

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】

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

「至於一月、四月，乃至一歲」：這一句經文、一首偈頌，甚至能講一個月，或者講四個月，或者講一年。「一月」表示一乘實相的法，「四月」表示四諦法，「一歲」是十二個月，這表示十二因緣法。

「諸所說法，隨其義趣，皆與實相不相違背」：雖然是一偈一句這麼少，他能以把它合到一切法上，和一切的法都相合。他所說的法，隨順義理的趣向，都合乎實相的道理，合乎第一義諦的道理。

「若說俗間經書、治世語言、資生業等」：或者他講說世俗間一切的經書，好像四書五經等，所讀的這一些個書，這都是世俗的經書。或者是治世的語言，就是治理這世界的言語。或者是資生的事業，是幫助生活的職業，就是做生意、做什麼買賣之類，能以賺錢，好維持生活。

「皆順正法」：雖然就講這些俗間的經書和治世語言、資生業等，都與正法相合，不相違背，隨順這個正法。

三千大千世界六趣衆生，心之所行，心所動作，心所戲論，皆悉知之，雖未得無漏智慧，而其意根清淨如此。是人有所思惟，籌量言說，皆是佛法，無不真實，亦是先佛經中所說。

「三千大千世界六趣衆生」：這所有的三千大千世界中的六道衆生，「心之所行，心所動作，心所戲論」：他們心裏頭所想要做的事情；所起的動作，在心裏頭，最初打那麼一個妄想，就有這麼一個動作；所生的妄想，心裏頭起這一些個虛妄的念頭；所

For as long as a month, four months, or up to a year. The one sentence can be lectured for a month. The **month** represents the Real Mark Dharma of the One Vehicle. **Four months** represents the Dharma of the Four Truths. **A year** is twelve months and represents the Dharma of the Twelve Conditioned Causes.

All the Dharma he speaks, based on a single sentence or verse, will accord with the meaning and purport of the primary meaning, and none of it will contradict the Real Mark.

If he speaks on worldly texts, like the Five Classics or the Four Books; expounds on the principles of government; or follows an occupation to make a living, doing some kind of worldly business to support himself, it will all accord with the proper Dharma.

Sutra:

In the three thousand great thousand world systems, all living beings of the six destinies, their mental processes, their mental activities, the frivolous assertions in their minds, all these he completely knows. Although he has not yet gained the non-outflow wisdom, still his mind is as pure as this. All of this person's thoughts, calculations, or pronouncements are Buddhadharmas, and none are not true and real, and all have been spoken in the Sutras of former Buddhas.

Commentary:

In the three thousand great thousand world systems, all living beings of the six destinies, their mental processes, their mental activities, the first stirrings of thought, the frivolous assertions in their minds, which they have not yet verbalized. They might



PROPER DHARMA SEAL 正法印



有的戲論，這戲論在心裏頭沒有發揮出來，就是心裏頭胡思亂想的。想什麼？想：「我若做個皇帝可不錯！」或者：「我競選總統，有沒有人能擁護我呢？有沒有人投我票呢？」本來是老年人了，他就想：「我會不會再做一個小孩子？我再像一個青年人那麼樣子？」或者青年人，就想：「那個老年人長那麼長鬍子，我要是也有那麼長鬍子，可不錯！」有的小孩子就想：「他們大人，什麼都能幹，我趕快一點長大，也就什麼都能做，這有多好呢！」這麼盡打這些個妄想，這都叫心裏頭的戲論。

「皆悉知之」：眾生打這種妄想，在講說《法華經》的這位菩薩，他都知道。你看！「雖未得無漏智慧，而其意根清淨如此」：雖然他沒有得到無漏，沒有證果，可是他的勝意根，得到這樣清淨的境界。

「是人有所思惟，籌量言說，皆是佛法，無不真實」：這位法師，他要是想做一件什麼事情，有所思惟、所籌量的，除非不說出來；他若說出來，都是佛法。不單是佛法，而且是妙法；不單是妙法，而且還是不可思議的一種法。這種不可思議的境界，為什麼他得到呢？就是因為他受持《法華經》，他所想的和所行的，都是真實不虛。你看！很不公道的一一不是不公道，這最公道！就因為他受持《法華經》。為什麼你打妄想也不成事實呢？就因為你不受持《法華經》；你若受持《法華經》，那你所想的、所說的、所做的，也都是真實。

「亦是先佛經中所說」：這位法師，他是一舉一動、一言一行，但有言說，都是實相妙法，這也是以前佛在經中所說出來的道理。他雖然沒有完全把全部大藏經都看完，但是那些個道理他已經都有了；為什麼他能有了？就因為得到受持《法華經》這種不可思議的妙處。這所謂「妙三昧」，是人所想像不到的。

爾時，世尊欲重宣此義，而說偈言：
是人意清淨 明利無濁穢 以此妙意根
知上中下法 乃至聞一偈 通達無量義
次第如法說 月四月至歲

「爾時，世尊欲重宣此義，而說偈言」：在這個時候，釋迦牟尼世尊認為這個道理是非常的妙，所以願意再把這個道理，用偈頌來說一遍，因為它太妙了！

☞待續

think, “I’d really like to be emperor. What if I ran for president? Would I get any votes?” Or perhaps an old person thinks, “Could I be a child again?” Or perhaps a young person looks at an older person and thinks, “He has such a long beard. Could I grow one, too?” Some kids think, “Those adults can do anything. I want to grow up quickly so that I can also do whatever I want. How wonderful is that!” All those idle thoughts are the frivolous assertions in their minds.

All these are just silly thoughts. The Bodhisattva, **he** who lectures on the *Dharma Flower Sutra*, **completely knows** about all of this false thinking. **Although he has not yet gained the non-outflow wisdom**, he has not certified to arhatship, **still his mind is as pure as this**; he has attained this state of purity.

All of this person’s thoughts, calculations, or pronouncements are Buddhadharma. Not only are they Buddhadharma, they are Wonderful Dharma. Not only are they Wonderful Dharma, they are inconceivable Dharma! And none are not true and real. We have false thinking; he has true thinking. He is true in his thought and actions because he upholds the *Dharma Flower Sutra*. Why doesn’t your false thinking come true? Because you don’t receive and uphold the *Dharma Flower Sutra*. Your every thought, word, or deed would be true and real if you uphold this Sutra.

And all have been spoken in the Sutras of former Buddhas. In every move and every word, this Dharma Master is in accord with the Wonderful Dharma of the Real Mark.

The doctrines he speaks can all be found in the Sutras spoken by Buddhas of the past. Even though he hasn’t read the entire Tripitaka, he already possesses the insight of its doctrines. Why? Because he has obtained the wonderful advantages gained by one who receives and upholds the *Dharma Flower Sutra*. He has this wonderful *samadhi*, something people cannot conceive of.

Sutra:

At that time the World Honored One,
wishing to restate this meaning, spoke verses, saying,
This person’s mind is pure,
Bright, sharp, and immaculate.
With this wonderful mind,
He knows superior, middle, and inferior Dharmas.
If he hears but a single verse,
He comprehends limitless meanings
And speaks them in good order according to Dharma,
For a month, four months, or a year.

Commentary:

At that time the World Honored One, wishing to restate this meaning, spoke verses, saying. Since these doctrines are extremely wonderful, he wished to repeat them in verses.

☞To be continued