



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

又文殊師利。菩薩摩訶薩。於後末世。法欲滅時。受持讀誦斯經典者。無懷嫉妒諂誑之心。亦勿輕罵學佛道者。求其長短。若比丘比丘尼。優婆塞優婆夷。求聲聞者。求辟支佛者。求菩薩道者。無得惱之。令其疑悔。語其人言。汝等去道甚遠。終不能得一切種智。所以者何。汝是放逸之人。於道懈怠故。又亦不應戲論諸法。有所諍競。

「又文殊師利菩薩摩訶薩」：釋迦牟尼佛叫一聲「文殊師利」這個修行菩薩道的大菩薩。「於後末世」，在我滅度之後，在末法的時候，「法欲滅時」：法將要斷滅了，這時候在什麼時候呢？就在人壽命到廿歲的時候，到十五歲的時候，乃至於到人壽十歲的時候…，普通人壽命活到十歲就死了。到那時候，佛法也將要滅了，將要沒有了。在那個時候，「受持讀誦斯經典者」：在這法將要滅亡的時候，能以受持讀誦妙法蓮華經這一部經典的人。

「無懷嫉妒」：你心裡也不應該有一種嫉妒心。你要能受持讀誦，受持讀誦妙法蓮華經的這樣人，心裡就不應該存一種嫉妒心。也不應該有一種諂媚的心。諂媚，就是見到有錢的，就歡歡喜喜地來對人家，見到沒有錢的，面孔就不同了，就不高興的樣子。

「誑」，誑就是打妄語之心。不單不應該有這種行爲，連這種的心都不應該有。嫉妒心、諂媚心，見到富貴的人，就生一種諂媚，見到貧窮的人就生出一種驕傲，不應該有這種心。「亦勿輕罵學

Sutra:

Further, Manjushri, in the future ending age, when the Dharma is about to become extinct, the Bodhisattva Mahasattva who receives, upholds, reads, or recites this Sutra should harbor no thoughts of envy, flattery, or deceit. He should also not ridicule or malign those who study the Buddha Way, nor should he seek their strengths or weaknesses. If there are Bhikshus, Bhikshunis, Upasakas, Upasikas, those who seek to be Hearers, Pratyekabuddhas, or those who seek the Bodhisattva Way, he should not torment them or cause them to have doubts by saying to them, "You are all very far from the Path and you will never obtain the wisdom of all modes. Why not? Because you are careless and lax in the Way." Further, he should not frivolously discuss the Dharma for the sake of argument.

Commentary:

Further, Manjushri, in the future ending age, when the Dharma is about to become extinct, the Bodhisattva Mahasattva who receives, upholds, reads, or recites this Sutra, the great Bodhisattva who, long after I have entered Nirvana, cultivates the Bodhisattva Way in the Dharma-ending Age, when the Dharma is about to perish, when people's life spans are only twenty years, or fifteen years, or even as short as ten years, he **should harbor no thoughts of envy, flattery, or deceit.** The person who is able to receive, uphold, read, and recite the *Wonderful Dharma Lotus Flower Sutra* should not have thoughts of envy or flattery. He should not ingratiate himself with rich people or be displeased when he sees the poor. Deceit refers to telling lies. To say nothing of acting out



佛道者」：也不可以隨隨便便地就罵學佛法的人，修佛道的人。「求其長短」：就說「那個人啊，他學佛法呢？他所行所作太壞了！」說他有什麼什麼過錯，「他都很好的，見到佛還拜佛，這是他的長處，可是拜完了佛，他就打他媽媽，罵他父親，這個人太壞了。」就說這個修行人的長短，說人家的是非。「若比丘、比丘尼」

