

# 妙法蓮華經淺釋

The Dharma Flower Sutra with Commentary

【法師功德品第十九】  
宣 國  
化 際  
上 譯  
人 經  
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解 院  
記 錄  
翻 譯

Translated by the International Translation Institute  
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CHAPTER NINETEEN:  
THE MERIT AND VIRTUE OF A DHARMA MASTER



「是人意清淨，明利無濁穢」：受持《法華經》的這位法師，他得到清淨的勝意根。他不但聰明，而且又有智慧，沒有污濁和染污——就是非常清淨。

「以此妙意根，知上中下法」：以這種勝妙的意根，能知道一切上中下的佛法。

「乃至聞一偈，通達無量義」：乃至於僅僅聽見一首偈頌，他就能豁然開悟了！開悟了之後，就通達一切諸法實相，就「深入經藏，智慧如海」了。

「次第如法說，月四月至歲」：他說法，是次次第第的，那麼有條不紊的說，不是說得雜亂無章的。他說這一首偈頌，或者可以講說一個月，或者可以講四個月，或者可以講一年。一個月，就表示實相的大乘法；四個月，就表示四諦法；至歲，就表示十二因緣法。

是世界內外 一切諸衆生  
若天龍及人 夜叉鬼神等  
其在六趣中 所念若干種  
持法華之報 一時皆悉知

「是世界內外，一切諸衆生」：在三千大千世界的內和外，所有一切衆生，「若天龍及人，夜叉鬼神等」：或者天上的人，或者人世間的人，或者諸龍、夜叉（速疾鬼）、鬼、神等等。

「其在六趣中，所念若干種」：所有在這六道輪迴裏邊的衆生，他們所想念的有多少種，這位法師都知道。哪一個衆生願意做畜生——

**This person's mind is pure.** He has obtained a pure, superior mind, **bright, sharp, and immaculate.** His mind contains a great deal of wisdom and intelligence. It is free of all filth and defilement; it's very pure.

**With this wonderful mind, He knows superior, middle, and inferior Dharmas.**

**If he hears but a single verse, He comprehends limitless meanings.** He awakens and he gets enlightened; he penetrates to the Real Mark of all Dharmas. That is called "deeply entering the Sutra store and gaining wisdom like the sea."

**And speaks them in good order according to Dharma,** in a very logical, orderly fashion, **for a month, four months or a year.** He can speak on a single verse for a month, four months, or even a year. The one month represents the Real Mark Dharma of the One Vehicle. Four months represents the Four Truths. A year, twelve months, represents the Twelve Conditioned Causes.

*Sutra:*

**Inside and outside this world,  
All the living beings,  
Be they gods, dragons, or humans,  
Yakshas, ghosts, or spirits,  
All those in the six destinies,  
All of their different thoughts,  
The upholder of the Dharma Flower,  
As a reward, knows all at once.**

*Commentary:*

**Inside and outside this world, all the living beings, be they gods, dragons, or humans, Yakshas, ghosts, or spirits.**

**All those in the six destinies, all of their different thoughts. The upholder of the Dharma Flower knows.** This person understands which living being will be a horse, a cow, a pigeon, a chicken, a duck, a dog, a cat, a tiger, or a lion. He knows all of this. He knows all the thoughts in the minds of living beings. The *Vajra Sutra* says: "The Thus Come One knows all of the thoughts in the minds of

願意去做牛、做馬、做鴿子、做雞、做鴨、做狗、做貓、做老虎、做獅子，他都知道。所謂「所有眾生若干種心，如來悉知悉見」，如來悉知悉見不出奇，這位受持《法華經》的法師也都知道，所以這是不可思議的。

「持法華之報，一時皆悉知」：是什麼道理，他都知道這麼多的事情呢？就是受持《法華經》所得到這種的果報。在同一個時候，所有的眾生這種種的心念，他都知道。

十方無數佛 百福莊嚴相  
為眾生說法 悉聞能受持  
思惟無量義 說法亦無量  
終始不妄錯 以持法華故  
悉知諸法相 隨義識次第  
達名字語言 如所知演說  
此人有所說 皆是先佛法  
以演此法故 於眾無所畏

「十方無數佛，百福莊嚴相」：在十方世界所有無數佛，他們都是在往昔時，曾經三祇修福慧，百劫種相好，所以得到這種百福莊嚴相。「為眾生說法，悉聞能受持」：他們為一切眾生來演說妙法。所有的佛法，眾生聽見之後就能受持。

「思惟無量義，說法亦無量」：他這一想，能由一種道理，就明白無量的道理；由無量的道理，又還為一個道理，所謂「一本散為萬殊，萬殊仍歸一本」。他說起來佛法，也無量無邊的，「終始不妄錯，以持法華故」：由開始講到最後，他所講的不會把它忘了，不會講錯的。什麼緣故他能有這種的記憶力、這種的聰明智慧呢？就因為他受持《法華經》的緣故。

「悉知諸法相，隨義識次第」：他完全知道一切的諸法實相。隨著經義，他就知道這個法的次第。「達名字語言，如所知演說」：他通達這名字和語言的三昧，照著所覺悟、所知道的道理，來給眾人講解。

待續

living beings.” The one who upholds the *Dharma Flower Sutra* knows them as well. That’s inconceivable. **As a reward, he knows them all at once.** He has obtained that kind of reward.

#### *Sutra:*

**The countless Buddhas in the ten directions,  
Adorned with the marks of a hundred blessings.  
Speak the Dharma for living beings,  
He hears it all and can receive and hold it.  
He ponders limitless meanings,  
And speaks limitless Dharmas, too.  
Without a mistake or omission from beginning to end,  
Because he upholds the Dharma Flower.  
He completely knows the marks of all Dharmas,  
And recognizes their meaningful sequence.  
Knowing the names and words,  
He expounds on them as he understands them.  
What this person says,  
Is all the Dharma of former Buddhas.  
And because he expounds on this Dharma,  
He is fearless in the assembly.**

#### *Commentary:*

**The countless Buddhas in the ten directions are adorned with the marks of a hundred blessings.** The Buddhas cultivated blessings and wisdom for three *asamkhyeya* eons and perfected the fine marks for a hundred eons. Thus they attained all these adorned marks and **speak the Dharma for living beings. He hears it all and can receive and hold it.** When he hears the Dharma spoken by the Buddhas, he can immediately receive and uphold it.

**He ponders limitless meanings.** Understanding one doctrine, he can understand limitless doctrines. The limitless doctrines then return to one doctrine. We say,

*One root divides into a myriad branches;*

*The myriad branches then return to one root.*

**And speaks limitless Dharmas, too, without a mistake or omission from beginning to end.** He never forgets anything or makes a mistake. He has such a great memory **because he upholds the *Dharma Flower*.** Where did such wisdom and intelligence come from? By upholding the *Dharma Flower Sutra*.

**He completely knows the marks of all Dharmas, the Real Mark, and recognizes their meaningful sequence.** According to the meaning of the Sutra, he knows the sequence of the Dharma. **Knowing the names and words,** having attained the “samadhi of names and languages,” **he expounds on them as he understands them.** He takes what he has awakened to, what he understands, and explains it to the multitudes.

To be continued