



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

文殊師利。是菩薩摩訶薩。於如來滅後。有成就此第四法者。說是法時。無有過失。常為比丘比丘尼。優婆塞優婆夷。國王王子。大臣人民。婆羅門居士等。供養恭敬。尊重讚歎。虛空諸天。為聽法故。亦常隨侍。若在聚落城邑。空閑林中。有人來欲難問者。諸天晝夜。常為法故而衛護之。能令聽者皆得歡喜。所以者何。此經是一切過去未來現在諸佛神力所護故。

「文殊師利，是菩薩摩訶薩」：這一類的菩薩摩訶薩。「於如來滅後」：在佛滅度之後。「有成就此第四法者」：這第四法者，第四法也就是第四種的安樂行—也就是要發願，這第四種的安樂行就是發願。「說是法時」，他能成就以上這四種的安樂行的時候。「說是法時」：他說這個妙法蓮華經的時候。也沒有過失，「無有過失」。「常為比丘」：他常為一切的比丘、一切的比丘尼、一切的優婆塞、優婆夷；乃至這個國王王子、大臣、人民、婆羅門、居士等供養。這些個人都要供養他，恭敬他、尊重、讚歎他。不單人間的人這麼恭敬、供養、讚歎這一位修行菩薩行的大菩薩，就是「虛空諸天」：在虛空裡頭一切諸天，「為聽法故」：為了聽法的緣故，「亦常隨侍」：也常常來跟隨這一位菩薩，來侍奉這個菩薩。「若在聚落」：或者在這個聚落鄉村裡；或者「城

Sutra:

Manjushri, the Bodhisattva Mahasattva who, after the Nirvana of the Tathagata, accomplishes this, the fourth dharma, shall be free from error when he speaks this dharma. He will always receive offerings from and be revered, honored, and praised by Bhikshus, Bhikshunis, Upasakas, Upasikas, kings, princes, great ministers, common people, Brahmans, laypeople, and so on. The gods in empty space will always follow and serve him in order to hear the Dharma. If, in villages or cities, in the wilds or forests, someone wishing to pose difficult questions approaches him, all the gods, for the sake of the Dharma, will protect him day and night, and he will cause the listeners to be joyful. Why is this? Because this Sutra is protected by the spiritual powers of all the Buddhas of the past, present, and future.

Commentary:

Manjushri, the Bodhisattva Mahasattva who, after the Nirvana of the Tathagata, accomplishes this, the fourth dharma, the happily-dwelling conduct of making vows, shall be free from error when he speaks this dharma. When he has accomplished all four of the happily-dwelling conducts just explained, he will make no mistakes when he explains the *Wonderful Dharma Lotus Flower Sutra*.

He will always receive offerings from and be revered, honored, and praised by all the Bhikshus, Bhikshunis, Upasakas, Upasikas, kings, princes, great ministers, common people, Brahmans, laypeople, and so on. Not only will those in the human realm revere, make offerings to, and praise this great Bodhisattva who is cultivating the Bodhisattva conduct, but also the gods in empty space will always follow and serve him in order to hear the Dharma from this Bodhisattva.



邑」：城市裡面。「空閒林中」：或者在山上空閒的林裡面。「有人來欲難問者」：你在那兒修行，就有人來想要問難你，就想考驗你

。「諸天晝夜」：因為一切的護法善神、天龍八部，晝夜都「常為法故」：常因為護法的緣故，「而護衛之」：來保護著這個修行菩薩道的菩薩。「能令聽者」：那麼他來問難你，你答覆他，以這個大乘的妙義來答覆他。「能令聽者皆得歡喜」：令這一切聽進法的人，都得到歡喜。「所以者何」：什麼緣故呢？「此經是一切過去未來現在諸佛神力所護故」：三世諸佛都擁護這一部妙法蓮華經，所以就是有什麼困難的問題，都可以變成沒有了。

文殊師利，是法華經。於無量劫中。乃至名字不可得聞。何況得見。受持讀誦。文殊師利。譬如強力轉輪聖王。欲以威勢降伏諸國。而諸小王不順其命。時轉輪王起種種兵而往討伐。

「文殊師利」：釋迦牟尼佛又叫一聲「文殊師利菩薩」。說「是法華經」：說這一部法華經。「於無量劫中」：在無量無量劫裡。「乃至名字不可得聞」：就是妙法蓮華經這個名字都聽不見。所以現在他們有這一個宗派，單單唸「南無妙法蓮華經」，也就是表示他們聞這個名字了，本來這個名字都聞不著，那麼現在他們唸這個「南無妙法蓮華經」這就聽見這個名字了。

「何況得見」：況且你能看見這一部妙法蓮華經，不容易看見的。「受持」：況且你又能受持，又能「讀誦」：來念誦這妙法蓮華經

。「文殊師利，譬如強力轉輪聖王」：好像那個強有力的轉輪聖王。「欲以威勢降伏諸國」：他想用他這種的威德、勢力來降伏其他的諸國。「而諸小王不順其命」：所有其他小國的國王，不聽這轉輪聖王的命令。「時轉輪聖王」：在這個時候，這個轉輪聖王。「起種種兵而往討伐」：就用種種兵力來征伐這個國王。

☞待續

If, in villages or cities, in the wilds or forests, and in the mountains—in the places where he is cultivating—someone wishing to pose difficult questions, to test him, approaches him, all the gods, dragons, and others of the eightfold division, the Dharma-protecting good spirits, for the sake of guarding the Dharma, will protect him day and night. He shall cause the listeners to be joyful. When someone asks him difficult questions, he answers with the wonderful meaning of the Great Vehicle, so that those who hear the Dharma will be made happy. **Why is this? Because this Sutra is protected by the spiritual powers of all the Buddhas of the past, present, and future.** The Buddhas of the three periods of time guard the *Wonderful Dharma Lotus Flower Sutra*. Therefore, whenever problems or difficulties arise, they are taken care of so that they disappear.

Sutra:

Manjushri, throughout limitless kalpas, it is not possible even to hear the name of the Dharma Flower Sutra, much less to see, receive, uphold, read, or recite it. Manjushri, it is like a powerful wheel-turning sage king who wishes to subdue other countries by force. But none of the lesser kings follow his commands. The wheel-turning king then mobilizes his various troops and goes to punish them.

Commentary:

Shakyamuni Buddha continues speaking. **“Manjushri, throughout limitless kalpas, it is not possible even to hear the name of the Dharma Flower Sutra, much less to see, receive, uphold, read, or recite it.”** It is definitely not easy to get a chance to even hear the name of the *Wonderful Dharma Lotus Flower Sutra*. Now there is a certain sect that exclusively recites the phrase, “Namo Wonderful Dharma Lotus Flower Sutra,” showing that they were able to hear the name. Some people never even get to hear the name, so, those of that sect, having heard it, constantly recite it. It’s not easy to lay eyes on this Sutra, much less to receive, uphold, read, and recite it.

Manjushri, it is like a powerful wheel-turning sage king who wishes to subdue other countries by force. He wants to use his awesome virtue and might to conquer other lands. **But none of the lesser kings follow his commands.** All the kings of the smaller countries ignore the wheel-turning sage king’s orders. **The wheel-turning king then mobilizes his various troops and goes to punish them.** The king then sends out all kinds of military forces to impose discipline on those countries. ☞To be continued