



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

願成佛道。令眾亦爾。
是則大利。安樂供養。

「願成佛道」：我願意成佛道，所以，「令眾亦爾」：我願意成佛道，令一切眾生也成佛道，像我一個樣。不是像我那麼貪，不是像我那麼爭，不是像我那麼瞋，像我那麼貪瞋，那就沒有出息了。「是則大利」：這種的思想才是最大的利益，安樂眾生一種最大的供養。

有個消息和大家講一講，今天禮拜天，等下個禮拜天，我們就有一個大的道場，可以坐四百人的地方。你們相信就送來，不相信就送來我也不要的，這說明白了，若不相信就不要送了，我是不食嗟來食的一個出家人，什麼叫不食嗟來食呢？你給那個要飯的人飯吃，你要說：「喔！拿去吃了！」那若有志氣的要飯人，就不會吃這個飯就走了，這叫不食嗟來食，我這個出家人，也是不化嗟來食，你誰要是以為拿錢來了就有了面子了，我是不要的，拿錢來和沒拿錢來都一樣的，那麼說：「我不拿來了。」那不拿，不拿來那更好，不要勉強，你若勉強拿來我也不要的，好像我在香港那個張某某送來的兩百塊錢，我拿到牆外邊去，丟到門外邊去不要了，那個工人又把這個錢又撿起來又拿回去。我是這樣的脾氣的，跟你們大家講明白了，你不要說送來的時候，你送來晚了我就不要的，但是你送來要有多少送多少來，把你所有的錢都送給我，所以這叫化大錢的，你不能捨的你再能捨了，那就是大錢

，你有一塊錢你捨不了，你現在捨了這就是大錢，大家都懂了吧？

我滅度後。若有比丘。能演說斯。妙法華經。

Sutra:

His wish is to realize the Buddha Way

And lead living beings to do the same.

This, then, is the greatest benefit:

The offering of peace and comfort.

Commentary:

His wish is to realize the Buddha Way / And lead living beings to do the same. He wants to become a Buddha and to lead all living beings to become Buddhas. He certainly doesn't want living beings to be as greedy and hot-tempered who doesn't eat food given in contempt. If you try to give food to a beggar without any courtesy, saying, "Here, take this and eat it!" and the beggar has any self-respect, he will leave without eating your food. That's called "not eating food given in contempt." I'm a monk who doesn't accept offerings made in contempt. If someone offers me money only because he wants to look good himself, I won't take his money. Whether he offers the money or not, it's all the same to me. "Then I won't give any money," someone says. If you don't offer money, that's even better. Don't force yourself. If you made an offering reluctantly, I wouldn't take it either. When I was in Hong Kong, for example, Mr. Zhang sent a worker to give me two hundred dollars. I took the money and threw it out the door; I didn't want it. Then the worker picked it up and left. That's the kind of disposition I have, so I want you all to understand me. If you cannot bear to give the money and you still give it, that's considered a big offering. If you have one dollar that you cannot bear to give, and now you give it up, that's called a big offering. Do you all understand?

Sutra:



這「我滅度後」：也就是佛滅度後，在佛住世的時候，這叫正法時代；佛入滅後叫像法時代，然後是末法時代。那麼今天這位居士講了一個佛滅度後，你們就聽不懂了，就不知道是什麼了。本來這廣東音和國語在這一旬相差不多，你們都說是不懂

。所以這位居士認為你們什麼佛法也都不懂，真諦也不懂，俗諦也不懂，中諦也不懂，然後我看他生出一種輕慢的心，認為你們這幾個出家人，學了這麼久的佛法，連這麼淺淺的這一點，中諦、俗諦、真諦，都不懂，這是最淺的。結果我給你們打圓場

。我說不是他們不懂，這些個道理他們都不單懂，而且還都懂得太深了，真的，我說楞嚴經的道理他們都完全懂，何況這個論呢？這論本來是很容易懂

。論，就是互相辯論，這個辯論，不要說是學過佛法的人，沒有學過佛法的人都懂，都會辯的，我說他們所以說不懂的原因，第一，是他們客氣，對你很客氣的。如果要說懂呢，何必你講呢？就不用你講了。這是一個意思。第二，他們不懂廣東話，不是不懂這個道理，是廣東話他們聽不懂，第二個意思。那麼第三個意思他們就是懂，也要說不懂了，為什麼呢？就是因為他們如果說懂了，恐怕你不講了，所以就要說不懂。我這一講，他說：「啊！」

，我說你不要看輕了他們，他們都是非常聰明的。比我這個作師父的聰明百倍。為什麼他們這麼誠心來學，就因為他們認為，跟著一個愚癡的人學，就可以學出一點愚癡來，那麼他一聽這個道理，那麼驕傲心沒有了。驕傲心沒有了，所以以後你們不要客氣的，你們可以用你們的智慧，他若是講錯了

，你可以來和他討論的，你說我也有另外一個見解，你就要想到他想不到的那種辯論來同他辯，試一試他的智慧怎麼樣？我知道這個居士沒有定力的，是隨風轉的，他口頭上說是會說，但是真正修行的功夫一點都沒有，你罵他一句，他就哭了，為什麼他哭呢？就因為他沒有定力。若有定力，你越罵我

，我越好像沒有這回事似的。是不是呀？誰要刺激他一下，他也就哭起來。

☞待續

After my Nirvana, If there is a Bhikshu Who is able to expound Upon the Dharma Flower Sutra...

Commentary:

After my Nirvana... When the Buddha is dwelling in the world, that is called the Proper Dharma Age; after the Buddha's extinction, that is called the Dharma Image Age, and then the Dharma-ending Age.

Today, when the layman from Hong Kong said the words, "After the Buddha entered Nirvana," his Cantonese dialect threw you off. Although this phrase sounds similar in Cantonese and Mandarin, you all couldn't figure out what he was saying. Then the layman began to think that you didn't know anything about the Buddhadharma, that you didn't understand what the "real truth," the "worldly truth," and the "middle truth" were. He became disdainful thinking that you had left the home-life and been studying for so long, but didn't even understand such simple terms.

I came to your defense. I said, "It's not that they don't understand; they actually have a very deep understanding of these principles. They thoroughly understand the principles of the *Sburangama Sutra*, how much the more would they understand the treatise you're explaining. A treatise is very easy to understand; it is a discourse, and even those who had never studied Buddhism would understand. First of all, they were being polite on your behalf. If they had said they understood, you would have had no reason to explain it to them. Secondly, they don't know Cantonese. Thirdly, even if they understood, they would have said they didn't, because otherwise you might not have gone on to explain it to them." Once I said that he sat up and took notice. I said, "Don't look down on them. They are all extremely smart, a hundred times smarter than I am. Why are they so sincere in their studies? Because their teacher is so stupid, and they figure they can learn some stupidity from him." When he heard that, he wasn't feeling so superior anymore. So after this, don't be polite. If he makes a mistake, jump right in and challenge him; trot out your own, unique interpretations and argue it out—test his wisdom. I know this layperson has no samadhi power; he's a straw in the wind. He talks a good game, but has no real cultivation. If you scold him, he cries because he has no samadhi power. If you have samadhi power you don't cry when someone says a harsh word to you; and the more you get scolded, the less it matters.

☞To be continued