

妙法蓮華經淺釋

The Dharma Flower Sutra with Commentary



PROPER DHARMA SEAL 正法印



宣化上人講解
【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

「此人有所說，皆是先佛法」：這一位受持《法華經》的法師，他有所說法，都是以前佛所說過的道理，所以他現在又把它說一說。「以演此法故，於眾無所畏」：也因為他演這種妙法的緣故，所以在人多的地方，他也無所畏懼。

持法華經者 意根淨若斯
雖未得無漏 先有如是相
是人持此經 安住希有地
為一切眾生 歡喜而愛敬
能以千萬種 善巧之語言
分別而說法 持法華經故

「持法華經者，意根淨若斯」：受持《妙法蓮華經》這位法師，他這個勝意根所得的清淨，就像前邊所說的這種情形。「雖未得無漏，先有如是相」：雖然沒有得到無漏，但是先就得到這種的形相、情形。

「是人持此經，安住希有地」：這一位法師受持讀誦這部《法華經》，他所安住的也是最勝、最希有的一個地方。「為一切眾生，歡喜而愛敬」：他能為一切眾生所愛敬；誰見著他，誰就歡喜，又愛護他，又恭敬他。

「能以千萬種，善巧之語言，分別而說法，持法華經故」：他能用千萬種善巧方便的語言、譬喻，來講說佛法；他又能分別得清清楚楚地來說佛法。為什麼他能分別清清楚楚的，講得那麼玄、那麼妙、那麼樣不可思議？就因為受持讀誦《妙法蓮華經》的緣故。

Commentary:

What this person says, the one who upholds the Dharma Flower Sutra, is all the Dharma of former Buddhas. It has been spoken by the Buddhas of the past. **And because he expounds on this Dharma, this Wonderful Dharma, he is fearless in the assembly.**

Sutra:

The one who upholds the Dharma Flower, Has a pure mind like this. Although he has not yet attained to no-outflows, He already has such marks as these. This person, upholding the Sutra, Dwells securely on rare ground, And all living beings Delight in him, cherish and revere him. He can, with a thousand myriad kinds of skillful, clever words, Speak the Dharma in detail, Because he upholds the Dharma Flower.

Commentary:

The one who upholds the Dharma Flower has a pure mind like this. He has a superior mind; it is pure. **Although he has not yet attained to no-outflows,** he hasn't achieved freedom from outflows, **he already has such marks as these.**

This person, upholding the Sutra, dwells securely on rare ground. He stands on the most supreme and rare ground. **And all living beings, delight in him, cherish and revere him.** Everyone who sees him likes him. They cherish him and revere him.

He can, with a thousand myriad kinds of skillful, clever words and analogies, speak the Buddhadharma, speak the Dharma in detail, very clearly expound on the Buddhadharma, because he upholds the Dharma Flower. Why is he so clear in his explanations? Why does he speak so wonderfully? Because he receives and upholds the *Dharma Flower Sutra*.

【常不輕菩薩品第二十】

怎麼叫「常不輕」？這是菩薩的名字。是不是菩薩的真名字呢？不是！這是他一個別名——特別的名字，也就是一個草號。因為這位菩薩見到人就叩頭頂禮，所以這些貢高我慢的比丘、比丘尼、優婆塞、優婆夷就給他起這麼個名字，說：「啊！你知道他嗎？他是常不輕菩薩！」所以你不要以為「常不輕菩薩」就是他的名字，不是的。

你若是在這個地方都不認識，說：「這個菩薩就叫常不輕菩薩。」根本就沒有這一回事！這是釋迦牟尼佛在過去生中，行菩薩道時，見到人就叩頭禮拜，這一般貢高我慢的譏諷他：「唷！常不輕來啦！你們知道嗎？這是『常不輕』啊！」因為他在行菩薩道時，見到人就說：「我不敢輕看汝等，汝等皆當作佛。」所以這一些個增上慢的比丘、比丘尼，就給他加上這麼一個名字。這個名字，本來是譏諷他，對他不好的意思；他接受了這個名字，所以叫「常不輕菩薩」。

這裏邊分出四種悉檀，來說「常不輕」。他裏邊抱著一種不輕的見解、不輕的智慧；外就行恭敬的行門，對一切的境界他都恭敬。所以我說這個〈境界〉，所謂：

一切是考驗，
看爾怎麼辦？
覲面若不識，
須再從頭煉。

你要再開始來煉過。常不輕菩薩能覲面就認識了，所以他就要這麼修行，見著人就叩頭，這屬於「世界悉檀」。

他能身行不輕之行，躬行實踐，修不輕慢他人的這種行門，這叫「為人悉檀」。

他能口宣不輕之教，口裏所說的，都是一種不輕慢他人的教化；他常說：「我不敢輕看汝等，汝等皆當作佛。」這麼樣，這叫「對治悉檀」，來對治貢高我慢。

那麼，他對一般人都就有一種不輕慢他人的看法，這就是「第一義悉檀」。

這「常不輕」，有這四種悉檀的意思在裏邊。

CHAPTER TWENTY: NEVER SLIGHTING BODHISATTVA

Who is “Never Slighting?” He is a Bodhisattva. Is that his real name? No, it is his nickname – a special name. He was given this name because he bowed to everyone he met. Bhikshus, Bhikshunis, Upasakas, and Upasikas who were arrogant gave him this name. “Do you know him?” they would sneer. “He is Never-Slighting Bodhisattva!” But this is not his real name.

If you do not know this and say, “This Bodhisattva’s name was Bodhisattva Never-Slighting.” Originally it wasn’t this case at all! When Shakyamuni Buddha practiced the Bodhisattva Path in one of his past lives, he bowed to whomever he met. Arrogant people would ridicule him and say, “Hey! Here comes Never-Slighting. Do you know him? It’s Never-Slighting!” Never-Slighting practiced the Bodhisattva Path and said to whomever he met: “I don’t dare slight you, because all of you will become Buddhas.” Some arrogant Bhikshus and Bhikshunis wanted to deride the Bodhisattva and gave him this nickname. But “Bodhisattva Never-Slighting” took it and so this was how he got such a name.

“Never-Slighting” can be explained in terms of four kinds of Siddhantas:

1. Mundane Siddhanta. Inwardly, the Bodhisattva had wisdom and he never looked down on others. Externally, his conduct was respectful in every state and situation. Regarding *states*, I have said:

*Everything is a test,
To see what you will do;
Mistaking what’s before your eyes,
You have to start anew.*

You have to be tested again. Bodhisattva Never-Slighting recognized what was before his eyes, so he cultivated the way by bowing to whomever he met. This is the “Mundane Siddhanta.”

2. Behavioral Siddhanta. He could physically practice the conduct of not slighting others. He personally practiced this. This is “Behavioral Siddhanta.”

3. Siddhanta as a Cure. He could verbally proclaim the teaching of not looking lightly on others. He often said, “I don’t dare slight you, because all of you will become Buddhas.” This is “Siddhanta as a Cure” for arrogance and pride.

4. Siddhanta of Primary Meaning. He had an attitude of never slighting others. This is “Siddhanta of Primary Meaning.”

“Never-Slighting” contains the meaning of Four Siddhantas.