



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

國際譯經學院記錄翻譯 TRANSLATED BY THE INTERNATIONAL TRANSLATION INSTITUTE

修訂版 REVISED VERSION

「顛倒分別」：你要是有種種的顛倒，種種的分別。「諸法有無」，你分別這個法有，那個法沒有。「是實非實」：這個是實法，那個是虛法

。「是生非生」：這是有生的法，那是沒有生的法。你分別這一些個法相

。「在於閒處」：住到幽閒寂靜處，「修攝其心」：要修攝自己的身心，「安住不動」：安住到諸法實相上，

也不起也不動。「如須彌山」：就好像那個須彌山王，在那地方停止，不動不搖的樣子。「觀一切法，皆無所有」：要靜觀一切諸法，皆無所有，本來無法可得。「猶如虛空」：好似虛空一樣的。

「無有堅固」：這虛空是沒有自體的，所以它沒有堅固，也不生也不出，也不動也不退。「常住一相」：那麼在長行那個文裡頭說實無所有，這兒怎麼又說「常住一相」呢？因為沒有有相；沒有無相，這就叫「常住一相」。常住在這個非有非無之一相上。「是名清淨，是名靜處

」：這個是菩薩修行的一個親近處。

若有比丘。於我滅後。入是行處。
及親近處。說斯經時。無有怯弱。

「若有比丘，於我滅後，入是行處」：釋迦牟尼佛說，假使有法師比

Commentary:

It is through inverted discrimination / That dharmas seem to exist or not exist, real or unreal. One discriminates this dharma as existing, and that dharma as not existing; or this dharma as real, that dharma as unreal. **Created or uncreated.** One discriminates the marks of dharmas in this way. **If, in a quiet place, / He cultivates and collects his thoughts / Peacefully dwelling, unmoved / Like Mount Sumeru...** He dwells in a still, quiet place, cultivating his body and mind, dwelling in the real mark of all dharmas as not arising and not moving, like Sumeru, the King of Mountains, unshakable and immovable. **Contemplating all dharmas / As having no existence...** Originally there is no dharma which can be obtained. **Like empty space / with nothing firm or solid...** Empty space has no substance in itself and so is not “solid”. **Uncreated, not coming forth, / Unmoving, not receding, / Dwelling always in one mark...** The prose section above says “having no existence” so how can one dwell in the “one mark”? Because there is neither a mark nor a nonmark—and just that is permanently dwelling in one mark. One always dwells in the mark of neither existence nor nonexistence. **This is called the range of association.** This is the range of what the Bodhisattva draws close to in cultivation.

Sutra:

**If a Bhikshu,
After my Nirvana,
Enters into this range of practice
And range of association,
When he speaks this Sutra,
He will have no anxiety.**

Commentary:

If a Bhikshu / After my Nirvana, / Enters into this range of practice / And range of association, / When he speaks this Sutra, / He will have no anxiety. Shakyamuni Buddha says, “After I enter Nirvana, if a Bhikshu

丘在我滅度之後，入到這種菩薩修行的處所及清淨處，和菩薩所應該親近的地方。「說是經典，無有怯弱」：在講說妙法蓮華經的時候，無所恐懼，也無所希求。因為什麼無所恐懼？就因為無所希求；你若有所希求，就會有所恐怖。你無所希求了，到無求處便無憂了。你什麼也不求了，也就沒有憂愁了。

菩薩有時。入於靜室。以正憶念。
隨義觀法。從禪定起。為諸國王。
王子臣民。婆羅門等。開化演暢。
說斯經典。其心安隱。無有怯弱。
文殊師利。是名菩薩。安住初法。
能於後世。說《法華經》。

「菩薩有時，入於靜室」：這個菩薩有的時候自己入到靜室裡。「以正憶念」，以這個正念來憶念佛法這個道理。

所以各位你們學講經的，在講經之前最好靜坐或者一個鐘頭，或者半個鐘頭，把雜亂妄想都停止下來，修習靜定的功夫。然後由這個靜定裡邊，悟出這個道理來講經，來講說佛經。這是最好的一個講經的方法。

「以正憶念，隨義觀法」：以正念來憶念佛經的道理，隨經的文義來觀解佛法的道理。「從禪定起」，在坐禪入了禪定之後，然後從禪定再出定。這起就是出定了。「為諸國王，開化演暢」：為所有的國王，或者國王的太子，或者大臣，或者老百姓，或者婆羅門等，開暢演化這種的無上妙理。「說是經典，其心安隱，無有怯弱」：講說這一部《妙法蓮華經》，這個心裡也很平安很快樂的，沒有所恐懼。

☞待續

enters into this kind of Bodhisattva cultivation and range of association to speak the *Wonderful Dharma Lotus Flower Sutra*, he will have no fear or expectations. Why would he not be afraid? Because he had no expectations. If one has expectations, one will be afraid. It is said, "When you arrive at the place where you seek nothing, you will have no worries."

Sutra:

**When a Bodhisattva
Enters a quiet room
And with upright mindfulness
Contemplates dharmas in accord with principle,
Arising from dhyana concentration
He may for the sake of kings,
Princes, ministers,
Brahmanas and such
Teach, transform, and expound,
Speaking this Sutra
With tranquil mind
And without fear.
Manjushri,
This is called the Bodhisattva's
Peaceful dwelling in the first Dharma,
And he may, in the future age,
Speak the Dharma Flower Sutra.**

Commentary:

When a Bodhisattva / Enters a quiet room / And with upright mindfulness / Contemplates dharmas in accord with principle, / Arising from dhyana concentration / He may for the sake of kings, / Princes, ministers, / Brahmanas and such / Teach, transform, and expound, / Speaking this Sutra / With tranquil mind / And without fear. If a Bodhisattva enters into a quiet room and with proper mind contemplates the doctrine of the Buddhadharmas...So it would be a good idea if, before you lecture on the Sutras, each of you could sit quietly for an hour or half an hour to quiet your false, random thoughts and to cultivate your concentration. Then from your quiet concentration, you will gain insight into certain principles that will help you to explain the Sutra. This is the best method for lecturing on the Sutras. Therefore, with proper thoughts, you can recollect the principles in the Buddha's Sutras and, in accord with the text, you can contemplate and explain the principles in the Sutras. Coming out of samadhi, you can speak the Dharma for kings, princes, ministers, and common people, teaching them the unsurpassed, wonderful principles of the *Dharma Flower Sutra*. Your mind will be very peaceful and happy and you will have no fear.

☞To be continued