



妙法蓮華經淺釋

THE DHARMA FLOWER SUTRA WITH COMMENTARY

【卷五安樂行品第十四】

ROLL FIVE, CHAPTER FOURTEEN: HAPPILY-DWELLING CONDUCT

宣化上人講 COMMENTARY BY THE VENERABLE MASTER HUA

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這要有一個長遠的心，不是儘學學佛法又不學了，就隨隨便便的。這要誠心，又要有恆心。恆心就是長遠心。誠心，就是無論我遇到什麼打擊

，譬如我學佛法，有一個朋友就破壞我，說是：「你學什麼佛法！學佛法那些個人都是太笨了，舊腦筋，太迷信了；你這現在是一個有知識的人，不應該學那個！」這來用種種的方法來破壞你，你也不被他搖動。又說：「你跟他學佛法那個法師，他不懂什麼佛法的，你不要跟他學！」用種種的方法，來挑撥離間破壞你，你也不被他所搖動，這是誠心。

我自己有眼睛，我認識這個佛法，我求真正佛法，不被旁人給破壞了。所以這要有誠心，真誠的心，誠到極點；有人把我殺了，叫我不學佛法都不可以的。最大就是把這個生命都失去了，你把生命都失了都要學佛法，這才是真正誠心了。

所以釋迦牟尼佛在過去生中，布施了一千個身；當時布施的情形，不一定是很歡喜的布施，也就是有種種不得已的情形，或者憐憫眾生，說那個眾生沒有東西吃了，我把我身體布施給他，讓他維持他的生命囉，所以捨身餵虎，割肉餵鷹。那個鷹，餓得飛不動了，想要吃那個鴿子；那個鴿子跑到他的身上來了，那麼這個鷹就說了：「你救這鴿

I said, "You should make your vow like this: 'I want to build a Buddhist hospital this life, but I don't have the money to do it, so I will do it next life. If next life I don't have the money to do it, then I will wait for the life after that. No matter what, I shall cultivate blessings and cultivate wisdom, and when I have enough money, I will build a Buddhist hospital. I will make this vow life after life.' That's how to do it."

He said, "All right, I will do it like that." He really did come to understand a little. You must have perseverance. You cannot study the Buddhadharma for a little while and then stop studying it and go back to doing whatever you please. You must persevere.

Third, you must have a sincere mind. No matter what kind of difficulty you meet with, you must remain sincere. For example, a friend may try to destroy your faith saying, "What are you doing studying the Buddhadharma? Those people who study Buddhism are really dumb. They are way behind the times and superstitious as well. You are an intelligent person; you shouldn't be studying that!" He may use all kinds of methods to undermine you, but you are not moved by him.

He may say, "That Dharma Master you are studying Buddhism with doesn't really understand Buddhism. Don't study with him!" He may employ various methods to try to turn you against what you are doing and discourage you. If you remain unmoved by him, then you have a sincere mind.

You think, "I have my own eyes and I recognize the Buddhadharma. I am seeking the genuine Dharma. I will not be discouraged by others." You have to have extreme sincerity. "Even if people wanted to kill me for it, I still would study the Buddhadharma." Even if you have to lose your life in the process, you are still going to study the Buddhadharma. That's true sincerity.

Shakyamuni Buddha in past lives offered his body and life a thousand times. When he gave up his body and life those times, it's not for sure that it's what he wanted to do. Because of the circumstances, he was unable to do otherwise. Perhaps it was because he felt pity for living beings and thought, "Ah, that living being doesn't have anything to eat. I'll give him



子可以，牠活了；我死了，那怎麼辦呢？」

釋迦牟尼佛在因地中一想：「這對啊！我救這鴿子，那麼這個鷹沒有東西吃了。好啦！現在說你想要吃一個鴿子嗎？在我這個身上割下來肉給你吃囉！」於是乎，把這個肉給割下了。割一塊，這鷹說吃不飽；割一塊，鷹吃不飽；把身上的肉都割光了，這鷹還沒吃飽。這時候他說：「好了，你看我身上那地方有肉，你自己來吃，我不必割了。」那麼這個鷹就飛起來，這鴿子也飛起了。原來這是天人來試驗他，也不是鷹，也不是鴿子，所以他割的肉又都生出來了。