：或者有比丘，或者是比丘尼，或者是優婆塞，或者是優婆夷…這個等等人，或者求聲聞道的人

，就是修四諦法—苦集滅道。「求辟支佛者」：有修十二因緣法的這樣人。「求菩薩道者」：或者有的人就修六度萬行，就是菩薩所行的道。「

無得惱之」：凡是出家的男人和女人，在家的男人和女人，和求聲聞、辟支佛，菩薩道這些個人

，你不要得罪他們，不要令他們生煩惱。「令其疑悔」：你若令他生煩惱，他就生了疑悔心，生了疑悔心，就不能精進了，不能修行了。你怎麼樣呢？

你令他生疑悔心，就說—「語其人言」：對這個人就說，「汝等去道甚遠」：你們這一班人，修行什麼呢？你們離道還非常遠呢！你不能成功的。「終

不能得一切種智」：你照這樣子，始終也不會得到這一切種智。一切智就是俗諦，種智是個真諦，非俗非真，這叫一個中諦，中諦這是佛的智慧。

所以，你不能得到真正佛的一切種智。「所以者何」：什麼原因你不能得呢？「

汝是放逸之人」：說你是最放逸的一個人，怎麼放呢？就是放蕩，逸，就是安逸。又放蕩又安逸

，就是不願意做工，願意休息，這是放逸之人，也不守規矩。「於道懈怠故」：因為對修道很懈怠，

所以你不會成佛的，你不會得到一切種智的。「又亦不應戲論諸法」：也不應該戲論，拿著佛法當兒戲這麼樣子來講，隨隨便便的，就好像作戲那麼樣，拿著佛法來講笑話，拿著佛法來隨隨便便地談論。戲論，戲論就是講得不真實的諸法。「有

所諍競」：就是爭長論短。明明合佛法，他說不合佛法；明明是說對了，他說不對，這就叫諍競，那麼故意來狡辯。

狡辯，狡就是狡滑，辯就是辯論，很不守規矩的這麼樣子來辯論。

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☞ 待續

of jealousy, flattery, or deceit, he shouldn't even have such thoughts. He should not harbor thoughts of flattering rich people or scorning the poor.

He should also not ridicule or malign those who study the Buddha Way, speaking ill of them, praising some and denigrating others, **nor should he seek their strengths or weaknesses**. He shouldn't accuse them of bowing to the Buddha and then beating their parents. He shouldn't pick them apart or gossip about them.

If there are Bhikshus, Bhikshunis, Upasakas, Upasikas, those who seek to be Hearers, who cultivate the four truths, Pratyekabuddhas, who cultivate the twelve causes and conditions, or those who seek the Bodhisattva Way, those who cultivate the Six Perfections and myriad practices, he should not torment them. You must not trouble them or offend them **or cause them to have doubts**. If you cause them to become afflicted, they will give rise to doubts and will not be able to vigorously cultivate. How do you cause them to have doubts? **By saying to them, "You are all very far from the Path.** What cultivation do you have? You are way, way off. You will never succeed, **and** if you continue in this way, **you will never obtain the wisdom of all modes."** "All wisdom" refers to the common truth. The "wisdom of modes" refers to the real truth. The "truth of the middle (Way)" is the truth of neither the common nor the real, and it is the wisdom of the Buddha. **"Why not? Because you are careless and indolent.** You don't want to work. You just want to take it easy and not follow the rules, **and you are lax in the Way**, sloppy in your cultivation. So you won't become a Buddha; you won't obtain the wisdom of all modes."

Further, he should not frivolously discuss the Dharma, as if it were all a play or a joke, casually reciting his lines like a comic, using the Dharma as a joke or as topic for idle conversation. To "frivolously discuss" means to say things that are not based upon the truth. He shouldn't do that **for the sake of argument**, deliberately misrepresenting the Dharma just to stir up an argument. When something is clearly in accord with the Buddhadharmā, he argues that it is not. When a statement is obviously correct, he says that it is incorrect. He deliberately stirs up an argument and debates in a very unreasonable fashion. How should one act instead? One should avoid making people afflicted by saying things like, "You're so lazy, you'll never become a Buddha."

☞ To be continued