



正法印
PROPER DHARMA SEAL

妙法蓮華經淺釋

The Dharma Flower Sutra with Commentary

【藥王菩薩本事品第二十三】

CHAPTER TWENTY-THREE:

THE FORMER DEEDS OF MEDICINE KING BODHISATTVA

修訂版 Revised version

宣化上人講解

國際譯經學院記錄翻譯

Commentary by the Venerable Master Hua

Translated by the International Translation Institute



又如一切凡夫人中，須陀洹、斯陀含、阿那含、阿羅漢、辟支佛爲第一；此經亦復如是，一切如來所說，若菩薩所說，若聲聞所說，諸經法中，最爲第一。

有能受持是經典者，亦復如是，於一切衆生中，亦爲第一。一切聲聞、辟支佛中，菩薩爲第一；此經亦復如是，於一切諸經法中，最爲第一。如佛爲諸法王，此經亦復如是，諸經中王。

「又如一切凡夫人中，須陀洹、斯陀含、阿那含、阿羅漢、辟支佛爲第一」；又好像在一切凡夫之中，須陀洹（初果羅漢）、斯陀含（二果羅漢）、阿那含（三果羅漢）、阿羅漢（四果羅漢）、辟支佛，是最爲第一。

「此經亦復如是，一切如來所說，若菩薩所說，若聲聞所說，諸經法中，最爲第一」；這部《妙法蓮華經》也就像這樣似的。無論諸佛所說的經典，菩薩所說的經典，聲聞所說

Sūtra:

Furthermore, just as among the common people, the Srotāpanna, Sakṛdāgāmin, Anāgāmin, Arhat, and Pratyekabuddha are foremost, so too is this sūtra foremost among all the teachings contained in the sūtras expounded by the Tathāgatas, Bodhisattvas, and Śrāvakas.

“Similarly, one who upholds this sūtra is foremost among all living beings. Just as among all the Śrāvakas and Pratyekabuddhas, the Bodhisattvas are foremost, so too is this sūtra foremost among all the teachings contained in the sūtras. Just as the Buddha is the king of all Dharmas, so too is this sūtra the king of all sūtras.

Commentary:

Furthermore, just as among the common people, the Srotāpanna, Sakṛdāgāmin, Anāgāmin, Arhat, and Pratyekabuddha are foremost, so too is this Wonderful Dharma Lotus Sūtra foremost among all the teachings contained in the sūtras expounded by the Tathāgatas, Bodhisattvas, and Śrāvakas. Among all the sūtras and principles taught by the Buddhas, Bodhisattvas, and Śrāvakas, this *Wonderful Dharma Lotus Sūtra* is supreme.

Similarly, one who upholds, reads, recites, writes out,

的經典，在這一切諸經法之中，這部《妙法蓮華經》是最為第一。

「有能受持是經典者，亦復如是」：假使有能受持、讀誦、書寫、禮拜、供養，或者解說這部《妙法蓮華經》這樣的人，也就像前邊所說的一樣。「於一切衆生中，亦為第一」：在一切眾生之中，最為第一。

「一切聲聞、辟支佛中，菩薩為第一」：在一切聲聞、辟支佛裡邊來算，菩薩是第一。「此經亦復如是，於一切諸經法中，最為第一」：這部《妙法蓮華經》，也像菩薩這樣子似的，在一切諸經法之中，它最是第一。

「如佛為諸法王，此經亦復如是，諸經中王」：又好像佛為一切諸法之王，這部《妙法蓮華經》也是這樣，是一切諸佛所說的經典裡邊之王。

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我們佛教講堂和中美佛教總會、《金剛菩提海》的各位護法居士，或者是優婆塞，或者是優婆夷，到這個講堂來，都是應該專一其心。學中文，就一心學中文；學英文，就一心學英文；學坐禪，就要一心學坐禪；學念佛，就一心學念佛；來聽經，也要一心聽經。不要一到講堂來，就有很多小簇，開了很多的會。或者三個人一簇，或者五個人一簇，或者十個人一簇，聚到一起就談話，把七、八萬大劫以前的事情，都想起來拿到這兒來講；或者八萬大劫以後的計劃，也都提議出來到這兒來說一說。這是一種錯誤的！到佛教講堂這兒來，都要修行，不要講那麼多話！在講堂裡邊的人，也不要對外邊的人講那麼多話；外邊的人，也不要對裡邊人講那麼多話，因為你一講話，就障礙其他人修道。

譬如有人願意打坐，你這兒一講話，他那兒坐著就打妄想——不是打坐，是打妄想。你令修道的人打妄想，這你有罪過的。所以到這兒來，沒有正經的事情，不要亂講話；有正經的事情，講一句、兩句，或者三句，把事情講完也就算了，不要到這兒來總開會。若有正經的事情，開個會可以的；沒有正經的事情，就不要三個人也開會，五個人聚在一起也講，盡講一些個沒有意義的話。

待續

bows to, and makes offerings to **this sūtra**, or explains it to others, **is foremost among all living beings.**

Just as among all the Śrāvakas and Pratyekabuddhas, the Bodhisattvas are foremost, so too is this sūtra foremost among all the teachings contained in the sūtras. The *Wonderful Dharma Lotus Sūtra* is the best sūtra of all. **Just as the Buddha is the king of all Dharmas, so too is this sūtra the king of all the sūtras** taught by the Buddhas.

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All you Dharma-protecting laypeople, whether upāsakas or upāsikās, who are associated with the Buddhist Lecture Hall under the auspices of the Sino-American Buddhist Association, or with *Vajra Bodhi Sea*, should concentrate when you come to the lecture hall. You should concentrate on whatever you do, whether it is studying Chinese or English, sitting in meditation, reciting the Buddha's name, or listening to the sūtra lectures. Don't come here and gather in small groups of three, five, or ten people to chat about things that happened eighty thousand eons ago, or to make plans for the next eighty thousand eons. That would be wrong. People who come to the Buddhist Lecture Hall should cultivate; they should not talk so much. The residents of the Buddhist Lecture Hall shouldn't talk so much with visitors, and visitors shouldn't talk so much with the residents either. Talking interferes with the cultivation of others.

If someone is trying to meditate and you start talking, that person will start having false thoughts while sitting there. To cause a cultivator to have false thoughts is an offense. Please don't engage in conversation in the Buddhist Lecture Hall unless there is important business to take care of. Legitimate business can be dealt with in a few brief sentences; meetings are not needed all the time. It's okay to hold a meeting if there is a legitimate reason, but three or five people shouldn't get together just to shoot the breeze.

To be continued