

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

因為什麼他聽著了？就因為這個深妙聲音。深妙這個不可思議境界，就是天上也聽見，地獄也聽見，什麼地方都聽見，龍宮的龍也聽見了！

「有所演說，言論次第，皆悉來聽」：凡是這位法師有所演說，所說的言論，都很有次第的，前後連貫。不是說一句有理的，又說一句沒有理由的，一點次第都沒有！本來你說個一，應該再說個二，結果就說個五，這就是「不次第」，把這個二、三、四都沒有了！理論也要有好幾層，譬如說這第一個理由是什麼、第二個理由是什麼；他第二個理由沒說，就跳到說第七、第八個去了，這也就是沒有次第。那麼現在講的有次第，也就是從長行一行一行講完了，又講重頌；重頌一句一句地講完了，又講長行，這就叫次第，不是雜亂無章，所以這一切的諸天和天龍八部，都來聽講了！

及諸龍、龍女，夜叉、夜叉女，乾闥婆、乾闥婆女，阿修羅、阿修羅女，迦樓羅、迦樓羅女，緊那羅、緊那羅女，摩睺羅伽、摩睺羅伽女，為聽法故，皆來親近，恭敬供養。

「及諸龍、龍女」：又有龍男和龍女。單說一個「龍」，這就是男龍。這「龍女」，這是女龍；龍也有男的，也有女的。為什麼不說「龍男」呢？因為單說一個「龍」字，就代表他這個男的本性了。

「夜叉、夜叉女」：又有夜叉男和夜叉女。夜叉，就是速疾鬼，又會飛，又會跑。單說一個「夜叉」，這就是男夜叉，若說「夜叉女」，這就是個女夜叉。男夜叉、女夜叉都很不好看，不像男的阿修羅相貌生得非常醜陋，女的相貌就生得非常美麗，不是的！這個夜叉，無論男女都很難看的！說「那個人像個夜叉」，就是

How can they hear it? Because the sound is pro-found and wonderful, an inconceivable state. It is heard in the heavens, and it is also heard in the hells — everywhere.

Of his orderly exposition, will all come to listen. He expounds on the teachings in an orderly fashion, elaborating on them and following a logical progression. He doesn't forget any of the steps, but follows them in order, going right through the prose and verse.

Sutra:

All the dragons, female dragons, yakshas, female yakshas, gandharvas, female gandharvas, asuras, female asuras, garudas, female garudas, kinnaras, female kinnaras, mahoragas, and female mahoragas, in order to hear the Dharma, will draw near him and reverently make offerings to him.

Commentary:

And **all the gods, dragons, and female dragons**, and all in the eightfold division. Saying “dragon” by itself refers to male dragons. “Female dragons” refers to the dragon girls.

Yakshas and female yakshas, the speedy ghosts. Both the men and women are really ugly. The yakshas are so ugly that if you ever see one you will be terrified. They can scare you to death!

