

# 妙法蓮華經淺釋

The Dharma Flower Sutra with Commentary



PROPER DHARMA SEAL 正法印

宣國修  
化際訂  
上譯版  
人經學  
講院記  
解錄翻  
譯

【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

你若得到這種境界，是見而不見、聞而不聞、嗅而無嗅、嚐而未嚐、觸而未觸、緣而未緣；能以不被境界轉了，才能有這種境界。你願意睡就可以睡，你願意不睡也可以，所以這就是妙！

講來講去，講不出去這個「妙」字。《妙法蓮華經》每一句經文、每一個字，你都往「妙」上來講、來解釋，那就對啦！那你就明白《法華經》了！

方才不要這境界這個人，我這一講，他心裏就想：「哦！我怎麼打這麼個妄想，他就知道了呢？」

為什麼你會打這麼個妄想呢？你會打這麼個妄想，那我怎麼就不會知道？你可以打這麼個妄想，我就可以知道你這個妄想；所以你若怕我知道你這個妄想，你就不要打這個妄想，那就最好了！

「種種諸瓔珞，無能識其價，聞香知貴賤，出處及所在」：這瓔珞，也是有很多種，用很多種寶貝所造成的。一般人看見這麼多寶貴的瓔珞，眼睛也花了，看東西也看不清楚了，被寶物照得，腦也不會想東西，也不清楚了；所以也就不知道這個寶貝價值多少，因為從來也沒有看過這麼多的寶貝。

那麼一般人不知道，可是受持《法華經》這一位法師，他聞寶物的氣味，就知道這個寶貝值多少

If one gains this state, then one will “see as if not seeing; hear as if not hearing; smell as if not smelling; taste as if not tasting; feel as if not feeling; and think as if not thinking.” If one can be unmoved by states, then one can obtain this state. If you are turned by states and think, “How will I get any sleep if I obtain a state like that?” you can be sure that you won't lose any sleep. If you want to sleep, you can sleep. If you don't want to sleep, you don't have to.

It's just that wonderful! You can talk until your face turns blue, but you can't explain the word wonderful. The *Wonderful Dharma Lotus Flower Sutra*—every single sentence and every single word could be explained as “wonderful,” and there would be no error, because it's all wonderful. If you are able to do that, then you have understood the *Dharma Flower Sutra*.

Now the person who was just thinking that he didn't want to attain this state is thinking, “How did he know I had that false thought?”

Ah! Why did you have that false thought? Did you think you could have such a false thought and I wouldn't know? If you can have a false thought like that, then I can know about it! If you are afraid that I will know about your false thinking, then don't give rise to false thinking. That would be the best. Do you think that has principle? I don't think anything about it at all, so I am not going to worry about whether or not it has principle.

**Various kinds of beads, Whose value cannot be known. By smelling their scent, he knows their value, Where they came from, and where they are now.** There are many kinds of beads and necklaces. Most people, seeing such a profusion of jeweled beads would not see them clearly. They would be unable to think; they would have no idea what such treasures were worth. But this person who receives and holds the *Dharma Flower Sutra* only needs to take a whiff of

錢、那個寶貝值多少錢，是貴是賤，他都知道。知道它是從什麼地方出產的——就是從哪一個國家、哪一座山、哪一個地方的礦產出來的，知道它現在是在什麼地方。

天上諸華等 曼陀曼殊沙  
波利質多樹 聞香悉能知  
天上諸宮殿 上中下差別  
眾寶華莊嚴 聞香悉能知  
天園林勝殿 諸觀妙法堂  
在中而娛樂 聞香悉能知  
諸天若聽法 或受五欲時  
來往行坐臥 聞香悉能知  
天女所著衣 好華香莊嚴  
周旋遊戲時 聞香悉能知  
如是展轉上 乃至於梵世  
入禪出禪者 聞香悉能知  
光音遍淨天 乃至於有頂  
初生及退沒 聞香悉能知

「天上諸華等，曼陀曼殊沙，波利質多樹，聞香悉能知」：天上有很多種華，先舉出來四種：曼陀羅華，就是小白花；摩訶曼陀羅華，就是大白花；曼殊沙華，就是小紅花；摩訶曼殊沙華，就是大紅花。波利質多樹，帝釋天花園子裏邊那棵天樹王。受持《法華經》這一位法師，一聞這個香氣的味，就能完全知道。

「天上諸宮殿，上中下差別，眾寶華莊嚴，聞香悉能知」：天人所居住的各種宮殿，又分三等，有最高最上的宮殿、中等的宮殿、下品的宮殿。不是說宮殿都是一樣的宮殿，它也不同的。無論哪一種的宮殿，都用種種寶和種種華來莊嚴。這位法師一聞到這個香氣味，就知道得很清楚的。

☞待續

them to know how much they are worth. He will then know if they are expensive or inexpensive. He will also know just where they came from—from which country, which mountain, which mine, and so on. He will also know where they are at present.

**Sutra:**

**All the flowers in the heavens,  
Mandarava and manjushaka,  
The parijata trees—  
Smelling their scents, he can know them.  
The palaces in the heavens—  
Superior, middling, or inferior,  
Adorned with many jewels and flowers—  
Smelling their scents, he can know them all.  
Heavenly gardens, groves, and supreme palaces;  
Towers and wondrous Dharma Halls;  
The amusements to be found therein—  
Smelling their scents, he can know them all.  
The gods, whether listening to the Dharma  
Or enjoying the pleasures of the five desires,  
Coming or going, walking, sitting, or reclining—  
By the scents, he can know them completely.  
The garments worn by the goddesses,  
Their adornments of flowers and perfume  
As they ramble around for pleasure—  
By their scents, he knows them all.  
Proceeding thus upward,  
Reaching to the Brahma heavens,  
Those who enter dhyana and those who leave it—  
Smelling their scents, he knows them all.  
The Heavens of Light-Sound and Pervasive Purity,  
On up to the Peak of Existence,  
Those just born there and those sliding down—  
Smelling their scents, he knows them all.**

**Commentary:**

**All the flowers in the heavens, Mandarava and manjushaka, The parijata trees — Smelling their scents, he can know them.** There are many flowers in the heavens. We are given four kinds: *mandarava* flowers — small white flowers; *mahamandarava* flowers — big white flowers; *manjushaka* flowers — small red flowers; and *mahamanjushaka* flowers — big red flowers. The *parijata* trees are the trees in the garden of Lord Shakra, the “King of Heavenly Trees.” Just by smelling them, he will know what they are.

**The palaces in the heavens, Superior, middling, or inferior. Adorned with many jewels and flowers, Smelling their scents, he can know them all.** Heavenly palaces come in different varieties. They aren't all the same. All kinds of flowers and jewels adorn the palaces. Just by smelling, he knows about this very clearly.

☞To be continued