



# 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

如來亦爾。為諸法王。  
忍辱大力。智慧寶藏。  
以大慈悲。如法化世。

「如來亦爾」：我釋迦牟尼佛也是這個樣子，也和這個轉輪聖王賞賜他這個頂上的寶珠是一樣的道理。「為諸法王」，佛是法中之王，佛為法王，於法自在，他得到自在無礙這種妙用。「忍辱大力」：他又能忍辱，又有強大的力量，有大威德。「智慧寶藏」：他又有智慧，就等於這一切的寶藏一樣。「以大慈悲」：他用這個慈，給眾生樂；用這個悲，拔眾生的苦。「如法化世」：他依照法來教化一切眾生。

應以佛身得度，就現佛身而為說法；應以菩薩身得度，就現菩薩身而為說法；應以辟支佛、聲聞、緣覺身得度，就即皆現之。就現這種種的身來教化生，所以這叫「如法化世」，觀機逗教，因人說法。他觀察機緣，用佛法來教化眾生。因人說法，因為這個人就給他講需要的法。

好像好吃的眾生，他就先講食經，講吃的經，說是你吃一點這個東西，對你最有好處。若是胖的人就會瘦一點；你歡喜瘦，就會瘦一點。你若歡喜胖，吃這東西就會胖一點。這個會吃的人一聽，這不錯啊！我正不願意這麼肥，吃一點能瘦的東西！於是乎就把這個講的食經就給吃了。那麼歡喜肥的人

Sutra:

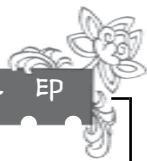
**The Tathagata is also thus.  
As king of all the Dharmas,  
With patience, great power  
And the precious store of wisdom,  
With great kindness and compassion,  
He transforms the world according to the Dharma.**

Commentary:

**The Tathagata is also thus.** I, Shakyamuni Buddha, am like the Wheel-turning sage king who at last offers his crown jewel. The Buddha is the **king of all the Dharmas** and is at ease within the Dharmas, having gained the wonderful function of unobstructed self-mastery. He has **patience, great power, and** great awesome virtue. He has **the precious store of wisdom.** His wisdom is like a great treasure trove. **With great kindness and compassion** he bestows happiness and relieves beings of their suffering. **He transforms the world according to the Dharma.** He teaches and transforms all beings according to the Dharma. If beings can be saved by someone in the body of a Buddha, he appears as a Buddha and speaks Dharma for them. If beings can be saved by someone in the body of a Bodhisattva, he appears as a Bodhisattva and speaks Dharma for them. The same applies to appearing as a Pratyekabuddha, as One Enlightened by Conditions, as a Hearer, and so on. He manifests in many forms to teach beings. This is how he “transforms the world according to Dharma.”

He observes the potentials and bestows the teaching,  
Speaking the Dharma according to the person.

For example, if a particular being is fond of eating, he will speak the *Food Sutra* to him and say, “Have some of this, it’s good for you. If you are too fat, it will make you thin. If you are too skinny, it will



，聽說吃這個東西就會肥，於是乎他也吃了，如來所說的食，這叫法食；你不要以為真有東西給你吃呀！法食，說法就是食，你忘了嗎？禪悅為食，法喜充滿。那麼為什麼我們很多人都一天吃一餐就可以呢？，就因為他得到禪悅為食，法喜充滿了！天天吃佛法，每天晚間吃一頓，吃得不飽，明天再吃。佛也就是這樣子。

有的眾生不願意吃，他願意睡覺。每逢吃完午飯一定要睡覺，於是乎佛就講睡經，怎麼睡呢？佛說你睡要頭衝南，腳衝北。右邊在下，左邊在上，叫托腮搭胯，這樣睡叫吉祥臥，你這樣睡就最吉祥了。你做夢也吉祥；你睡覺也吉祥！醒著、睡著都吉祥，這個人一聽說，噢！這不錯啊！於是乎就依照這個方法去睡，啊！一睡就得了睡的三昧！睡了又醒了，醒了說，啊！不要睡那麼多囉

