

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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翻譯

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

「以諸因緣喻，引導眾生心」：他用種種的因緣、種種的譬喻，引導眾生向於佛道，向於佛法，發菩提心，成就佛果。

「聞者皆歡喜，設諸上供養」：這一位法師因為所說的法是清淨妙音，所以聞者都發生一種歡喜心。一切眾生，就預備這種最上的供養，來供養這位法師。

諸天龍夜叉 及阿修羅等
皆以恭敬心 而共來聽法
是說法之人 若欲以妙音
遍滿三千界 隨意即能至
大小轉輪王 及千子眷屬
合掌恭敬心 常來聽受法
諸天龍夜叉 羅刹毘舍闍
亦以歡喜心 常樂來供養
梵天王魔王 自在大自在
如是諸天衆 常來至其所
諸佛及弟子 聞其說法音
常念而守護 或時為現身

「諸天龍夜叉，及阿修羅等，皆以恭敬心，而共來聽法」：所有的天龍八部和夜叉等等，以及無端正的阿修羅眾，他們本來都是鬥爭心堅固，現在因為這法師善說諸法，所以他們也都把瞋恨心變成恭敬心了，一起到這個法會來聆聽這位法師講說佛法。

「是說法之人，若欲以妙音，遍滿三千界，隨意即能至」：這位講說《法華經》的法師，他想用這種不可思議的微妙音聲來說法，希望這個聲音能充滿到三千大千世界這麼遠。他只要這麼樣

Using causes, conditions, and analogies, to guide the minds of living beings, to lead them toward the Buddha Way. He leads them to bring forth the Bodhi-mind and to realize the Buddha-fruit. **Who, on hearing him, rejoice.** He speaks Dharma with a pure and wondrous sound, and the living beings who hear him are happy **and make superior offerings.**

Sutra:

The gods, dragons, yakshas,
And asuras, and so forth,
All with reverent minds,
Come to hear the Dharma.
This person who speaks the Dharma,
Should he wish with a wondrous sound
To pervade three thousand worlds,
As he wishes, he will be able to do so.
Wheel-turning kings, great and minor,
Their thousands of sons and their retinues,
With palms joined and reverent minds,
Always come to hear and receive the Dharma.
The gods, dragons, yakshas,
Rakshasas and pishacas,
Also, with happy hearts,
Always delight in coming to make offerings.

The god king Brahma, King Mara,
Self-Mastery, and Great Self-Mastery,
And all the hosts of gods,
Always come to where he is.
All the Buddhas and their disciples,
Hearing his sound as he speaks the Dharma,
Are ever mindful and protective,
And sometimes manifest in person.

Commentary:

The gods, dragons, yakshas, And asuras, and so forth, all with reverent minds — the ugly asuras like to fight, but the Dharma Master is so skilled at lecturing on the Dharma that they put aside their hatred and become reverent and filled with respect — **come to hear the Dharma.**

This person who speaks the Dharma,

作觀想，那麼三千大千世界，即刻就可以聽見這種說法的妙音。

「大小轉輪王，及千子眷屬，合掌恭敬心，常來聽受法」：大轉輪聖王，就是金輪王；小轉輪聖王，就是銀輪王、銅輪王、鐵輪王。金輪王有一千個兒子，那麼有多少個皇后、嬪妃？就沒有講，大約也很多。轉輪王和他一千個兒子，以及所有的眷屬們，他們都合起掌來，生出一種恭恭敬敬的心來到這個法會，聽這位法師講說佛法。

「諸天龍夜叉，羅刹毘舍闍，亦以歡喜心，常樂來供養」：這三界諸天，和天上的龍，以及夜叉、羅刹、毘舍闍等。夜叉，就是跑得很快的那種疾速鬼。羅刹，也是一種鬼的名字。羅刹是梵語，翻譯為暴惡鬼；暴惡，就是脾氣很暴躁、很大的，又惡。

毘舍闍，也是一種鬼的名字，翻譯為噉精氣鬼，就是專門吃人精氣的。晚間他遇著男人，他就變成一個女人去誘惑這個男人，令這個男人生出一種慾心來；要是遇到女人，他就變成一個男人，令這個女人也生出一種慾心。他就把這一個人的精氣給吃了，他專門吃這個東西，這叫噉精氣鬼，這種鬼是很厲害的。所以我們修道的人思想一定要清淨，一定要正確，也就是因為這個；你若不清淨，他就來偷你這個寶貝了！

鬼本來不生歡喜心的，總有一種瞋恨心，可是現在因為這位法師說法說得妙了，所以也生歡喜心了，而且還常常地發願來供養這位法師。

「梵天王魔王，自在大自在，如是諸天眾，常來至其所」：這大梵天王和六欲天的魔王，以及自在天（欲界他化自在天）和大自在天（色界摩醯首羅天），這些諸天的天眾，常常來到講經說法這位法師的地方，聆聽佛法，供養法師。

「諸佛及弟子，聞其說法音，常念而守護，或時為現身」：十方的諸佛和佛的弟子。聲聞、辟支佛、菩薩，就是佛的弟子。他們聽見這位法師在這兒講說《妙法蓮華經》的聲音，就常常護念這一位講經的法師，而且守護這個道場。或者有的時候，十方諸佛和佛的弟子，還現身來見這位說法的法師。

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，得八百身功德；得清淨身，如淨琉璃，衆生喜見。

☞待續

should he wish with a wondrous sound — he speaks the Dharma with a fine and inconceivable sound — **to pervade three thousand worlds, As he wishes, he will be able to do so.** His Dharma sound will immediately be heard throughout the universe.

Wheel-turning kings, great and minor. The great kings are the gold wheel-turning kings. Minor kings are the silver, copper, and iron wheel-turning kings. **Their thousands of sons and their retinues.** The wheel-turning kings have a thousand sons. How many wives do they have? It's not known; probably quite a few who, **with palms joined and reverent minds, always come to hear and receive the Dharma.** With properly respectful minds, they come to the Dharma assembly to listen to the lectures.

The gods, dragons, yakshas — the gods in the three realms, the dragons, and the speedy ghosts — **rakshasas and pishacas.** A rakshasa is a kind of ghost. The name rakshasa is a Sanskrit word. Translated, it means “hot-tempered and mean.”

Pishaca is also one kind of ghost. The Sanskrit word means “energy and essence eating”. At night, they may attack a man by turning into a woman and trying to seduce him. If they attack a woman, they turn into a man, trying to make her have thoughts of desire. Then they feed off the energy. These ghosts are very fierce. That is why cultivators must keep their minds clean and proper. If they don't, the ghosts will come and steal their treasures.

Also, with happy hearts. Basically ghosts are never happy; they are always angry about something. The Dharma Master's lectures are so wonderful that now they are happy and **always delight in coming to make offerings.** Not only are they happy, but they come to make offerings to the Dharma Master.

The god king Brahma; King Mara, the great demon king; **Self-Mastery and Great Self-Mastery,** that is, Ishvara and Maheshvara from the Self-Mastery and Great Self-Mastery Heavens; **and all the hosts of gods. Always come to where he is.**

All the Buddhas and their disciples, the Hearers and Pratyekabuddhas, **hearing his sound as he speaks the Dharma, the Dharma Flower Sutra,** are ever mindful and protective. They watch over the Dharma Master and his Bodhi-manda, **and sometimes manifest in person.** There are times when the Buddhas of the ten directions appear to the Dharma Master.

Sutra:

Further, 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 will obtain eight hundred meritorious virtues of the body. He will obtain a pure body, as pure as vaidurya, which living beings will be delighted to see, because of the purity of his body.

☞To be continued