講經講得不錯！我一定明天還要去聽去！打個電話問一問今天是不是某某法師講經？」一聽到經，就最快樂了；這真是甚至於比吃甘露味更好吃、更快樂！

「又諸天子、天女、釋梵諸天，聞是深妙音聲」：又者，天上的諸天子，或者天女，或者帝釋天、大梵天王，以及其他諸天的天王。釋，是帝釋，就是因陀囉王；梵，就是大梵天王。你這一講經，他們在天上的都聽到了：「喔！這有一個法師在那兒講經呢！」

of it, and you will not die. Why do the gods have such long life spans?

Because they take in the sweet dew Dharma food. It's really sweet, sweeter than apple juice, orange juice, or any other kind of juice. Would you like some? If you would, you'd better study the Buddhadharma. Study for a while, and when I see that you are studying hard and are very obedient, that you believe with no doubts at all, then I will give you some sweet dew so you don't die. Then you will know what "wonderful" means. When you get some sweet dew, you can be young forever and live as long as the gods.

None will not be flavorful. When food reaches the mouth of the Dharma Master who upholds this Sutra, whether it is good or bad, it will be very good. So even the most rotten food can turn to superior flavors. You can even drink the water someone has washed his feet in!

If he lectures amidst the great assembly. He uses his tongue, not his nose. He could use his nose, but it wouldn't come out as clearly. He would know what he was saying, but the audience might have trouble. It's best to speak with your tongue and not your nose. You can also talk with your eyes.

"Now, that I don't believe," you say.

I don't believe it either. No one should believe it.

His sound will be profound and wonderful, penetrating their minds and causing them all to be joyful and happy. It is profound and wonderful, and so you don't believe it. If the sound were shallow and superficial, you would have no trouble believing it.

You say that this is difficult to believe because it is profound and wonderful; as a result, you don't understand it.

It is profound and wonderful because it penetrates your mind. How does it penetrate? Profoundly and wonder-fully. All are happy and joyful because it is profound and wonderful. Not knowing why, you are happy and laugh, and you make up your mind to come to the lecture again. Then you make a phone call to ask who is lecturing. Happy! Listening to the Sutra makes you happier than eating sweet dew.

Further, all the gods and goddesses, Shakra, Brahma, and all the gods, hearing these profound and wonderful sounds. In lecturing on the Sutras, even the gods hear it. They say, "There is a Dharma Master lecturing down there!"