



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

若有比丘。及比丘尼。諸優婆塞。
及優婆夷。國王王子。群臣士民。
以微妙義。和顏為說。若有難問。
隨義而答。因緣譬喻。敷演分別。
以是方便。皆使發心。漸漸增益。
入於佛道。除懶惰意。及懈怠想。
離諸憂惱。慈心說法。

若有比丘（出家的男人），及比丘尼（出家的女人），諸優婆塞（在家的男人），及優婆夷（在家的女人），或者國王，國家的這個皇帝，或者皇帝的兒子，或者一般的大臣，或者一般的讀書的老百姓。
。「以微妙義」：以這個微妙不可思議這個道理。「和顏為說」：和顏呀！這個又不是笑得很厲害，又不是板起面孔來發脾氣的樣子，也不發脾氣，也不太笑。這「和顏」，和就是和順，面上一點火氣也沒有，很和氣的，為說。「若有難問」：或者他有來問你的，「隨意而答」，隨他問的意思而答覆他這個問題。但是要用大乘法來答他，不要用小乘的法來答他。用種種的因緣，種種的譬喻，敷演分別，給他敷布演說分別給他說法。「以是方便，皆使發心。」：用這種種的方便法門，使

Sutra:

If there are Bhikshus or Bhikshunis,
Upasakas or Upasikas, kings, princes,
Ministers, scholars, or commoners,
By resorting to the subtle, wonderful principle,
With harmonious mien he speaks for them.
If there are difficult questions,
He answers in accord with principle.

Commentary:

If there are Bhikshus or Bhikshunis, Upasakas or Upasikas—left-home men, women, at-home men or women, kings, princes, / Ministers, scholars, or commoners, ordinary folks, by resorting to the subtle, wonderful principle, / With harmonious mien; that is being neither jocular nor overly serious or stern looking, having a peaceful countenance that shows not the least bit of temper, very harmoniously he speaks for them. If there are difficult questions, / He answers in accord with principle, as the question requires.

Sutra:

Using causes and conditions and parables,
He explains and makes distinctions.
Through his use of such expedients,
All are moved to bring forth the resolve,
Which gradually increases
As they enter into the Buddha Way.

Commentary:

Using causes and conditions and parables, / He explains and makes distinctions, but he does so using the Great Vehicle Dharma, not the Small Vehicle Dharma. Through his use of such expedients, / All are moved to bring forth the resolve, / Which gradually increases / as they enter into the Buddha

來聽法的眾生都發菩提心。「漸漸增益」：一天比一天的就增加他這個菩提心。「入於佛道

」：成就這個佛道。「除懶惰意」：除去他這種懶惰不精進的意念。「及懈怠想」：和他懈怠的這種妄想。「離諸憂惱」：離開一切的憂愁煩惱。「慈心說法」：慈心的為眾生而說法。

晝夜常說。無上道教。以諸因緣。無量譬喻。開示眾生。咸令歡喜。衣服臥具。飲食醫藥。而於其中。無所希望。但一心念。說法因緣。

這個修行的菩薩，行菩薩道，以慈悲心而為眾生說法，不單一時說法是這樣子，晝夜六時常常說法，是以慈悲心而教化眾生。「無上道教」：演說這無上修行的道理，和這個無上的佛教。「以諸因緣」：用種種的因緣。「無量譬喻」：有無量無邊這麼多譬喻，來開示眾生。唯恐眾生不明白，所以用無量的因緣，無量的譬喻來開示眾生。「咸令歡喜」：咸令一切眾生得大歡喜，得大安樂，得大壽命。「衣服臥具」：和他所穿的衣服、臥具、飲食、醫藥，種種的設施，「而於其中」，在這個說法的中間，「無所希望」也不希望衣服，也不希望臥具，也不希望好飲食，也不希望這個最有營養、最能進補的醫藥。「

但一心念」：但專一其心而念這個佛法。「說法因緣」，我給這些眾生說法用什麼因緣才可以把他教化明白醒悟呢？用什麼譬喻才可以令他開悟呢？

待續

Way. All bring forth the Bodhi heart which increases day by day so that they eventually accomplish the Buddha Path.

Sutra:

**Casting out thoughts of laziness
And slothful thinking,
Freeing himself from all worry
He speaks Dharma with a compassionate mind.**

Commentary:

Casting out thoughts of laziness / And slothful thinking, attitudes of laxness and sloppiness, **freeing himself from all worry** and afflictions, **he speaks Dharma with a compassionate mind** for the benefit of living beings.



Sutra:

**By day and night he ever speaks
The supreme teaching of the Way.
By means of causes and conditions
And limitless analogies
He instructs living beings,
Leading them to be joyful.
Clothing, bedding,
Food, drink, and medicine—
With respect to these
He harbors no expectations.
His single focus is to speak the
Dharma
According to causal conditions.**

Commentary:

By day and night he ever speaks / The supreme teaching of the Way.

The cultivating Bodhisattva teaches with compassion, not just once, but day and night, always, he compassionately teaches living beings the Dharma to transform them, expounding the unsurpassed principles of cultivation and of Buddhism. **By means of causes and conditions / And limitless analogies / He instructs living beings, / Leading them to be joyful.** His only fear is that living beings may not understand and so he uses limitless causes and conditions and limitless analogies to teach them and to cause them to gain great happiness, peace and long life.

Clothing, bedding, / Food, drink, and medicine— / With respect to these / He harbors no expectations. He is not speaking the Dharma while trying to get the best clothing, bedding, food, drink, or the most nourishing medicine. **His single focus is to speak the Dharma / According to causal conditions**, expediently for their benefit, to lead them to become enlightened.

To be continued