

妙法蓮華經淺釋

The Dharma Flower Sutra with Commentary



PROPER DHARMA SEAL 正法印



【常不輕菩薩品第二十】

宣國修
化際訂
上譯版
人經學
講學院
解記錄
翻譯

Revised version
Translated by the International Translation Institute
Commentary by the Venerable Master Hua
CHAPTER TWENTY:
NEVER SLIGHTING BODHISATTVA

爾時，佛告得大勢菩薩摩訶薩：汝今當知！若比丘、比丘尼、優婆塞、優婆夷，持法華經者，若有惡口罵詈誹謗，獲大罪報，如前所說。其所得功德，如向所說，眼耳鼻舌身意清淨。

「爾時，佛告得大勢菩薩摩訶薩」：在佛說完了〈法師功德品〉的時候，剛要開始說〈常不輕菩薩品〉之前。佛告訴得大勢菩薩摩訶薩，也就是大勢至菩薩。這位菩薩，他若不動彈，就沒有什麼事；他只要一動，那麼一舉手、一投足，或者向前邁一步，這大地就要六變震動。為什麼？表示這位菩薩的威勢太大了！你說這厲害不厲害？

釋迦牟尼佛說，「汝今當知」：大勢至菩薩，你現在應該知道！

「若比丘、比丘尼、優婆塞、優婆夷，持法華經者」：若有比丘、比丘尼、優婆塞（在家的男居士）、優婆夷（在家的女居士），他們若是受持、讀誦、解說、書寫這部《法華經》。

「若有惡口罵詈誹謗，獲大罪報，如前所說」：假使有人用惡口來罵他，或者故意來破壞、毀謗，這些人所得到的罪報可就大了。有多大呢？有須彌山那麼大！就像前邊經文上所說的，得那麼多的罪。

「其所得功德，如向所說，眼耳鼻舌身意清淨」：那麼受持、讀誦《法華經》這個人所得的功德，也就像前邊這〈法師功德品〉上所說的，能得到眼耳鼻舌身意清淨的功德。

Sutra:

At that time the Buddha told the Bodhisattva Mahasattva Great Strength, “You should now know that if someone insults, abuses, or slanders a Bhikshu, Bhikshuni, Upasaka, or Upasika who upholds the *Dharma Flower Sutra*, he will incur heavy offenses as described above. Likewise, the previously described merit and virtue that he creates with his eyes, ears, nose, tongue, body, and mind will be pure.”

Commentary:

At that time, when the Buddha finished the chapter *The Merit and Virtue of a Dharma Master* and was about to begin the chapter *Never-Slighting Bodhisattva*, the Buddha told the Bodhisattva Mahasattva Great Strength. If this Bodhisattva does not move, nothing will happen; as long as he moves slightly by raising his hands, lifting his feet up or taking a step, then the earth will quake in six ways. Why? This is because he has tremendous mighty power. Don't you think this is a big deal?

The Buddha said to him, “You should know that if someone insults, abuses, or slanders a Bhikshu, Bhikshuni, Upasaka, or Upasika who receives, upholds, reads, recites, explains, or handwrites the *Dharma Flower Sutra*, he will incur heavy offenses as described above”— If someone uses harsh words to scold him, or intentionally harms or slanders him, then this person will bring upon himself huge retributions. How big? As huge as the Mount Sumeru! He will get heavy retributions as mentioned in the previous text.

Likewise, the previously described merit and virtue that he creates with his eyes, ears, nose, tongue, body, and mind will be pure. The person who receives, upholds, reads or recites the *Dharma Flower Sutra* will gain merit, also as described in the previous chapter *The Merit and Virtue of*

有的人講經講到這個地方，不會講經的就說是：「依照這個經文，『若有惡口罵詈誹謗，獲大罪報，如前所說，其所得功德。』他罵這位受持《法華經》的，還有功德哩！」他說這個「其所得功德」是這個罵受持《法華經》的人有功德，這是錯了！這是受持《法華經》這個人所得的功德。他罵人反而有了功德了？不是！對於這一點，我們每一個人都要特別認清楚了。不要以為罵受持《法華經》的還有了功德；若那麼樣子，那就沒有所謂的因果報應了！經文是講得清清楚楚，但是沒有學問的人就認為罵他的也有了功德。

