

妙法蓮華經淺釋

THE DHARMA FLOWER SUTRA WITH COMMENTARY

【 恭 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

「亦無擯出」:也不會被人擯出, 擯出就是譬如大家在一起住,你儘給人很 多麻煩,人家就把你趕走了。就好像一起 住,你和我有心病,我和你也有心病,你 見著我臉色就黑起來了,我見著你不黑也 紅紅的,這麼樣子大家心裡有病,心裡有 病,口裡就發脾氣了,然後就不共住,就 說你這麼大脾氣,你不能和我們在一起 了,你趕快滾蛋,就遷單了,這就叫擯 出。

爲什麼他不被擯出?就因爲他能忍能讓,要能忍讓,就不會發脾氣了。比如: 有人指名道姓罵你,說你是個壞東西!你想:「他在罵誰?沒有這麼一個人,不是我,這不要緊。」 你會忍,把你的名字忘了,把自我放下。沒有人,誰發脾氣?菩薩不會被遷單,因爲他很自在,別人發脾氣時,他能安住忍的緣故。

智者如是。善修其心。

能住安樂。如我上說。 其人功德。干萬億劫。

算數譬喻。說不能盡。

「智者如是」:這才是真正有智慧的人。你有大智大慧的人,怎麼會因爲一點小小的問題,就發起大的脾氣來了呢? 不會發脾氣的。就發脾氣,也不是一定真的。假脾氣那還是沒有脾氣。你們要認清 Nor will he be exiled. No one will cast him out, throw him out, exile him. If you give the people you live with a lot of trouble, they will throw you out. For example, suppose two people who live together dislike each other deep down in their hearts. When one person sees the other, his face turns black; and when the second person sees the first one, his face turns bright red. Since they harbor grudges against each other in their minds, only angry words come out of their mouths. In such circumstances, they are bound to split up. One of them will say, "You have such a bad temper, I can't live with you. You'd better get out of here quickly!" So he throws the other person out of the house.

Now why is it that he will not be exiled? It is because he is patient. When we are patient, we will not obstruct others, and we will be oblivious to obstructions that others give us. For example, if someone scolds me, I will think, "Who is he scolding? It's not me, is it?" If he mentions my name and says that I am very bad, I will not mind it and nothing will happen. If you can be patient, then you will forget about your name and your ego. Without any ego, who is getting angry? The Bodhisattva will not be exiled because he is extremely easygoing and does not respond to others' tempers and because he is secure in his patience.

Sutra:

The wise one is thus:
Cultivating well his mind,
He is secure in peace and comfort.
As I have explained above,
This person's merit and virtue
Cannot be exhaustively described
By means of number or parable
Throughout a thousand, ten thousand eons.
Commentary:

楚了。「善修其心」:這叫善修其心。「 能住安樂」:能住到這個安樂的這種行門 上。「如我上說」:好像我上邊所說這個 道理。

「其人功德,千萬億劫,算數譬喻 ,說不能盡」:要能像上面我所說這樣子 地修行菩薩法、行菩薩道,這個人的功 德,千劫萬劫,百千萬億劫,算數譬喻, 用這個算術來算,用譬喻來比方,「說不 能盡」的:沒有法子可以說得完 他這種的功德。這種功德是太大了,無量 無邊,無窮無盡,連佛用種種的譬喻都沒 有法子來說得完。馬前客也會變成馬後 客,馬後客也會變成馬前客。我以前也講 過:「袁天剛和李春風最會算,什麼事情 沒來,他就知道,沒來他就知道!」有一 個人來拿著一個雀說:「你給我算一算, 這個雀是活的?是死的?

」如果他說是活的,他用手一鑽,鑽死 了;如果他算牠是死的,他一鬆手,牠又 飛了。你說怎麼算法,你說這倒是用馬前 客可以用啊,是用馬後客可以用。所以這 個馬前客和馬後客都沒有用了。不要算 了。講了半天,馬前客也不要學

,馬後客也不要學。 **知**待續

The wise one is thus: he doesn't blow up in anger over every small annoyance because he has great wisdom. He may pretend to get angry, but he doesn't really get angry. You should recognize this clearly. Cultivating well his mind, / He is secure in peace and comfort. He is secure in this kind of happily-dwelling conduct.

As I have explained above, / This person's merit and virtue / Cannot be exhaustively described / By means of number or parable / Throughout a thousand, ten thousand eons. One could never count or measure, nor describe by means of analogies or parables, the merit and virtue of this cultivator of the Bodhisattva Path. No way. This merit and virtue is limitless, boundless, unfathomable and even the Buddha using numerous analogies cannot describe it to its limits.

A case of foreknowledge can also turn into belated discovery, and knowledge after the fact can also become foreknowledge. In the past, I talked about Yuan Tiangang and Li Chunfeng, who were experts at predicting the future and knew about everything before it happened. Once a person holding a bird in his hand approached them and said, "Can you tell me whether this bird is alive or dead?" If they had answered that the bird was alive, that person could have tightened his grip and it would have been a dead bird. On the other hand, if they had answered that the bird was dead, the person could have opened his hand and let the bird fly away. How could they predict what would happen? Was their ability to know the future useful at this point, or did they have to wait until after the fact to know what would happen? In this case, neither foreknowledge nor knowledge after the fact could help them, so it was better not to make any prediction. After all this discussion, the conclusion is that we should depend neither on foreknowledge nor on knowledge after the fact.

∞To be continued

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