



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。如來亦復如是。以禪定智慧力。得法
國土。王於三界。而諸魔王不肯順伏。如來賢聖
諸將。與之共戰。其有功者。心亦歡喜。於四眾
中。為說諸經。令其心悅。賜以禪定。解脫。無
漏根力。諸法之財。又復賜予涅槃之城。言得滅
度。引導其心。令皆歡喜。而不為說是法華經。

「文殊師利」：釋迦牟尼佛又叫一聲文殊
師利菩薩。說「如來亦復如是」，我釋迦牟尼
佛，釋迦如來，也就像這個轉輪聖王是一樣的
。「以禪定智慧力」：以這個不可思議的禪定的
三昧，和這個智慧的力量。「得法國土」，得到
這個無上的妙法，王於這個法王的國度。「王
於三界」，在欲界、色界、無色界這三界裡，
佛是法王。佛為法王，於法自在，他因為得到大
智大慧，得到這個真正的法。「而諸魔王不肯順
伏」，可是佛雖然得到無上的妙法，為法中王，
為法中之王，王於三界，可是這一切的魔王，不
肯順伏，他們不肯降伏，不肯投降，不願意歸
順。所以「如來賢聖諸將」，如來就帶領這個大
乘、二乘、三乘的人，這一切的諸將，「與之共
戰」，和這個魔王來共同作戰。好像我們現在出
〈金剛菩提海〉雜誌，也是和魔王共同作戰。我
們是要保護真正的佛法

，所以這一些個假牌子的都要露出來了。「其有
功者」：其中就有把這個魔王打敗了，立下功勞
了。「心亦歡喜」：這個心也就歡喜了。這個佛

Sutra:

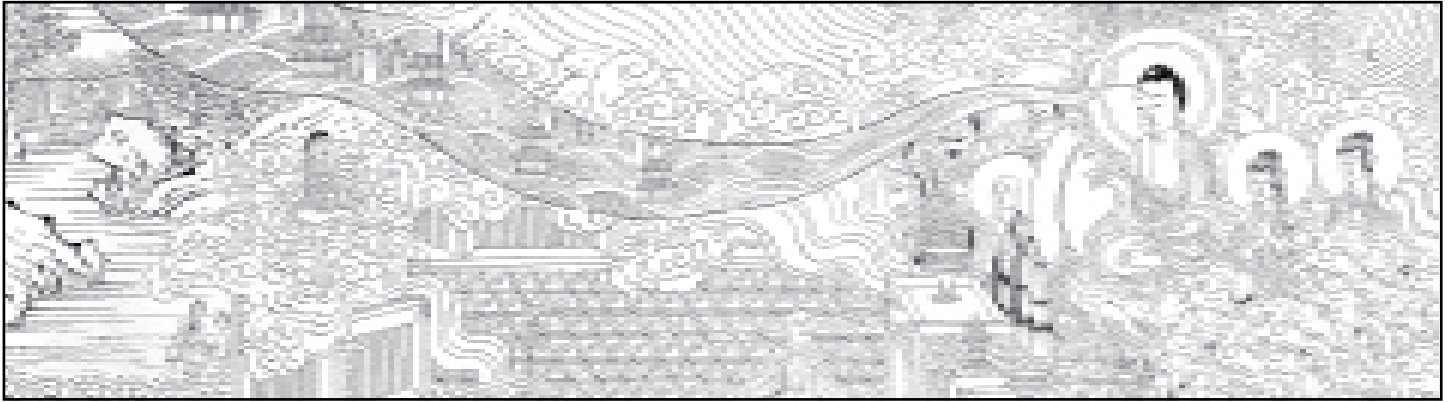
Manjushri, the Tathagata is also like this. Through the use of the powers of dhyana samadhi and wisdom, he has gained the Dharma country and is king of the three realms. Still, the demon kings refuse to submit. The Tathagata's generals, the worthy ones and sages, do battle with them. He is delighted with those who are successful. He speaks the Sutras for the four assemblies, causing their hearts to rejoice. He confers upon them the dhyana concentrations, the liberations, the roots and powers free from outflows, and all the wealth of the Dharma. He further bestows upon them the city of Nirvana, telling them that they have realized quiescence. He guides their thoughts, causing them all to rejoice. But he does not speak the Dharma Flower Sutra.

