



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。如轉輪王。見諸兵衆有大功者。心甚歡喜。以此難信之珠。久在髻中。不妄予人。

釋迦牟尼佛又叫一聲文殊師利說：「妙吉祥」！「如轉輪王」，佛也就好像這個轉輪聖王一樣，轉輪聖王見所有的「諸兵衆」，他這個軍隊「有大功者」，在作戰的時候，有大功勞的人。「心甚歡喜」：心就特別歡喜。「以此難信之珠」：用這個最難信的寶珠。「久在髻中」：久在他頭髮裡邊，那個髮髻之中。「不妄予人」：不是隨隨便便地就可以賜給人了。

而今予之。如來亦復如是。於三界中。為大法王。以法教化一切衆生。見賢聖軍。與五陰魔。煩惱魔。死魔共戰。有大功勳。滅三毒。出三界。破魔網。爾時如來亦大歡喜。此法華經。能令衆生至一切智。一切世間。多怨難信。先所未說。而今說之。

「而今予之」：而現在因為他功勞太大了，所以就賜給他。「如來亦復如是」，釋迦牟尼佛我也就像這個轉輪聖王一樣的。「於三界中」，在這個欲界、色界、無色界三界裡，「為大法王」，做大法王。「以法教化一切衆生」，以這個無上的妙法，來教化一切衆生。

Sutra:

Manjushri, eventually the wheel-turning king, seeing among his troops those who have been greatly successful, is overjoyed, and at last gives them the incredible pearl which he has long worn in his topknot, and which he would never casually give away.

Commentary:

Shakyamuni Buddha continues, “**Manjushri, Wonderfully Auspicious, eventually the wheel-turning king**, who represents the Buddha in the analogy, **seeing among his troops those who have been greatly successful, is overjoyed, and at last gives them the incredible pearl which he has long worn in his topknot, and which he would never casually give away.** But now he does give it away because they are entirely deserving of such a reward.

Sutra:

So, too, is it with the Tathagata. As king of the Dharma within the three realms, he uses Dharma to teach and transform all living beings. Seeing the army of worthy ones and sages doing battle with the demons of the five skandhas, the demons of afflictions, and the demons of death, and being greatly successful extinguishing the three poisons, escaping the three realms, and rending the nets of the demons, the Tathagata is greatly pleased. He then speaks to them the Dharma Flower Sutra which can lead living beings to All-Wisdom, which meets with resentment and disbelief in all the world, and which he has never spoken of before.

Commentary:

So, too, is it with the Tathagata. I, Shakyamuni Buddha, am like the wheel-turning king. **As king of the Dharma within the three realms, the desire realm, the form realm, and the formless realm, he uses the**



「見賢聖軍」：看見這個初果、二果、三果、四果，或者這個二乘，或者這個緣覺，或者菩薩，這叫賢聖軍。「與五陰魔」：五陰魔，五陰就是色、受、想、行、識，就是我們每一個人都具有的這五陰魔。「煩惱魔」，有這個煩惱的魔，「死魔」，還有這個死的魔，「共戰」，一起作戰。人人都有這個死，這個「死」，也是一種魔。現在我們想不死，想要修成佛，沒有生死，所以要和這個死魔來共戰。「有大功勳」，在和這個五陰魔、煩惱魔、死魔共戰，把這個五陰也戰勝了，煩惱也戰勝了，這死魔也戰勝了，所以這有大功勳。「滅三毒」，能把貪瞋癡這三毒都滅了。「出三界」，能超出這個欲界、色界、無色界。「破魔網」，破魔王這個羅網。「爾時如來亦大歡喜」，那麼在這個修行，能以把這個死魔也戰勝了，煩惱魔也戰勝了，五陰魔也戰勝了，在這個時候破魔羅網了。爾時如來亦大歡喜，那麼如來看見這個修二乘，和大乘的都有所成就了，所以也就歡喜了。「此法華經」，這個妙法蓮華經，「能令眾生」，能令一切眾生，「至一切智」，到一切的智慧的地。「一切世間。多怨難信」，這所有的一切世間人，都怨法華經這個道理，不容易信。「先所未說」，以前這四十多年，也沒有說過法華經。「而今說之」：現在才給大家講一講妙法蓮華經這個妙處。



unsurpassed wonderful **Dharma to teach and transform all living beings.**

When **seeing the army of worthy ones and sages**—that is, sages of the first, second, third, and fourth fruitions, and Those Enlightened by Conditions, as well as the Bodhisattvas—**doing battle with the demons of the five skandhas**, the Buddha is pleased. The five *skandhas* are the five heaps we all possess: form, feeling, thinking, activity, and consciousness. He sees them battle with **the demons of afflictions, and the demons of death.** Everyone has to die, and death, too, is a kind of demon.

Now we want to be free of death. We want to cultivate to become Buddhas and put an end to birth and death, so we go to battle with the demon of death. **And** the Buddha sees them as **being greatly successful** in their battle with these demons of the five *skandhas*, of afflictions and of death, conquering all of them, thus **extinguishing the three poisons** of greed, hatred, and delusion, and **escaping the three realms** of desire, form, and formlessness, **and rending the nets of the demons, the Tathagata is greatly pleased.** If in cultivation we defeat the demons of death, afflictions, and the five *skandhas*, then at that point the nets of the demons will be broken up as well. Now the Buddha sees that those cultivating the Two Vehicles and the Great Vehicle have had some success, and he is delighted.

He then speaks to them the Wonderful Dharma Lotus Flower Sutra which can lead living beings to the stage of All-Wisdom, which meets with resentment and disbelief in all the world, and which he has never spoken of before. All the people in the world complain that the doctrines of the *Dharma Flower Sutra* are difficult to believe. For more than forty years of the Buddha's teaching, he did not speak this Sutra, but now he does. He will now explain the wonderful aspects of the *Wonderful Dharma Lotus Flower Sutra* for everyone.

To be continued

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