



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

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王見兵眾。戰有功者。即大歡喜。隨功賞賜。或予田宅。聚落城邑。或予衣服。嚴身之具。或予種種珍寶。金銀琉璃。硨磲碼瑙。珊瑚琥珀。象馬車乘。奴婢人民。

「王見兵眾」：這個轉輪聖王看見這個兵眾，「戰有功者」：這作戰有功的兵。「即大歡喜」：他就高興了。「隨功賞賜」：隨他立的功勞大小，而來賞賜他。「或予田宅」：或者給他一點地和住的房子。「聚落」：或者這個聚落，或者「城邑」。「或予衣服」：或者給他一點衣服。「嚴身之具」：莊嚴這個身體這種東西。「或予種種珍寶」：或者給他種種名貴的珍寶。「金銀琉璃。硨磲碼瑙。珊瑚琥珀」：好像金、銀、琉璃、硨磲、瑪瑙、琥珀、珊瑚，「象馬車乘」：或者一個大象，或者馬，或者車乘，「奴婢人民」：或者給他一點工人給他用。

今天這一段經文還沒有講完，那麼我向大家再說一個消息，就是這禮拜天，要做盂蘭法會。這個「盂蘭」是梵語，翻譯過來叫解倒懸，就好像這個人倒掛起來一樣，倒掛起來是很辛苦的，所以現在給他解開。給誰解開呢？給我們過去的父母、祖先，解開這個倒懸。我們哪一個人也不知道，我們過去的父母、祖先是功啊？或者是功過？有功的固然或者生到極樂世界，或者生到天上去，或者又生到人間作總統、作皇帝，這都沒有一定的。那麼要是有過呢？就或者墮地獄去了，或者轉餓鬼了，或者變成畜

Sutra:

Seeing his troops succeed in warfare, he is greatly delighted and rewards them according to their merits, giving them fields, houses, villages, cities, counties; or else clothing, personal ornaments, or various precious gems of gold, silver, lapis lazuli, mother-of-pearl, carnelian, coral, or agate; or elephants, horses, carriages, servants, or subjects.

Commentary:

Seeing his troops succeed in warfare, the wheel-turning sage king is greatly delighted and rewards them according to their relative merits, giving them fields, houses, villages, cities, counties; or else clothing, personal ornaments to adorn the body, or various precious gems of gold, silver, lapis lazuli, mother-of-pearl, carnelian, coral, or agate. Or he gives them elephants, horses, and carriages, which represent the Two Vehicles; servants, which represent the functioning of spiritual penetrations; or subjects, which represent wholesome Dharmas.

Before I finish explaining this passage of the Sutra, I have some news for everyone. This Sunday, we are going to celebrate Ullambana. "Ullambana" is Sanskrit. It means "releasing those who are upside down." It's very painful to be hanging upside down, and so now we are going to release those who are. Release who? We are going to release parents and ancestors from our previous lives. We don't know whether our past parents and ancestors created merit or offenses. If they created merit, they may have been reborn in the Land of Ultimate Bliss, or in the heavens, or among people as presidents or emperors. It's not fixed. If they created offenses, they may have fallen into the hells,



生，這都不一定的。那麼在這個七月十五，這是摩訶目犍連超度他母親的一個紀念日。在這一天，我們所有的眾生，都可以為過去七世父母來做功德，超度他們。所以你們每一個人，若覺得自己脾氣很大，無明火太重，這就知道你的過去父母、祖先沒有離苦得樂，所以他每天幫著你發脾氣，叫你發脾氣，叫你造罪業，好快一點和他在一起。那麼你有這種感覺，你就應該在這個時候，來超度過去七世的父母、祖先，給他做功德來超度他。那麼在西方，過去很少這種的道場，那麼現在有了，你們都不要失去這個機會，每一個人給你們過去的父母、祖先做一個孝順的後人，來給他們做一點功德。

這個轉輪聖王，看見他這個軍隊作戰勝利了，那麼所有有功的人，都要賞賜，所以就說「或予田宅」，或者就給他田、或者給他宅。但是「田宅」，不是就是田宅，這個「田」是譬喻三昧，三昧也就是個定；「宅」呢？就譬喻智慧。「聚落」譬喻初果和二果的果位，「城」是譬喻三果，「邑」是譬喻四果。其餘的「衣服」這都是譬喻這個忍辱，乃至於這個「七寶」譬喻七覺支的善法；這種七覺支財，七覺支也叫七菩提。這「象馬車乘」都是表示二乘。「奴婢」：譬喻神通的功用，神通的這種功能利益；「人民」譬喻善法。

唯髻中明珠。不以予之。所以者何。獨王頂上有此一珠。若以予之。王諸眷屬。必大驚怪。

「唯髻中明珠」：在這個轉輪聖王，頭頂上有一顆明珠，這一顆明珠是最寶貴的。「不以予之」：他不會將他這個明珠，賞給有功的這些將軍這些個軍人，不會賞給任何人。「所以者何」：什麼原因呢？「獨王頂上有此一珠」：因為就僅僅這個轉輪聖王，他的頭頂上才有這一顆明珠呢！所以他不會把它賞賜給其他的人的。「若以予之」：假設他把這一顆明珠也給了這一些個有功的人了。「王諸眷屬」：這個轉輪聖王所有的眷屬。「必大驚怪」：一定就很驚怪的，就不相信有這種的事情，也不相信自己會得到這麼優厚的賞賜。

☞待續

into the realm of hungry ghosts, or into the animal realm. It's not fixed either. The fifteenth day of the seventh lunar month is the anniversary of the day when Bhikshu Mahamaudgalyayana saved his mother from the hells. On this day, Ullambana, all living beings can create merit and virtue for their parents and ancestors from seven lives past and cross them over.

If you feel you have a big temper and too much "fire of ignorance," it is because your parents and ancestors from the past have not left suffering and attained bliss. Every day they help you get angry and encourage you to commit offenses so that you can hurry up and join them. If you feel that this may be the case, you should take advantage of this opportunity to create merit and virtue to rescue your parents and ancestors from seven lives past. This kind of ceremony has rarely been performed in the West. You shouldn't miss this chance. Every one of you should be a filial descendant and create some merit and virtue on your ancestors' behalf.

Sutra:

Only the bright pearl on his cowl, that alone, he does not give away. Why not? Only the king can wear this pearl on his crown. If he gave it away, the king's retinue would surely be greatly astonished.

Commentary:

Only the bright pearl on his cowl, that alone, he does not give away. The wheel-turning sage king wears a bright pearl on his crown, and it is the only thing he will not give to his troops, generals, or anyone else. **Why not? Only the wheel-turning sage king can wear this bright pearl on his crown.** Therefore, he cannot give it away. **If he gave it away** to those meritori-

ous soldiers, all the wheel-turning sage **king's retinue would surely be greatly astonished.** They would be incredibly surprised. They wouldn't believe such a thing could happen. They wouldn't believe that they themselves could obtain such a valuable gift.



☞To be continued