怎麼能證明出來這是受持、讀誦《法華經》這個法師的功德呢？這不說明了：「如向所說，眼耳鼻舌身意清淨。」向，也就是「過去」，這也就是前邊所說的——這位法師所得的功德，眼耳鼻舌身意都清淨；清淨，就得清淨的功德。

得大勢！乃往古昔，過無量無邊不可思議阿僧祇劫，有佛名威音王如來、應供、正遍知、明行足、善逝、世間解、無上士、調御丈夫、天人師、佛、世尊，劫名離衰，國名大成。

「得大勢」：釋迦牟尼佛又叫一聲，得大勢菩薩！「乃往古昔，過無量無邊不可思議阿僧祇劫」：乃，是指法之詞；乃往，就是「往」，就是過去。古，是以前；昔，也是以前。這「乃往古昔」，又是往、又是古、又是昔，這就是說不出來那麼多的時候，就是太遠了！在往過去古昔那個時候，經過無量無邊不可思議的阿僧祇劫。一個阿僧祇就是無量數，你看，有無量無邊不可思議阿僧祇劫！你說這有多少？這個數量不知多少，想都想不到的。

「有佛名威音王如來」：那時候，有一位佛的名號叫威音王如來。這個「威」，就是有這種大勢力，有威嚴；甚至於他這個聲音一說出來，把三千大千世界都震動了，所以聲音最大。

待續

Dharma Master; his eyes, ears, nose, tongue, body, and mind will become pure.

Some people who lecture on the Sutra, but do not understand this passage would say, "According to this text, **if someone insults, abuses, slanders, will incur heavy offenses as described above, the merit and virtue he attains is as described previously.** He gains merit and virtue by slandering this person who upholds the *Dharma Flower Sutra*!" They think that **the merit and virtue he attains** refers to the person who slanders. That is incorrect! The merit and virtue belongs to one who upholds the *Dharma Flower Sutra*. Would someone gain merit and virtue by slandering others? No! Every one of us should be very clear about this point. Don't think that slandering those who uphold the *Dharma Flower Sutra* will gain merit and virtue. If that is the case, then the principle of cause and effect would fail! The Sutra makes it quite clear, but people who lack adequate learning think that slandering others also brings merit and virtue.

What is the proof that the merit and virtue belongs to the Dharma master who upholds and recites the *Dharma Flower Sutra*? It is clearly stated here, "**Likewise, the previously described merit and virtue that he creates with his eyes, ears, nose, tongue, body, and mind will be pure.**" **As previously mentioned**, the merit and virtue attained by the Dharma Master is such that his eyes, ears, nose, tongue, body, and mind will all be pure. "Pure" means attaining the merit and virtue of being pure.

Sutra:

Great Strength, once limitless, boundless, inconceivable asamkhyeyas of eons ago, there was a Buddha by the name of King of Awe-Inspiring Sound Thus Come One, One Worthy of Offerings, One of Proper and Pervasive Knowledge, One Perfect in Clarity and Conduct, Well-Gone One, One Who Understands the World, Unsurpassed Lord, Regulating Hero, Teacher of Gods and Humans, Buddha, World Honored One. His eon was named "Apart from Decay", his country was named "Great Accomplishment".

Commentary:

Great Strength, Shakyamuni Buddha called out again, "Great Strength Bodhisattva!" **Once limitless, boundless, inconceivable asamkhyeyas of eons ago:** "once" refers to a time in the past; it means a long time in the past that cannot be put into words as it is too far away! "Asamkhyeya" means "uncountable." You see, there were limitless, boundless, inconceivable asamkhyeyas of eons! How much would you say it is? The number is uncountable and beyond imagination.

There was a Buddha by the name of King of Awe-Inspiring Sound. At that time, there was a Buddha named King of **Awe-Inspiring** Sound. "Awe-Inspiring" means that he had great power and dignity; when he spoke, his voice would shake three thousand great world systems. Therefore his voice was the greatest.

To be continued