

妙法蓮華經淺釋

The Dharma Flower Sutra with Commentary

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】

「三千世界中，一切諸群萌」：在三千大千世界之中，所有一切眾生和所有一切境界。

「天人阿修羅，地獄鬼畜生」：好像天上的人和人間的人，及一切阿修羅，這是三善道；以及地獄、餓鬼、畜生，這是三惡道。

「如是諸色像，皆於身中現」：所有這一切種種的色像，都在這位法師的淨身裏，可以顯現出來。

諸天等宮殿 乃至於有頂
鐵圍及彌樓 摩訶彌樓山
諸大海水等 皆於身中現

「諸天等宮殿，乃至於有頂」：所有三界諸天的一切宮殿，乃至非想非非想處天的天人。

「鐵圍及彌樓，摩訶彌樓山」：鐵圍山和光明山，以及大光明山。

「諸大海水等，皆於身中現」：所有一切大海的水，有這種種的色像，都在受持《妙法蓮華經》這位法師，他的淨身中顯現出來。

諸佛及聲聞 佛子菩薩等
若獨若在眾 說法悉皆現
雖未得無漏 法性之妙身
以清淨常體 一切於中現

「諸佛及聲聞，佛子菩薩等」：所有十方諸佛、聲聞、辟支佛，和法王之子——一切的大菩薩。

「若獨若在眾，說法悉皆現」：或者單獨一人在那兒，

Commentary:

Within three thousand worlds, all the multitudes of living beings, all beings, all states — gods, humans, asuras, hell-beings, ghosts and animals: All such images as these—
Appear within his body.

Sutra:

The palaces of the gods,
Up to the Peak of Existence.
The Iron Ring and Meru,
And Mahameru Mountains.
And the waters of all the great seas,
All appear within his body.

Commentary:

The palaces of the gods up to the Peak of Existence, the Heaven of Neither Perception nor Nonperception; the Iron Ring and Meru, and Mahameru Mountains; and the waters of all the great seas, all appear within his body.

Sutra:

The Buddhas and Hearers¹,
Disciples of the Buddha
and Bodhisattvas,
Whether singly or in a multitude,
Speaking Dharma, all manifest.
Although he has not yet
gained nonoutflow,
Wondrous body of
the Dharma-nature,
Within his pure, ordinary body,
All things manifest.

Commentary:

All the Buddhas of the ten directions and Hearers¹; Disciples of the Buddha, the sons of the Dharma King; and Bodhisattvas, all the great Bodhisattvas, whether singly or in a

Revised version

Translated by the International Translation Institute

Commentary by the Venerable Master Hua

CHAPTER NINETEEN:

THE MERIT AND VIRTUE OF A DHARMA MASTER



PROPER DHARMA SEAL 正法印



¹This refers to Arhats who hear the Buddha's sound and are enlightened to the way.

或者在大眾之中，給大眾說法。完全都在他這個琉璃的身體中現出來。

「雖未得無漏，法性之妙身」：這位受持《妙法蓮華經》的法師，雖然他沒有證得無漏的聖果，還沒有得到法性的妙身。

「以清淨常體，一切於中現」：但是他就以父母所生這個清淨的常身，所有的一切一切，都在他這淨身中現出來。這種境界，只有他自己知道，其他人是不知道的。

復次常精進！若善男子、善女人，如來滅後，受持是經，若讀，若誦，若解說，若書寫，得千二百意功德。以是清淨意根，乃至聞一偈一句，通達無量無邊之義。

「復次常精進」：再把前邊這個道理再說一次，釋迦牟尼佛又叫了一聲，常精進菩薩！

「若善男子、善女人，如來滅後，受持是經」：假使有修行的善男子和修行的善女人，在將來佛入涅槃之後，能受持這一部《妙法蓮華經》的人，

「若讀，若誦，若解說，若書寫」：或者對著這部經來讀，或者離開經的本子來背誦，或者為人解說，或者用筆和紙來書寫這部經。

「得千二百意功德」：能這樣修行用功，就會得到一千二百意功德。

為什麼能得到這一千二百意功德呢？因為「以是清淨意根，乃至聞一偈一句，通達無量無邊之義」：以這種清淨的勝意根，乃至於就是聽到一首偈頌，或者聽到一句經文，他能由這一偈一句的義理，就能明白全部經典的道理；不單明白全部經典的道理，而且又能以觸類旁通，明白沒有數量無邊的道理和義趣。

解是義已，能演說一句一偈，至於一月、四月，乃至一歲，諸所說法，隨其義趣，皆與實相不相違背。若說俗間經書、治世語言、資生業等，皆順正法。

「解是義已，能演說一句一偈」：明白這個義理之後，又能為他人來講解一句的經文，或者一首偈頌。雖然這一句，而能發揮出來無量的義理；這無量的義理，還仍然歸到這一句經文上。

multitude, speaking Dharma, all manifest. They might be alone or they might be in a great assembly speaking the Dharma. All of them appear within his crystal body.

Although he has not yet gained nonoutflow—he hasn't realized the sagely fruit—wondrous body of the Dharma-nature, even so, within his pure, ordinary body, born to him of his father and mother all things manifest. He is the only one who knows about this state.

Sutra:

Further, Ever-Vigorous, if a good man or a good woman, after the passing into stillness of the Thus Come One, receives and upholds this Sutra, whether reading, reciting, explaining it to others or writing it out, he will obtain twelve hundred meritorious virtues of the mind. With his pure mind, by hearing so much as a single verse or a single sentence, he will comprehend limitless, boundless meanings.

Commentary:

Further, Ever-Vigorous, if a good man or a good woman who keeps the five precepts and cultivates the ten good deeds, after the passing into stillness of the Thus Come One, receives and upholds this Sutra, whether reading, reciting, explaining it to others, or writing it out, he will obtain twelve hundred meritorious virtues of the mind.

Why will he obtain these merits? **With his pure mind**, his superior mental faculty, **by hearing so much as a single verse or a single sentence, he will comprehend limitless, boundless meanings.** Hearing one sentence or one verse, he will be able to understand infinite meanings.

Sutra:

Having understood these meanings, he will then be able to expound on a single sentence or a single verse for as long as a month, four months, or up to a year. All the Dharma he speaks will accord with the meaning and purport, and none of it will contradict the Real Mark. If he speaks on worldly texts, expounds on the principles of government, or follows an occupation to make a living, it will all accord with the proper Dharma.

Commentary:

Having understood these meanings, he will then be able to expound on a single sentence or a single verse. Out of one meaning, he can derive limitless meanings. The limitless meanings revert back to the one sentence.