Gandharvas and female gandharvas, the musical

表示太醜陋了！一看見，就把人都嚇破膽了，甚至於把人駭死！

「乾闥婆、乾闥婆女」：又有乾闥婆男和乾闥婆女；乾闥婆是玉帝那兒的俗樂神，常常為釋提桓因奏音樂。

「阿修羅、阿修羅女」：又有阿修羅男和阿修羅女；阿修羅，他的性質專門好勇鬥狠。

「迦樓羅、迦樓羅女」：又有迦樓羅男和迦樓羅女；迦樓羅，就是大鵬金翅鳥，專門吃龍的。


「緊那羅、緊那羅女」：又有緊那羅男和緊那羅女；緊那羅，也是玉帝的法樂神，常常為釋提桓因奏法樂。

「摩睺羅伽、摩睺羅伽女」：又有摩睺羅伽男和摩睺羅伽女；摩睺羅伽，就是大蟒蛇。

「為聽法故，皆來親近，恭敬供養」：這天龍八部，雖然夜叉那麼醜怪，但是這位講說《妙法蓮華經》的法師，在這兒講說佛法的深妙聲音，他們都會來聽法的，又來親近這位法師，或者常常給這位法師叩頭和供養。供養什麼呢？或者供養這法師甘露。他或者跑到天上那兒，去偷一點甘露回來供養法師——或者到那兒去要的也不一定，不一定是偷的。你們各位不要學這一類的行為，不要出去偷一點東西來供養師父。這是不可以的！你若這樣子，你犯了法，我也犯了法了！為什麼？因為你偷東西，就是犯戒；我受這個偷來的東西，這是變成一個受賄的人——就是「貪贓受賄」。譬如賊偷來的東西，沒有地方放，就放到你那兒，這你就是受這個「贓」了。我不受這種的供養！幸虧現在沒有這樣的弟子，所以我預先告訴你們；不然的時候，如果沒有法子供養師父，以為去偷點東西來供養師父，大約這也有功德吧？這是沒有功德的！所以今天藉著這個機會，把這個道理給你們講一講！

以前在中國杭州，有一個阿羅漢濟公禪師，他專門叫他徒弟偷；偷誰的呢？偷師叔的、偷師伯的。濟公也有一些個師兄、師弟，他跟徒弟說：「你們若沒有錢，就去偷你們師伯、師叔，不要到外邊偷！」我現在叫你們也不要到外邊偷，也不要到裏邊偷，就是不要偷。為什麼他叫徒弟偷他師兄弟的錢呢？就因為他師兄和師弟把錢看得太重要了，就是認識錢，不能捨！

及比丘、比丘尼、優婆塞、優婆夷，國王、王子、群臣眷屬，小轉輪王、大轉輪王、七寶千子、內外眷屬，乘其宮殿，俱來聽法，以是菩薩善說法故。

前邊是天龍八部都來親近、恭敬供養這位講說、受持、讀誦、書寫《妙法蓮華經》的法師。不單天龍八部，及比丘、比丘尼、優婆塞、優婆夷；還有比丘和比丘尼，優婆塞（在家的近事三寶的男人）和優婆夷（在家來近事三寶的女人）。待續

spirits from the court of the Jade Emperor; **asuras and female asuras; garudas and female garudas; kinnaras and female kinnaras; mahoragas and female mahoragas**, the big snakes,

In order to hear the Dharma even though some of them are pretty ugly, **will draw near him and reverently make offerings to him**. Because he speaks the Dharma with such a profound and wonderful sound, they all want to come and listen; they want to bow to him, make offerings of various articles to him, or perhaps offer heavenly sweet dew that they stole or “borrowed” from the heavens. However, if you steal things and then offer them to your teacher, that’s wrong. Why? Because by your stealing, we both break the precepts. If I accept such an offering, I become an accomplice. I don’t take such offerings. I don’t have that kind of a disciple right now, but I am telling you in advance. Otherwise, if you have no way to make offerings to me you might think, “I’ll steal a little something. That way I’ll get a little merit.” There’s no merit in that. Today I am explaining this principle to all of you.

In China, in Hangzhou, there was an Arhat named Jigong who told his disciples to steal from their Dharma-uncles, that is, from his own Dharma-brothers. He said, “Steal from your friends, not from strangers.” But I am telling you not to steal from either one. The reason he told them to steal from his Dharma brothers is that he saw they were placing too much importance on money. They couldn’t put it down, so he had his own disciples steal it away from them.

Sutra:

The Bhikshus and Bhikshunis; Upasakas and Upasikas; kings, princes, ministers, and retinues; minor wheel-turning kings; and great wheel-turning kings with their seven treasures, thousands of sons, and their inner and outer retinues will all ride their palaces there to listen to the Dharma.

Commentary:

Not only the heavenly dragons and the eightfold division, but **the Bhikshus and Bhikshunis; Upasakas**, men who are at home, and **Upasikas**, women who are at home.

To be continued