

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

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正法印



PROPER DHARMA SEAL

怎麼又叫個「實」呢？這個「實」是不同這個「七方便」---七種方便。什麼叫「七方便」？就是五停心、別相念、總相念、煖、頂、忍、世第一，這叫七方便的位---七方便的果位。那麼現在是超過這個七方便，所以這叫「實」，以這個「實」作它的本體，所以才說「如實相」。這個「如實相」是這樣。

「不顛倒」：什麼是顛倒？什麼是不顛倒？你要想不顛倒，先要知道什麼是顛倒。什麼是顛倒？凡夫的顛倒是：非常計常、非樂計樂、非我計我、非淨計淨；這是凡夫的四種的顛倒。那麼二乘有他的顛倒，是什麼呢？是常計無常；樂，他說是苦；我，他說無我；淨，他說不淨；這是二乘的顛倒。

菩薩還有出假的顛倒，這都是顛倒，唯獨佛才沒有顛倒，不顛倒了。所以九法界的眾生，都在顛倒的環境裏邊來生存著。在顛倒的時候，就有時覺得好，有時就覺得不好；你能明白，沒有什麼是好，沒有什麼是不好的。這一切好、不好都是在眾生的顛倒分上來妄計妄測，所以這都叫顛倒。

；你若能不顛倒了，這就是合乎中道了。

這是「顛倒」，要往詳細來說：你

“Actuality” (*shi* 實) also means not being the same as the Seven Expedients: (1) The Five Stoppings of the Mind, (2) dwelling in particular characteristics, (3) dwelling in general characteristics, (4) heat, (5) summit, (6) patience, (7) Foremost in the World.

“Actuality” transcends the Seven Expedients and that is why it is called “actuality.” The Seven Expedients take actuality to be their fundamental reality.

As not upside-down. What is being upside-down, and what is not being upside-down? If you don't want to be upside-down, you first must know what is being upside-down. Ordinary people are upside-down in these ways:

1. They consider what is not permanent to be permanent.
2. They consider what is not bliss to be bliss.
3. They consider what is not self to be self.
4. They consider what is not pure to be pure.

Those are the four ways in which ordinary people are upside-down.

Those of the Two Vehicles have their own four ways of being upside-down.

1. They consider what is permanent to be impermanent.
2. They consider what is bliss to be suffering.
3. They consider what is self not to be self.
4. They consider what is pure not to be pure.

Even Bodhisattvas have the upside-downness of getting out of the false. Those are all ways of being upside-down. Only Buddhas are not upside-down. Thus living beings in the Nine Dharma Realms reside in upside-down environments, and are upside-down. Being upside-down, sometimes they feel good, and sometimes they feel



想學佛法，這就是不顛倒；你不想學佛法，這就是往顛倒路上跑；你守規矩，這就是不顛倒；你不守規矩，這就是顛倒；顛倒和不顛倒就是一個正，一個邪；你邪，就是顛倒，正，就是不顛倒。

那麼現在講這個不顛倒，我們自己就要看看自己顛不顛倒。若顛倒，就要趕快學這個不顛倒；若是不顛倒，更要多一點的不顛倒。這是「不顛倒」。

「不動」，不動就是個定；這個定也就是無所恐懼，什麼也不怕。你在打坐，正在定中，來一個老虎張著大嘴，一口就要把你吞了。這時候你若生出一種恐懼心，這就叫「動」了；你不生恐懼心，這就不動。這個「不動」，不是單單說不怕老虎這個不動，是不怕死；死和活著認為是一樣的，沒有什麼分別。

有的人說：「我就因為不怕死，所以我也不須要學佛法了；學佛法就是想要了生死，我不怕生死，所以我不須要學了。」

你不學佛法，你不怕生死，那就生死沒有完的時候。所謂「不怕生死」，是有定力；你這個不怕生死，是用脾氣，用你那種的無明。說，「唉！死有什麼問題？下地獄就下地獄了嘛！受苦就受苦了嘛！我不怕！」那個是不能停止生死；這個不怕生死是不為生死所動，是個定力，所以完全不同的。

那麼生死有兩種，有二死。有的人說，「二死，是不是死兩次？死一次，活了，又死一次？」不是的。這個二死是一個分段生死，一個變易生死。

☞待續

bad. If you understand, then there is nothing that is good or bad in itself. Concepts of good and bad are based on the false speculations that living beings make in their upside-down state. If you can be not upside-down, then you are in accord with the Middle Way.

To be more specific, if you want to study the Buddhadharma, then you are not upside-down. If you don't want to study the Buddhadharma, you are going down the road of being upside-down. If you follow the rules, you are not upside-down. If you don't follow the rules, you are upside-down. If you are deviant, you are upside-down. If you are proper, you are not upside-down.

Now that we are discussing not being upside-down, you should each take a look at yourself to see if you are upside-down. If you are, you should quickly learn how to be not upside-down. If you are not upside-down, you should try to be even less upside-down.

As not moving refers to samadhi. To have samadhi is to not be afraid of anything. You may be sitting in meditation within samadhi when a tiger approaches you with its mouth wide open ready to swallow you in a single gulp. If you become afraid, you have moved! If you are not afraid, you are unmoved. In addition to not fearing tigers, you must not even fear death. Look upon life and death as the same.

Someone may say, "It's just because I am not afraid of death that I don't need to study the Buddhadharma. People study the Buddhadharma in order to end birth and death, but since I'm not afraid of birth and death, I don't need to study the Buddhadharma."

If you don't study the Buddhadharma because you don't fear birth and death, birth and death will never end. The kind of freedom from fear of birth and death we are talking about is having samadhi, but your type of not fearing birth and death is using your temper and your ignorance. Your attitude is, "What's the problem? If I fall into the hells, I fall into the hells. If I have to undergo suffering, I'll undergo suffering. I'm not afraid." You can't stop birth and death that way. On the other hand, if you don't fear birth and death and are unmoved by birth and death, you have samadhi power. That's entirely different.

There are two kinds of birth and death, known as the "two deaths." Some people may wonder, "Does that mean dying once, coming back to life, and then dying again?" "No, the two kinds are:

1. The birth and death of share and section.
2. The birth and death of change.

☞To be continued