



正 法 印

PROPER DHARMA SEAL

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。有持是法華經者。於在家
出家人中。生大慈心。於非菩薩人中。
生大悲心。應作是念。如是之人
。則為大失。如來方便隨宜說法。不聞
不知不覺。不問不信不解。

「又文殊師利」：釋迦牟尼佛又
叫一聲這個妙吉祥的菩薩。說是：「
妙吉祥啊！修行菩薩行的這個菩薩中的
大菩薩。」「於後末世」：在將來末法
的時候。「法欲滅時」：這個法將要斷
滅的時候。「有持是法華經者」

：若有能受持讀誦《妙法蓮華經》的這
樣的菩薩。「於在家出家人中」：在
家，就是優婆塞、優婆夷，在這居士裡
邊；出家，就是比丘、比丘尼裡邊。「
生大慈心」：應該生一種大慈心。慈就
能給眾生快樂，令眾生都得到快樂。「
於非菩薩人中」：在這個不是修行佛法
的人裡邊，甚至於他毀謗佛法這些個人
的裡邊。「生大悲心

」：應該生出一種大悲的心。悲能拔
苦，把這一切造罪的眾生的苦都給拔除
了。「應作是念」：應該作這種的觀
想，這種的思想。什麼思想呢？就說「
如是之人」：像這一類的人哪！「則為

Sutra:

Further, Manjushri, the Bodhisattva Mahasattva who, in the future Ending Age when the Dharma is about to become extinct, upholds the Dharma Flower Sutra, should give rise to thoughts of great kindness for those at home and those who have left home. He should give rise to thoughts of great compassion for those who are not Bodhisattvas. He should think, "People like this are missing a great deal. Although the Tathagata speaks the Dharma expediently and appropriately, they do not hear, know, or awaken to it. They do not inquire into it, believe it, or understand it.

Commentary:

Shakyamuni Buddha continues speaking to Wonderfully Auspicious Bodhisattva: **Further, Manjushri, the Bodhisattva Mahasattva who, in the future Ending Age when the Dharma is about to become extinct, upholds the Dharma Flower Sutra should give rise to thoughts of great kindness for those at home and those who have left home.** Wonderfully Auspicious, if there is a great Bodhisattva who cultivates the Bodhisattva conduct and who receives, upholds, reads, and recites the *Wonderful Dharma Lotus Flower Sutra* in the Dharma-ending Age of the future, he should have thoughts of great kindness and compassion for Upasakas, Upasikas, Bhikshus, and Bhikshunis. Kindness makes living beings happy. **He should give rise to thoughts of great compassion for those who are not Bodhisattvas.** Towards those who are not Buddhist and even those who slander Buddhism, he feels great compassion. Compassion pulls beings out of suffering which they are undergoing because of the offenses they have committed.

He should contemplate and think in this way: "People like this



大失」：他們所失去的利益太大了，他們這是最大的損失啊！什麼最大的損失呢？「如來方便隨宜說法」

：如來所說的法，都是方便隨宜，遇到什麼人就講什麼法，遇到大乘人，就說大乘的法，遇到小乘的人，就說小乘的法。所謂「一音演說法，眾生隨類各得解」，佛是一個聲音演說佛法，眾生種類不同，但是每一類的眾生，都明白佛所說的法，所以這叫隨類各得解。那麼現在你這種造罪惡的人就不想學習佛法。「不聞不知不覺

」：也不聽佛法，也不知道佛法，自己也不覺悟。爲什麼不聞、不知呢？爲什麼不學佛法呢？也不覺悟。「不問不信不解」：自己不明白，也不請問這個明白的人；也不生一種信心；不解，也不想真明白這個佛法；所以這種人，有最大的損失。

其人雖不問不信不解是經。我得阿耨多羅三藐三菩提時。隨在何地。以神通力。智慧力引之。令得住是法中。

「其人」：這個人。雖然不請問這個法華經的妙理，也不信這法華經的妙理，「不信不解是經」，就是這法華經。「我得阿耨多羅三藐三菩提時」：這是修行菩薩道這個大菩薩，他發願說：「我得到無上正等正覺的那個時候。」「隨在何地」：無論在任意的地方。「以神通力」：以我的神通的力量，和我的智慧的力量。「引之」：來接引這個不聞、不問、不信、不解這一類的人。「令得住是法中」：以我的神通力和智慧力，使令這個不問、不信、不解這一類的眾生，也要住在這個妙法之中。 待續

are missing a great deal. The benefits they are missing are tremendous. They are taking the greatest loss. **The Tathagata speaks the Dharma expediently and appropriately.** According to the wishes and intent of the people he meets, the Buddha speaks the Dharma. If he meets a Great Vehicle person, he speaks the Dharma of the Great Vehicle. If he meets a Small Vehicle person, he speaks the Dharma of the Small Vehicle. As it is said,

The Buddha speaks the Dharma with one sound;
Living beings understand it according to their kind.

Living beings are different, yet they all in their own way understand what a Buddha speaks. Although the Buddha speaks in that way, there are people with offenses who do not wish to study the Buddhadharma. **They do not hear, know, or awaken to it.** Why don't they hear the Buddhadharma or know about it? Why don't they study the Dharma or awaken to it? It's because **they do not inquire into it, believe, or understand it.** They don't understand and they don't ask questions from those who do understand. They don't believe and they have no intention of understanding the Buddhadharma. People like that suffer the greatest loss.

Sutra:

Although these people do not inquire into, believe, or understand this Sutra, still, when I obtain anuttarasamyaksambodhi, wherever they happen to be, I will use the power of spiritual penetrations and the power of wisdom to lead them to abide within this Dharma.

Commentary:

Although these people do not inquire into and ask about the wonderful principles of the *Dharma Flower Sutra*, or **believe** the wonderful principles of the *Dharma Flower Sutra*, or **understand this Sutra, still, when I obtain** anuttarasamyaksambodhi," vows the great Bodhisattva who is cultivating the Bodhisattva Way, "when I attain the Unsurpassed, Proper and Equal, Right Enlightenment, **wherever they happen to be, I will use the power of spiritual penetrations and the power of wisdom to lead them to abide within this Dharma.**" I will welcome and lead those who do not ask, do not believe, and do not understand and enable them through the use of my spiritual powers and the strength of my wisdom to dwell in this wonderful Dharma. 待續