Commentary:

Manjushri, the Tathagata is also like this. I, Shakyamuni Buddha, am like the wheel-turning sage king. **Through the use of the inconceivable powers of dhyana samadhi and wisdom, he has gained the country of the unsurpassed, wonderful Dharma and is king of the three realms.** Within the desire realm, form realm, and formless realm, he is the Dharma King. The Buddha is the Dharma King, and is at ease within the Dharma. He is endowed with great wisdom, great knowledge, and the true Dharma.

Still, although the Buddha has attained the unsurpassed, wonderful Dharma and is the Dharma King, the king of the three realms, **the demon kings refuse to submit.** They won't surrender. They don't want to meekly comply.

The Tathagata's generals, the worthy ones and sages, do battle with them. The Tathagata leads all the generals, those of the Great Vehicle, the Two Vehicles, and the Three Vehicles, to engage in



也都歡喜了。「於四眾中」，於比丘、比丘尼、優婆塞、優婆夷這個四眾之中，「為說諸經」，來給大家說這一切的經典，或者說三藏教，或者說方等教，或者說般若教，或者說藏教，或者說通教，或者說別教，或者說頓教，或者說漸教，或者說祕密教，或者說不定教，把這個諸經的教理，都說給一切的眾生聽

。「令其心悅」：令一切眾生心裡都歡喜。「賜以禪定」：佛就賜給眾生這個禪定的功，「解脫」的德，無漏的智慧。「無漏根力」，這個根--就是五根，力--就是五力。這五根就是信、進、念、定、慧。信根、進根、念根、定根、慧根，信、進、念、定、慧這是五根，五根它生出來了，因為它有五種的力量，又叫五力。「諸法之財」：佛把諸法這個法財都賜給一切眾生。「又復賜予涅槃之城」：又賜給眾生涅槃之城。涅槃，怎麼叫城呢？因為它可以防敵，可以防備這個敵人來攻，也就是能防著魔王；魔王他沒有辦法，沒有法子來破壞你這個涅槃，所以這叫涅槃城。「言得滅度」，說是你已經得滅度了。「引導其心」，引導這眾生的心。「令皆歡喜」：令這個一切眾生心都歡喜。「而不為說是法華經」：而保留著這種的妙法不說，留著這種妙法，妙法華經，不給一切眾生說。也就好像輪王頂上的那顆寶珠似的，這個《法華經》就好像轉輪聖王頭頂上那個寶珠，不是隨隨便便可以給人家講的。

☞待續

battle with the demon kings. This is what our monthly journal *Vajra Bodhi Sea* does. By publishing the journal, we are also doing battle with the demon kings. We wish to protect the genuine Buddhadharma, and those with phony credentials are thus being exposed.

He is delighted with those who are successful. There are those who earn merit by defeating the demon kings. That makes the Buddha happy. **He speaks the Sutras for the four assemblies**, the Bhikshus, Bhikshunis, Upasakas, and Upasikas. He may speak the Agamas, the Vaipulya, or the Prajna Teachings. He may speak the Storehouse Teaching, the Connected Teaching, or the Special Teaching. He may speak the Sudden, or the Gradual, the Secret, or the Unfixed Teachings. He expounds the doctrines in the Sutras for all living beings, **causing their hearts to rejoice. He confers upon them** the merits of dhyana **concentrations, the virtue of the liberations, the wisdom of non-outflows, the five roots and five powers free from outflows, and all the wealth of the Dharma.** The five roots are the root of faith, the root of vigor, the root of mindfulness, the root of concentration, and the root of wisdom. Once the five roots come forth, they generate five kinds of powers with the same names. The Buddha bestows all this wealth of Dharma upon all living beings.

He further bestows upon them the city of Nirvana. Why is Nirvana likened to a city? Because it can ward off the attacks of enemies, that is, the demon kings, and they will have no way to destroy your Nirvana.

He tells **them that they have** already realized quiescence. **He guides their thoughts, causing them all to rejoice.** He guides the minds of living beings, filling them with delight.

Yet he holds back and does not speak this wonderful Dharma. **He does not speak the Wonderful Dharma Lotus Flower Sutra.** Just as the wheel-turning king's precious crown jewel cannot be given away casually, so too, the *Dharma Flower Sutra* cannot be explained casually.

☞To be continued