



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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分段生死，就是你有你一分，我有我一分；你有你一段，我有我一段；你有你這個身體，是你有一分，我有我這個身體，我有這一分。段--有形段，你五呎八吋高，我五呎九吋高，他就六呎高，這個是段。也又有一個意思，就是你活到八十歲，是你那一段；我活到九十歲，是我這一段；他活到一百歲，是他那一段：這也是一段，所以叫分段生死，凡夫都有這個生死。

二乘人有變易生死。變易生死就是你這個念，念念遷流，念念不停；念念遷流就念念變易，念念變易，一念變就一念的生死，念念變就念念的生死；這是變異的生死，就是你的妄想還沒有停止，沒有得到定。這個「不動」，就得到定了，得定了所以就不為二死所動。

「不退」：這是由智慧不退到愚癡上面來。你這個心寂滅，沒有妄想了，所以就有一種大智大慧，這叫不退；不退到愚癡上去，就是你得到般若的智慧，就不會再做愚癡的事情了，這叫「不退」。

那麼又「不轉」，就不受輪迴所轉，不像凡夫來流轉生死，在生死道裏轉來轉去，也不像二乘；是轉凡成聖了，沒有這個轉了。

「如虛空」：如虛空也就是像虛空一樣。在《華嚴經》上說：「若人欲識佛境界，當

The birth and death of share and section means that I have my own share and section, and you have your own share and section. "Share" refers to each individual's physical body. You have your body, which is your share; I have my body, which is my share. "Section" can refer to each individual's specific dimensions. You are five foot eight, I am five foot nine, and he is six feet tall. Another meaning of "section" is each individual's lifespan. You live to be eighty, which is your section. I live to be ninety, and that's my section. He lives to be a hundred, and that's his section. Ordinary people all undergo the birth and death of their share and section.

Those of the Two Vehicles undergo the birth and death of change. "Change" refers to the continual change and flow of our thoughts in an unending process. Each changing thought is a birth and death. These births and deaths are the ceaseless flow of false thoughts which have not come to a stop, so long as one has not attained samadhi. "Not moving" means that one has attained samadhi, and so one is not moved by the two kinds of deaths.

As not retreating. This means that from having wisdom, one does not retreat into stupidity. When at every moment your mind is still and quiescent—when you have no false thinking—then you have great wisdom and knowledge. That is what is meant by not retreating. It means not retreating into stupidity. Once you have gained Prajna wisdom, you never again do stupid things.

As not turning. This means not having to turn on the wheel of rebirth. It means not being like ordinary people who revolve in the paths of birth and death. It also means not being like those of the Two Vehicles who turn from ordinary people into sages. One does not turn in either of those ways.



淨其意如虛空。」這個如虛空，虛空是什麼也沒有，這叫虛空。可是雖然什麼都沒有，但是什麼都在這個虛空裡邊包含著。這所謂如虛空，就是但有名字，名字雖然有，可是它沒有自性。中道觀智，也就是但有名字，修中道這種智慧也只是有這個名字，你要求一個實在的，沒有，什麼也沒有，所以這叫如虛空。

你不要在頭上安頭，「虛空？虛空是什麼？找來一個虛空看看。」虛空就是什麼也沒有，你還找什麼？不要頭上安頭，說，「我這個頭是個什麼？」再安上一個頭。不要這樣，也不要說，「啊！怎麼我沒有頭呢？」

「像那個演若達多似的，對鏡子一照，看著鏡子裏頭有一個人有一個頭，就說，「啊！我怎麼沒有頭呢？」於是乎就到街上去跑，見著人就問，說，「你看看我有頭沒有頭？」

「各處去找頭去，不要那樣。」

「無所有性」：這無所有性，無所有就沒有了，沒有性，沒有一個自性，也沒有他性，也沒有一個共性--共同的性；沒有自己性，也沒有他的性，也沒有一個共同的性；也沒有一個因性，也沒有一個果性，所以無所有性，沒有，一切都空了：這也是說這個空。在這個時候，「一切言語道斷」，說也說不出來，想也想不到，言語這個道路斷了，沒有法子可說。所謂「口欲言而辭喪，心欲緣而慮亡。」口，想說話，就辭喪，說不出來，沒有言辭可說的；心欲緣，心想要攀緣，而慮亡，慮沒有了，考慮那個「慮」也沒有了。這就是言語道斷，言語那個道路斷了。

As being like empty space. The *Flower Adornment Sutra* says, "If one wishes to understand the Buddhas' state, one must purify one's mind so it's like empty space." What we call empty space isn't anything at all. Although it isn't anything at all, nonetheless, everything is contained within empty space. "Empty space" is only a name. Although it has a name, it doesn't have a nature of its own. The Wisdom of Contemplation of the Middle Way is also just a name. When you cultivate the wisdom of the Middle Way, that is only a name. If you look for something real, there is nothing at all. Thus, it's like empty space.

You shouldn't "add a head on top of your head" and ask, "What is empty space?" and go around looking for empty space. Empty space isn't anything at all, so what are you looking for? Don't put another head on top of the one you've got. By asking, "What is my head?" you are adding another head. Don't be like that. Nor should you ask, "Why don't I have a head?" as Yajnadatta did. He looked in the mirror and saw a person with a head, and wondered, "Why don't I have a head?" Then he ran out in the street asking everyone he met, "Look at me—do I have a head or not?" and searching all over for his head. Don't be like him.

As without a nature means as not having a nature of their own, not having something else's nature, and not having a shared nature, a nature held in common. It also means not having a causal nature or a resulting nature. They are, therefore, without nature. Everything is empty, and so this, too, refers to emptiness.

As having the path of language cut off. They can't be articulated, or even conceptualized. The path of language is cut off, so there is no way to speak about them.

The mouth wants to speak, but the words are lost;

The mind wants to think, but reflections have vanished.

The mouth would like to talk, but there is nothing that can be expressed in words. The mind would like to involve itself with conditions, but all thinking is gone.

☞ To be continued

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