



妙法蓮華經淺釋

THE DHARMA FLOWER SUTRA WITH COMMENTARY

【分別功德品第十七】

ROLL FIVE, CHAPTER SEVENTEEN: DISCRIMINATION OF MERIT AND VIRTUE

宣化上人講 Commentary by the Venerable Master Hua
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爾時，大會聞佛說壽命劫數長遠如是，無量無邊阿僧祇衆生，得大饒益。

釋迦牟尼佛講完〈如來壽量品〉的時候，在大會中的大眾，聽見佛說如來的壽量和劫數，是這麼長遠，長遠得數不過來那麼多，就有無量無邊這麼多的阿僧祇衆生，都得到最大的利益，最大的好處了。

於時，世尊告彌勒菩薩摩訶薩：阿逸多！我說是如來壽命長遠時，六百八十萬億那由他恆河沙衆生，得無生法忍：

「於時，世尊告彌勒菩薩摩訶薩」：在這個時候，釋迦牟尼佛就對無能勝這位大菩薩說，「阿逸多！我說是如來壽命長遠時，六百八十萬億那由他恆河沙衆生，得無生法忍」：阿逸多！我現在告訴你，我在說如來壽命長遠的時候，有六百八十萬億那由他恆河沙數這麼多的衆生，都證得無生法忍了；也叫「悟無生忍」——忍這種「也不見有少法生，也不見有少法滅。」證四果阿羅漢，才能得到這無生法忍。

復有千倍菩薩摩訶薩，得聞持陀羅尼門：

「復有千倍菩薩摩訶薩，得聞持陀羅尼門」：又有一千倍像前邊所說那麼多的菩薩摩訶薩，得到「聞持陀羅尼門」。聞，是聽

Sutra:

At that time, when the assembly heard the Buddha describe the number of eons in the length of his life span, limitless, boundless *asamkhyeyas* of living beings gained great benefit.

Commentary:

At that time, when the assembly heard the Buddha describe the number of eons in the great length of his life span, in chapter sixteen, limitless, boundless—countless, numberless—*asamkhyeyas* of living beings gained great benefit.

Sutra:

The World Honored One then spoke to the Bodhisattva *Mahāsattva* Maitreya, saying, “Ajita! When I spoke of the great length of the Thus Come One’s life span, living beings to the number of sand grains in six hundred and eighty myriads of *koṭis* of *nayutas* of Ganges Rivers gained Patience with the Nonproduction of Dharmas.

Commentary:

The World Honored One then spoke to the Bodhisattva *Mahāsattva* Maitreya, saying, “Ajita! When in the previous chapter I spoke of the great length of the Thus Come One’s life span, living beings to the number of sand grains in six hundred and eighty myriads of *koṭis* of *nayutas* of Ganges Rivers gained Patience with the Nonproduction of Dharmas.” When they awakened to that patience, they no longer saw the smallest dharma produced or the smallest dharma destroyed. One must certify to the fourth fruit of Arhatship in order to gain Patience with the Nonproduction of Dharmas.

Sutra:

“Again, a thousand times that number of Bodhisattvas *Mahāsattva* gained the *dhāraṇī*-door of hearing and upholding.

聞；持，是受持。聽聞了之後，他就能受持；受持什麼呢？這陀羅尼門。陀羅尼是梵語，翻譯為總持，所謂「總一切法，持無量義」，得到這種陀羅尼門。

復有一世界微塵數菩薩摩訶薩，得樂說無礙辯才：

「復有一世界微塵數菩薩摩訶薩，得樂說無礙辯才」：又有一個世界，在這一個世界裡邊，每一粒微塵作為一位菩薩，就有微塵那麼多的菩薩，得到樂說無礙辯才。樂說，就是歡喜說法；無礙，就是沒有障礙。無論任何人來和他辯論，他都勝利，誰也辯論不過他。

復有一世界微塵數菩薩摩訶薩，得百千萬億無量旋陀羅尼：

「復有一世界微塵數菩薩摩訶薩，得百千萬億無量旋陀羅尼：」又有一個世界有微塵數這麼多的大菩薩，都得到百千萬億無量那麼多「旋陀羅尼」。旋，是旋轉；轉，也就有一個「捻」的意思。旋轉陀羅尼，就是會用這個陀羅尼了；這百千萬億這麼多的陀羅尼門，他都懂了，都可以受持了！

復有三千大千世界微塵數菩薩摩訶薩，能轉不退法輪：

「復有三千大千世界微塵數菩薩摩訶薩，能轉不退法輪」：又有三千大千世界，微塵數那麼多的菩薩摩訶薩，可以轉大法輪。轉什麼大法輪？轉不退的法輪！他們只往前轉，不向後退的；就是只有精進，而不懈怠、不懶惰，這叫轉不退法輪。

什麼是三千大千世界？就是一個須彌山、一個日、一個月、一個四大部洲，這叫一個世界。積集成一千個世界，有一千個須彌山、一千個日、一千個月、一千個四大部洲，這是一個小千世界。再積集一千個小千世界，這是一個中千世界。再積集一千個中千世界，這是一個大千世界。因為說三個千的緣故，所以為「三千大千世界」，並不是三個大千世界。

☞待續

Commentary:

Again, a thousand times that number of Bodhisattvas *Mahāsattva* gained the *dhāraṇī*-door of hearing and upholding. This means that after hearing, they uphold and maintain the *dhāraṇī*. *Dhāraṇī* is a Sanskrit term which translates as “uniting and upholding.” *Dhāraṇī* unite all dharmas and uphold limitless meanings.

Sutra:

“Again, Bodhisattvas *Mahāsattva* to the number of dust motes in a single world system gained the unobstructed eloquence of delight in speech.

Commentary:

Again, Bodhisattvas *Mahāsattva* to the number of dust motes in a single world system gained the unobstructed eloquence of delight in speech. They liked to speak the Dharma and had no obstructions. No matter who tried to argue with them, these Bodhisattvas were victorious.

Sutra:

“Again, Bodhisattvas *Mahāsattva* to the number of dust motes in a single world system gained the *dhāraṇī* of a hundred thousand myriad *koṭis* of limitless revolutions.

Commentary:

Again, Bodhisattvas *Mahāsattva* to the number of dust motes in a single world system gained the *dhāraṇī* of a hundred thousand myriad *koṭis* of limitless revolutions. “Revolving” *dhāraṇī* has the meaning of reciting, of being mindful, of being able to use the *dhāraṇī*. These Bodhisattvas could receive and uphold all these kinds of *dhāraṇī*-doors.

Sutra:

“Again, Bodhisattvas *Mahāsattva* to the number of dust motes in a three thousand great thousand world system became capable of turning the irreversible Dharma-wheel.

Commentary:

Again, Bodhisattvas *Mahāsattva* to the number of dust motes in a three thousand great thousand world system became capable of turning the irreversible Dharma-wheel. One “world system” comprises one Mount Sumeru, one sun, one moon, and one set of four continents. One “thousand” of these world systems with one thousand Mount Sumerus, one thousand suns, one thousand moons, and one thousand sets of four continents form a small world system. One thousand small world systems form a “middle-sized world system.” One thousand middle world systems form a “great world system.” We say “three,” then, because the figure is cubed. They can turn the irreversible Dharma-wheel. “Irreversible” describes that they go forward only. They do not retrogress, but are always vigorous and never lazy.

☞To be continued