！我睡那麼多也沒有什麼大意思。就是乎佛就把睡經也講了。這個人呢！就給講醒了。這是個比喻。什麼叫睡覺呢？你能入定，就是睡覺，你入定，這個入定啊！就好像睡覺一樣。但是睡覺是頭低低的，這麼樣子，這麼樣子的，這是睡覺。那個入定的樣子是頭不動，身不搖，如如不動，了了常明，那才是真睡覺。你那個睡覺，睡假覺、睡的死覺

，不是睡的活覺。真正入定了，明明了了，清清楚楚的。你能一入定，縮萬年為片刻；放開這個片刻變成萬年。一念萬年；萬年一念。你看這個覺睡得長不長？你說我不懂，那你當然不懂，你若懂這個，那你也是不得了。所以呀！「如法化世」，就是這樣子，好吃的就給講食經；好睡的，就給講睡經；好錢的，就講這個財經。嗯！他貪心，貪錢

、財、色、名、食、睡這五種，總而言之，你歡喜什麼，他就給你講什麼經，講財經，講色經、講名經、講食經、講睡經這五種，所以這叫「如法化世」。

◎待續

make you fatter!”

“That’s great!” says one person. “I’m tired of being so fat and flabby. I’ll eat some of this food that will make me thinner.” So he eats up the *Food Sutra* that is spoken for him.

Another person says, “I’m tired of being so skinny, I’ll eat some of this and put on a few pounds.”

This is the food of Dharma spoken by the Tathagata. You shouldn’t think that the expression “Dharma food” means real food! We say one takes *dhyana* bliss as food and is filled with Dharma happiness, but that’s just a figure of speech. Why is it that many of you can now eat only one meal a day? That’s because you take *dhyana* bliss as food and are filled with Dharma happiness. You eat a “Dharma meal” every evening. If you don’t get enough today, tomorrow evening there will be another Dharma meal for you to eat. That’s how the Buddha taught.

Other beings may not care so much about food, but they like to sleep. Everyday they have to take a nap after lunch. The Buddha then speaks the *Sleep Sutra* for them. He says, “When you sleep, put your head to the south, your feet to the north, and lie on your right side. Place your right hand under your right cheek and your left hand on your left side. That’s the “auspicious sleeping posture.” You will have auspicious sleep and dreams and even auspicious waking hours.”

The person thinks, “Great! I’ll sleep that way,” and he enters the “sleeping samadhi.” Once he gains this samadhi, he wakes up and thinks, “I shouldn’t sleep so much. It’s not really very interesting.” He understands the *Sleep Sutra* and wakes up. But this is just an analogy. What’s meant by “sleeping”? Entering samadhi is what’s meant by sleeping. But actually, when you sleep, your head hangs down; whereas when you enter samadhi your head remains erect and your back straight. One is “in a state of unmoving suchness, clear and forever bright.” That’s genuine sleep! Your kind of sleep is a false sleep; the sleep of the dead, not of the living. When you truly enter samadhi, you are lucid and clear.

If you can enter *samadhi*, you can shrink ten thousand years into the space of an instant, or you can stretch an instant into ten thousand years. One thought is ten thousand years and ten thousand years are one thought. Would you say that’s a long sleep or not? “I don’t get it,” you say. Of course you don’t get it. If you did, you’d be something else entirely! The Buddha “transforms the world according to the Dharma,” speaking the *Food Sutra* to those who like to eat and the *Sleep Sutra* to those who like to sleep. For those who covet money, he speaks the *Wealth Sutra*. The Buddha speaks the *Wealth Sutra*, the *Beauty Sutra*, the *Fame Sutra*, the *Food Sutra*, and the *Sleep Sutra*, depending on the listener’s inclinations. That’s known as transforming the world according to the Dharma. ◎To be continued