



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

那麼學佛法啊！什麼叫懂得佛法？懂得佛法就是也不哭，也不笑，你不要聽他講來講去，講幾句可笑的，你就笑起來，你這一笑，他認為你根本就沒聽過佛法，所以你現在這麼歡喜，這是一個理由。第二個理由，他說，你或者是笑我吧，是不是認為我講錯了？你笑他，他就不敢講了。所以無論聽任何人講，若是有定力的人聽，可笑的也不笑，可哭的也不哭。你不要被人家講的你啼笑皆非！怎麼叫啼笑皆非？你哭也不對，樂也不對，啼就是哭，笑就是歡喜。啼笑皆非。所以你們小心一點哪，不要以為笑就是很好的一回事，笑或者笑出麻煩來。這是聽講要這樣子。現在我們不要講那麼多的題外話，我們要講經裡頭的話。這佛滅度後，我都不知這句廣東話怎麼講，我現在讀，你們一定會懂的。他說一個「佛滅度後」，你們就不懂了，就什麼？什麼？

「若有比丘」：假設有出家人，這個出家人，也就是個修菩薩道，行菩薩法的一個人。「能演說斯」：能就是可以做得好。你可以翻譯，你不翻譯，那就是能者也不能，你本來不能翻譯，你一定要翻譯，那就叫不能也能行。你看，好像果先、果修、果逸，如果我等著不叫你們翻譯的話，到現在你們恐怕還都不可以。一定要做，所以就成功了，這就叫能。你能翻譯，若不翻譯，那就叫能者也不能；你不能翻譯，你就翻譯，那就叫不能也能行。「能演說斯」：演說斯經，斯就是這個，那麼究竟能不能說呢？你可以講，就是能說，你能講，你不講，就是不能說。所以我本來是不能講的，我看到沒

Those who understand the Buddhadharma don't laugh or cry. They don't giggle when they hear the Dharma. If you giggle, the speaker may think you don't know anything about the Buddhadharma, or he may worry that you are laughing at him because he made a mistake—and he will quit talking. No matter who is speaking the Dharma for you, if you have samadhi you won't laugh when it's funny or cry when it's sad; crying and laughing are both wrong. So be careful. Don't think laughing is so great; you can laugh up a lot of trouble for yourself if you're not careful!

That is how you should listen to a lecture. Now we won't talk so much off the topic. We will talk about the Sutra. When I read, "After the Buddha entered Nirvana..." you all understand. When the layman said, "After the Buddha entered Nirvana" in Cantonese, you all didn't understand and kept asking, "What? What was that?"

Because he is secure in his patience. If there is a Bhikshu, if there is a left-home person who cultivates the Bodhisattva Path, who is able to expound... "Able" means "doing it." Just do it. If you can translate but you don't—then you could say you can't! If you can't translate, but you do—then you could say you can. Take my three disciples here, for example. If I had just waited and not told you to translate, then you probably still wouldn't know how to translate even now. You need to do it to learn how to do it. Then you will succeed. Ultimately, there is no big difference between being "able" and "unable"...it depends on whether you do it.

I basically can't speak the Dharma, but I go ahead and do it because no one else is. I try it out and I learn how, and all of you Americans come listen. I get louder every day as more of you come to listen. I am not afraid of large audiences, and I

人講，我就試一試，一試，果然成功了。
 。這麼多外國人來聽。所以我一天比一天講的聲音就大了，不怕人來聽了。以前我講經是小小的聲，為什麼呢？怕人聽見我講的不對了，怕人又來駁斥我怎麼辦呢？，我辯論怎麼辦呢？
 ？所以現在講得時間久了，也不怕了，這就叫不能也能，也能行。聽見了嗎？你不要以為我是會講經的，我連聽經我都不會，根本我也沒有耳朵，也沒有眼睛。不但沒有耳朵，沒有眼睛，連鼻子都丟了。所以呀！但是我可能，說是怎麼樣沒有耳朵，沒有眼睛，沒有鼻子，那有沒有嘴呀？嘴不會丟的，嘴若丟了，就不會吃飯了。所以我還會吃飯，我知道我嘴還沒有丟，所以還可以講經。你看這妙不妙？耳朵、眼睛、鼻子都丟了，這個嘴沒有丟，你們遇到過這麼一個人沒有？沒有遇著？現在就是這樣子。「有眼不見盧舍那，有耳不聞圓頓教」，你說要是不丟了，怎麼會有眼不見盧舍那，有耳怎麼會不聞圓頓教，諸佛有香光息，這個香光息，無論你在遠近都可以聞得到這股香，聞了這麼久也聞不到，你說這不是丟了，是幹什麼
 ？這不是和你們講笑話，真是這樣子。「妙法華經」：能聽這妙法蓮華經，能演說這妙法蓮華經，這就是不可思議微妙之法呀！

◎待續

am no longer intimidated into speaking softly. I speak in a big voice, unafraid someone will challenge me or debate with me. Having done it for a while, I am no longer afraid. So you could say that even though I can't—I can! You shouldn't think I can lecture on the Sutras. I don't even know how to listen to them! I have no ears or eyes, and I've even lost my nose. "You don't have any ears, eyes, or nose? Does that mean you don't have a mouth either?" someone asks. I haven't lost my mouth, for if I had I wouldn't be able to eat. But since I can still eat, I know that I still have my mouth. Therefore, I can still lecture on the Sutra. Is this wonderful or not? I have lost my ears, eyes, and nose, but not my mouth. Have you ever seen such a person? No? Well, that's how I am right now.
 It is said,

*They had eyes, but could not see Nishyanda Buddha,
 They had ears, but could not hear the perfect, sudden teaching.*

They must have lost their eyes and ears, right? Otherwise, how could they have eyes and yet not see Nishyanda Buddha? How could they have ears and yet not hear the perfect, sudden teaching? All Buddhas are adorned with fragrant light, and no matter how far away one is, one should be able to smell it. After such a long time of smelling, they still didn't smell it. If they hadn't lost their nose, then what was the matter with them? I'm not joking; I'm being serious. To be able to listen to the *Wonderful Dharma Lotus Flower Sutra*, or to be able to expound upon the Dharma Flower Sutra...this is inconceivably wonderful and miraculous Dharma!

◎To be continued

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訂閱佛城月刊 (金剛菩提海雜誌)
 印刷上蓋交已地，抬頭：D.R.B.A.
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 一年美金四十元
 二年美金七十五元
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