

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
講學
解院
記錄
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

婆羅門、居士、國內人民，盡其形壽，隨侍供養。又諸聲聞、辟支佛、菩薩、諸佛，常樂見之。是人所在方面，諸佛皆向其處說法，悉能受持一切佛法，又能出於深妙法音。

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）。還有「國王、王子、群臣眷屬」：一個國，就有一個國王；這國王，有大的國王、有小的國王。又有王子，又有一般的大臣，以及國王和群臣的眷屬。

「小轉輪王、大轉輪王、七寶千子、內外眷屬」：又有小轉輪聖王、大轉輪聖王。有王於一洲的，這是鐵輪王；有王於二洲，這是銅輪王；有王於三洲的，這是銀輪王；以上就是小轉輪王。大轉輪王，這就是金輪王，王於四洲——東勝神洲、南瞻部洲、西牛賀洲、北俱盧洲，這四大部洲。又有七寶，又有千子（轉輪聖王有一千個兒子），又有內外所有的眷屬。

「乘其宮殿，俱來聽法」：又有天人坐著他那宮殿，都一起到這個法會聽法。

「以是菩薩善說法故」：為什麼這天龍八部、轉輪聖王都來聽法呢？就因為這位菩薩善說《妙法蓮華經》，說得非常之妙，所以他們都來聽說。

Sutra:

The Brahmins, laypeople, and citizens of the country will follow him for as long as he lives, serving and making offerings to him. Further, the Hearers, Pratyekabuddhas, Bodhisattvas, and Buddhas will always take delight in seeing him. Wherever this person is, the Buddhas are right in front of him speaking the Dharma. He is also able to receive and uphold all the Buddhadharma and to put forth the profound and wondrous Dharma-sound.

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; **kings**—there are major and minor kings; **princes; ministers and their retinues; minor wheel-turning kings**, who rule over a single continent.

There are four kinds of wheel-turning kings: gold wheel-turning kings rule over four continents; silver wheel-turning kings rule over three continents; copper wheel-turning kings rule over two continents; and iron wheel-turning kings rule over one continent. **Great wheel-turning kings** rule over the four continents of Jambudvīpa in the south, Purvavideha in the east, Aparagodaniya in the west, and Uttarakuru in the north. Wheel-turning kings have seven treasures and a thousand sons. **With their seven treasures, thousands of sons, and their inner and outer retinues, they will all ride their palaces there to listen to the Dharma, because this Bodhisattva, the one who upholds this Sutra, skillfully speaks the Dharma.** Why do the gods, dragons and eightfold division and the wheel-turning kings all come to hear the Dharma? Because the Bodhisattva

「婆羅門、居士、國內人民，盡其形壽，隨侍供養」：又有婆羅門；婆羅門是梵語，譯為淨裔，就是修行清淨行者的後人。又有在家的居士，以及國家裏邊所有的人民，他們盡他這個生命，隨時隨地來侍候和供養這位講說《法華經》的菩薩法師。

「又諸聲聞、辟支佛、菩薩、諸佛，常樂見之」：又有一切的聲聞、辟支佛、菩薩、諸佛，也來聽法，都歡喜好樂見到這位法師。

「是人所在方面，諸佛皆向其處說法」：無論在什麼地方，十方的諸佛都向著這位說《法華經》的法師，所住的地方來說法；那麼說法這位法師，還能受持這十方諸佛所說的法。什麼叫十方諸佛皆向其處說法呢？好像《法華經》是十方諸佛所說的法，這位法師受持《法華經》，這就是十方諸佛皆向其處來給他說法。

「悉能受持一切佛法，又能出於深妙法音」：這位法師，他對《法華經》一字一句都能完全受持，能完全受持諸佛所說的一切佛法；他又能用很淺顯的道理，來把深妙的法音都給講說出來。

爾時，世尊欲重宣此義，而說偈言：
是人舌根淨 終不受惡味
其有所食噉 悉皆成甘露
以深淨妙聲 於大眾說法
以諸因緣喻 引導衆生心
聞者皆歡喜 設諸上供養

「爾時，世尊欲重宣此義，而說偈言」：在這個時候，釋迦牟尼佛因為悲心切切，所以也不怕麻煩，願意用偈頌再把前邊的道理重說一遍。

「是人舌根淨，終不受惡味」：這個受持、讀誦、解說、書寫、為他人講說《法華經》的這一位法師，他的舌根得到清淨。因為他自性清淨，所以一切的惡味不但不能轉他這個舌根，而且被他的舌根給轉變了；一切的惡味，也變成妙味。

「其有所食噉，悉皆成甘露」：他無論吃什麼東西，都變成甘露味，都變成最上的醍醐妙味。

「以深淨妙聲，於大眾說法」：這位法師，以這種不可思議的清淨妙聲，給大眾來講說妙法。

待續

skillfully expounds on the Dharma Flower Sutra. He speaks it extremely well.

The Brahmins—"Brahman" means one who cultivates pure conduct—laypeople, and citizens of the country will follow him for as long as he lives, serving and making offerings to him.

Further, the Hearers, Pratyekabuddhas, Bodhisattvas, and Buddhas will always take delight in seeing him.

Wherever this person is, the Buddhas are right in front of him speaking the Dharma. The Buddhas of the ten directions are always speaking Dharma to him. **He is also able to receive and uphold all the Buddhадharma and to put forth the profound and wondrous Dharma-sound.** Since he receives and upholds the *Dharma Flower Sutra*, he is always receiving the Dharma from the Buddhas of the ten directions.

He can receive and uphold every sentence and every word of the *Dharma Flower Sutra*. He can illustrate the deep principles of the Sutra in a readily understandable and simple fashion.

Sutra:

At that time the World Honored One, wishing to restate this meaning, spoke verses, saying,
This person's tongue is pure
And will never taste foul flavors.
All of the food he eats
Turns into sweet dew.
Using the profound, pure, and wondrous sound,
He speaks the Dharma for the great assembly
Using causes, conditions, and analogies
To guide the minds of living beings,
Who, on hearing him, rejoice
And make superior offerings.

Commentary:

At that time the World Honored One, Shakyamuni Buddha, out of extreme compassion, was not afraid to take the trouble to repeat these principles in verse. **Wishing to restate this meaning, he spoke verses, saying.**

This person's tongue is pure. The person who receives and upholds, reads, recites, explains to others, or writes out the *Dharma Flower Sutra* will acquire a pure tongue **and will never taste foul flavors.** Since his self-nature is pure, foul taste cannot turn him, but rather his tongue turns the bad flavors into wonderfully fine flavors.

All of the food he eats, whatever it may be, **turns into sweet dew** or the finest flavor of ghee.

Using the profound, pure, and wondrous sound. With an inconceivable pure and wonderful sound, **he speaks the Dharma for the great assembly.**

To be continued