



# 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

心無嫉恚。諸惱障礙。  
亦無憂愁。及罵詈者。  
又無怖畏。加刀杖等。  
亦無擯出。安住忍故。

「心無嫉恚」；人也應該把這種心丟了，可是不容易的。這個心不容易丟的。爲什麼呢？因爲一丟你就要找，學佛法的人就要找你這個心，不學佛法的呢？隨便它丟，那個心丟了，他就不找了。學佛法的人就是要找這個心。「心無嫉恚」，心裡頭沒有嫉妒，也沒有瞋恚，你若有嫉妒，就有煩惱；有瞋恚，那更是有煩惱。所以沒有嫉妒，沒有瞋恚，就沒有煩惱了。「諸惱障礙」：一切的煩惱障礙，「亦無憂愁」：也沒有煩惱，也沒有障礙，不但自己沒有障礙，也對人家沒有障礙。不但對人沒有障礙，即便人對我有障礙，我若裡邊沒有障礙，那也障礙不著我，就好像：你沒有骯髒東西，那蒼蠅就不來，你有骯髒東西，有不潔淨的東西，那蒼蠅才來呢。你內裡沒有障礙了，外邊障礙也就障礙不了你了，所以也就沒有憂愁了。「及罵詈者」：也沒有人罵你，你也不會罵人；爲什麼沒有人罵你呢？就因爲你不罵人，所以人家也不罵你了。爲什麼人家罵你呢？就因爲你罵人嘛！爲什麼那麼多人

Sutra:

With no thought of envy or anger,  
With no affliction or obstruction,  
He will have no worries  
And no detractors.  
He also will not fear  
Knives or staves,  
Nor will he be exiled,  
Because he is secure in his patience.

Commentary:

He will speak the *Dharma Flower Sutra*, **with no thought of envy or anger, / With no affliction or obstruction...** One should lose such thoughts, but this is not easy. Why not? Because as soon as you lose them, you want to look for them. People who study Buddhism are trying to find the mind, while those who don't study Buddhism casually let their minds wander off. When their minds are lost, they don't look for them. Students of the Buddhadharma are looking for the mind.

When your mind is free of jealousy, it will be free of anger. Envy is anger. If you are jealous, you will have afflictions; if you are angry, you will have even greater afflictions. Without jealousy or anger, there is no affliction or obstruction. **He will have no worries**, no afflictions, no obstacles towards oneself or others; even when others try to put obstacles in your way, if you have no obstacles inside, then those obstacles cannot touch you. This is the same principle as flies being attracted to filth. If you have filth inside, afflictions and obstructions will be thrown your way, like flies gathering around the garbage. If inwardly you have no obstructions, outside events will not obstruct you and you will have no worries **and no detractors**. Why does no one scold you? Because you do not scold them. People will scold you if you scold them; it's that simple. If you don't want people to scold you,

罵我？就因為我歡喜罵人，我歡喜罵人，人家當然罵我了。所以，你要想人不罵你，先不要罵人，這是最現實的邏輯，你若不懂得這個邏輯，就盡向外找：「為什麼你罵我？」為什麼他不罵你呢？「又無怖畏。加刀杖等」：也沒有恐怖，什麼都不怕的。「縱遇鋒刀常坦坦，假饒毒藥也閑閑。」如果遇著一個人拿把寶劍，想要把我的頭斬下來，可以的，沒有問題的。好像二祖神光，他叫你：「斬了、斬了。」那個劊子手就一刀把他頭給斬下來了，斬下來他沒有哭也沒有笑，由脖子裡往上冒出這個白漿

。「縱遇鋒刀常坦坦，假饒毒藥也閑閑。」你看看！這毒藥來了，若毒藥來了給你灌進去，你再也不敢睡覺了，為什麼呢？就要死了！哪有時間睡覺呢？現在因為沒有遇到這麼厲害的東西，所以睡一陣，不要緊。好像那個劊子手把二祖神光的頭砍下，他就冒出白漿來了，這時候皇帝知道他是殺錯人了，於是，又給他造廟，又給他修塔，但是，這才是馬後客。馬後客不是馬前客，諸葛亮是馬前客。諸葛亮騎著馬走，那個探馬在前面問說：「軍師，現在魏國的兵又來伐我們來了。」諸葛亮說：「沒關係

！沒有事情的，等會兒他們就跑回去了。」到前面那兒再一探，果然曹操的兵跑回去了，這叫馬前客。你如果說：「等一等！等一等，我查一查看看怎麼樣。」等到過幾天，那麼探子回來報說，曹操的兵走了。他說：「哦！我早就知道他會走的嘛！」這就不算了。這個就叫馬後客。你明白了？就是這個，要先知道才算了；等人家告訴你，你說：「哦！我早就知道這件事了。」那叫馬後客。就像我那樣子，我也知道，什麼都知道，但是馬後客，不知道馬前客。馬後客都很妙的！

☞待續



don't scold them. It's a very obvious principle. If you don't understand this principle, you will just seek outside and ask, "Why do they scold me?" Well, why shouldn't they?

**He also will not fear / Knives or staves.** He will fear nothing. *Even in the face of poison, I am always calm; when confronted by the point of a sword, I am still at ease.* His attitude is, "If someone wants to chop my head off with a sword, go right ahead, no problem!" For example, the Second Patriarch, Master Shen Guang, called out, "Chop it off! Chop it off!" Then the executioner beheaded him with a single stroke of the sword. The Patriarch neither cried nor laughed, and a white liquid flowed from his neck.

When the Second Patriarch was beheaded, a white liquid flowed from the wound. The Emperor then knew he had executed the wrong man. He built him a temple and stupa, but it was a little too late. The Emperor didn't know until after the fact. He wasn't like the Zhu Geliang [the brilliant military strategist from the Three Kingdoms Period in China], who knew things ahead of time. One time, as Zhu Geliang was getting ready to ride off on his horse, the scouts came and told him, "General, the troops of Wei are coming to attack us now!" Zhu Geliang said, "Don't worry; their army will retreat before long." Later the scouts went out again and found that Cao Cao's army had indeed retreated. If Zhu Geliang had instead said, "Please wait; let me check it out," and then only after the scouts reported the situation a few days later did he say, "Oh, I knew all along that they would retreat," that wouldn't have counted; that would mean that he didn't know until after the fact. It only counts if you know ahead of time. If you wait until people tell you, and then you say, "Oh! I knew about that a long time ago," you are someone who knows after the fact. It's like me, I know just about everything, but I know it too late! I don't know things in advance. However, knowing things after the fact is also very wonderful!

☞To be continued