說是在科學裏頭研究，這是不可能的事情；我也說不可能的事情，但是我不知道為什麼它又可能了。所以要有誠心，才有感應：這就是誠心所感。捨身餵虎，割肉餵鷹，要做這種的布施；不要布施兩個半錢就覺得心裏也痛，那簡直太沒有出息了，學什麼佛法？學佛法是把身命、頭目腦髓

；腦髓都要布施出來，那才是真的。說：「這回我跟著這個法師學佛法真是後悔了。」你後悔也晚了，你應該早一點後悔；現在你遇著這個法師，這就像沒有法子再跑得了了。very worry（真擔心）！

「如實相」：昨天晚間還沒有講完，那麼今天再把它講一講。這個「如實相」就是所說的觀十法界這種境界，這叫實相。以下這個「不顛倒」這是說的觀中道的這個智慧。怎麼叫「如」呢？這個如就是不落於空，不落於有；這三諦--空、假、中，這三諦沒有兩樣，是一樣的。空也就是假，假也就是中；一假一切假，一空一切空，一中一切中。這空、假、中這叫三諦，這三諦沒有什麼分別；所以這個沒有分別了，這就是個「如」，這叫如。

☯待續

my body to eat so that he can sustain his life.” That’s the reason he gave up his life to feed a tiger and cut off his flesh to feed an eagle. The eagle was so hungry it couldn’t even fly. It wanted to eat a pigeon, but the pigeon flew to the Buddha for protection. The eagle said, “Sure, you can save the pigeon, but he lives and I die. What about that?”

On the cause-ground, Shakyamuni Buddha thought, “That’s right. If I save the pigeon, the eagle will starve to death.” And so he said to the eagle, “You wanted to eat the pigeon? Well, I’ll give you a piece of my flesh to eat instead.” He cut off a piece, but the eagle said he still wasn’t full. The Buddha cut off another piece of flesh, but the eagle still wasn’t full. Eventually he cut all the flesh off his body, but the eagle still wasn’t full. So the Buddha said, “Fine, you take a look, and wherever you see any flesh left on my body, you can pick it off and eat it.”

Then the eagle flew up into the air and so did the pigeon. They were gods who had come to test him. They weren’t really a pigeon and an eagle. At that point, the flesh he had cut off returned to his body.

You say, “According to scientific investigation, that is an impossibility.” I also say it is an impossibility, and I don’t know why it was possible. If you have sincerity, you will have a response. Those responses came as a result of the Buddha’s sincerity in giving up his life to feed the tiger and cutting off his flesh to feed the eagle. We, too, should practice giving of that sort. It shouldn’t be that if you give away two-and-a-half cents it pains your heart! That’s really not having any backbone at all. What kind of Buddhадharma are you studying, anyway? Those who study the Buddhадharma are willing to give up their lives—heads, eyes, brains, and marrow. Then it is real!

You say, “I’m starting to regret that I decided to follow this Dharma Master to study the Buddhадharma.”

It’s too late for regrets! Now that you have met this Dharma Master, you have no way to run away from him. Doesn’t that worry you?

“As characterized by actuality” (*ru shi xiang* 如實相) refers to the state of the Contemplation of the Ten Dharma Realms. What follows, “as not upside-down,” refers to the Wisdom of the Contemplation of the Middle Way.

“Actuality” (*ru* 如) means not falling into emptiness and not falling into existence. The Three Truths of Emptiness, Falseness, and the Middle are not different from each other—they are the same.

Emptiness is falseness; falseness is the Middle. When one is empty, all are empty. When one is false, all are false. When one is the Middle, all are the Middle. The Three Truths are not differentiated, and that nondifferentiation is “actuality.” ☯To be continued

上人語錄 Venerable Master’s Dharma Words

- ❖ 修道人若是不能改過，就等於沒有修道。
- ❖ If a cultivator of the Way is unable to change his faults, he is not cultivating the Way.