

# 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

不過你們西方人對這個都沒有什麼研究，這種學問還沒有。那麼現在我講給你們聽，你們應該有這種知識了，所以不應該互相稱名，不應該稱這小乘法師的名字，也不應該讚歎他，也不稱說他壞處，也不說他好處。

「亦不稱名，說其過惡」，說他有什麼過錯，說他犯了什麼戒了；他那一次我看見他又吃肉，又喝酒，完了我問他，「你為什麼要吃肉。」他說他沒有吃，就打妄語了。這個人不是個修行人，不應該這樣講的。「亦不稱名讚歎」，也不稱他的名字來讚歎他，說某某人真好啊！不過他要真好，讚歎可以。好像我常常讚歎這個壽法師，雖然我對他沒有什麼深刻的交情來往，但是我都讚歎他的，他的確是一個菩薩。那麼他真有這好處，可以讚歎。

「亦不稱名」，不過讚歎是讚歎，不要稱他的名字來讚歎。你就說，「哦，我知道有某一個法師，真是修道修行真道德了。」不要稱他名字，你若一稱他名字，他要是真好，這是沒有什麼講的，要是其他人發現他不好，那麼他就認為你打妄語了。「又亦不生怨嫌之心」，你既不講他的過惡，也不讚美他，也不對於這個人生一種怨嫌之心，就是嫌疑。好像我對某一個人有一種意見，始終我是對他不好，對他印象不好，這

Westerners have not studied this and are not knowledgeable on this point. I am telling you now and you should understand this and not call your Dharma-brothers by their familiar names. You should not call the Dharma Masters of the Small Vehicle by their names, nor should you praise them or speak about their good and bad points. You must not bring up their names and criticize them, saying, "I saw him break a precept! I saw him eat meat and drink wine; then I asked him why he did it, and he denied it. He is not a cultivator! He lied!" You should not gossip about people in this way.

**Nor should one speak of them by name to praise their excellence.** Legitimate praise is okay, such as when I praise a certain Dharma Master. Even though I do not have a particularly close relationship with him, I praise him because he is truly a Bodhisattva. If someone is truly good, you can praise them. But you shouldn't use their name. You could say, "I know of a Dharma Master who truly cultivates and has virtue." If you praise them by name, if they truly are good, you will be fine; but if they aren't good, then people might accuse you of lying.

**One should not harbor resentment or jealousy.** One should not gossip about other people's faults and evils, praise others, or hold grudges against others, disliking them no matter what they do. If you harbor resentment against someone, you will be biased against him and treat him badly, always having a bad impression of him.

Sutra:

**Because one skillfully cultivates such peaceful and happy thoughts, he will not oppose his listeners' intentions. If asked difficult questions, he does not answer by resorting to the Small Vehicle Dharma, but uses only the Great Vehicle for his explanation, which causes his listeners to obtain the wisdom of all modes.**

Commentary:

**Because one skillfully cultivates such peaceful and happy**

就是叫怨嫌之心。

善修如是安樂心故。諸有聽者。不逆其意。  
。有所難問。不以小乘法答。但以大乘而為  
解說。令得一切種智。

「善修如是安樂心故」，善修像以上這種安樂心的緣故。因為你沒有這種種的毛病了，你不說人好，不說人壞，不怨嫌人家，你心裡就安樂了，就沒有貪瞋癡在你心裡了。「諸有聽者，不逆其意」，所有來聽的人，不可以拂逆其心，就是他問長，你也不管，問短你也不管；你不理他，這就逆其意了。「有所難問，不以小乘法答」，他要有所問難你，來問你什麼道理，不用小乘的法來答覆他，而用大乘的妙理來答覆他。「但以大乘而為解說，令得一切種智」，依照大乘經典來給他說法，令來問法的人，得到一切種種的智慧。

爾時世尊欲重宣此義。而說偈言：  
菩薩常樂。安隱說法。於清淨地。  
而施床座。以油塗身。澡浴塵穢。  
著新淨衣。內外俱淨。安處法座。  
隨問為說。

當爾之時，釋迦牟尼佛欲「重宣此義」，再把這個意思再說詳細一點。所以「而說偈言」，用這個偈頌來說。「菩薩常樂」：這個修道的菩薩摩訶薩，常常地願意「安隱說法」：安隱眾生而為眾生說法。「於清淨地」：在這個清淨的地方。「而施床座」：施敷這個床座，於清淨地施敷床座。這就是入如來室，「以油塗身」，以這個香油塗身，「澡浴塵穢」，把身上洗乾淨了。「以油塗身」：把這個塵穢都除去。「著新淨衣」：著新淨的衣就是穿如來衣。「內外俱淨」：內也乾淨，外也乾淨了。「內無妄想，外無塵穢」。「安處法座」：安處法座這是坐如來座。「隨問為說」：隨眾生的請問而為說法。

待續

thoughts, because one doesn't have these faults—one doesn't gossip about people's good and bad points and one doesn't resent people—his mind is peaceful and happy and without thoughts of greed, hatred or stupidity, **he will not oppose his listeners' intentions.** He should not go against the wishes of his listeners. If he pays no attention to his listeners whether they ask about the advantages or the disadvantages of something, he is opposing their intentions. **If asked difficult questions, he does not answer by resorting to the Small Vehicle Dharma, but uses only the Great Vehicle for his explanation.** If people ask him about the principles, he should not answer them in terms of the Small Vehicle Dharma. He should use only the wonderful Dharma of the Great Vehicle to answer them, **which causes his listeners to obtain the wisdom of all modes.** His listeners will then obtain the wisdom of all modes.

Sutra:

**At that time the World Honored One, wishing to restate the meaning, spoke these verses, saying,**

**The Bodhisattva ever delights  
In tranquilly speaking the Dharma;  
On pure ground  
He arranges his seat,  
Smears his body with oil,  
And washes away dust and filth.  
Wearing fresh, clean clothing,  
Completely pure, within and without,  
Seated securely in the Dharma seat,  
He responds to questions.**

Commentary:

**At that time the World Honored One, wishing to restate the meaning, spoke these verses, saying...** Shakyamuni Buddha wanted to explain the meaning yet another time in a bit more detail, so he used verses to say:

**The Bodhisattva ever delights / In tranquilly speaking the Dharma.** He speaks the Dharma in order to bring peace and calm to living beings. **On pure ground / He arranges his seat.** This refers to “entering the Tathagata's room.” He **smears his body with oil, / And washes away dust and filth. / Wearing fresh, clean clothing...** This refers to “donning the Tathagata's robe.” **Completely pure, within and without...** Inwardly, he has no false thinking; outwardly there is no dirt or filth. **Seated securely in the Dharma seat...** This refers to “sitting in the Tathagata's seat.” **He responds to questions** from living beings, speaking the Dharma for their sake. To be continued