

# 妙法蓮華經淺釋

## THE DHARMA FLOWER SUTRA WITH COMMENTARY

### 【卷五 從地湧出品第十五】

#### ROLL FIVE, CHAPTER FIFTEEN: WELLING FORTH FROM THE EARTH

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

好像「多貪眾生不淨觀」，多貪，貪甚麼呢？就有貪欲。有貪財、貪色、貪名、貪利這一些個問題的人，就要修行不淨觀。多數的人，都是有貪慾，認為慾望是最重要的；所以就要修行不淨觀，就要觀察：啊！所有的眾生再美麗，不過都是一個臭皮囊，也都是一個帶著肉的骨頭。你把這皮割破了一個地方，都要流血，時間久了，就會變成冷水；並且九孔常流不淨，這個臭皮囊，沒有甚麼可貪戀的。「多瞋眾生慈悲觀」，你好發脾氣，你就要修慈悲觀。慈悲，是對任何人也不發脾氣，看一切眾生都如我的子女一樣；所以對一切眾生，都生一種慈悲心。「愚癡眾生因緣觀」，愚癡眾生修這個因緣是假的；修「觀假、看空、觀中」，觀一切因緣。

在昨天，那位法師說「舍利弗修這個因緣觀」，他又說，「愚癡的眾生，修因緣觀」。現在我們要補充一句，舍利弗並不是愚癡人，那麼他為甚麼又修因緣觀呢？因為這種法門，對他是很相應的；所以雖然他是有智慧的人，也一樣修因緣觀。並不是指定說，只有愚癡眾生是修因緣觀的；聰明人不可以修因緣觀，沒有這個道理！又像「多貪眾生修不淨觀」，若

For example, living beings with excessive greed may be greedy for beautiful forms, for wealth, for fame, for profit, and for other such problematic things. *Living beings with excessive greed should contemplate impurity.* They should cultivate the contemplation of impurity. Most people's biggest desire is for sex, and so they should cultivate the contemplation of impurity. They should contemplate that no matter how handsome or beautiful a person is, the body is just a stinking skin bag after all. It's just a bunch of bones carrying around a bunch of flesh. If you cut open the skin anywhere, blood will flow out. After a while it will form into pus. These stinking skin bags really have nothing about them that we should be greedy for or wish to become involved with. Besides that, the nine apertures are constantly excreting impurities.

*Living beings with excessive hatred should contemplate compassion.* People who like to get angry should cultivate the contemplation of compassion. Compassion means not getting angry at anyone. You should look upon all living beings as your own sons and daughters. You give rise to compassion toward all living beings. Stupid living beings should cultivate the contemplation of causes and conditions. They should see them as false, see them as empty, and contemplate the Middle Way.

*Living beings with excessive stupidity should contemplate causes and conditions.* Yesterday, a Dharma Master explained how Shariputra cultivated the contemplation of causes and conditions. He also said that living beings with excessive stupidity should cultivate the contemplation of causes and conditions. But now we must add one sentence: Shariputra was definitely not stupid. And so why did he cultivate the contemplation of causes and conditions? He did it because that Dharma-door was very appropriate for him. And so although he was someone with wisdom, he also cultivated the contemplation of causes and conditions.

It's not a fixed principle that only stupid living beings can cultivate the contemplation of causes and conditions and that intelligent people cannot cultivate it. That's not the way it is. Nor is it the case that we say living beings with excessive greed should cultivate the contemplation of impurity,



不貪的眾生，就不可以修不淨觀了吧？不是的。你不貪，也可以修不淨觀，那對你更好！「愚癡的人修因緣觀」，可以開悟；有智慧的人，你若修因緣觀，開悟更快！所以無有定法。

「多障眾生念佛觀」，你做旁的都有障礙，那麼你就念佛。念佛甚麼事也不費，不用打坐、也不用觀空、也不用觀假、也不用觀中；甚麼都不要，你就是念佛——「南無阿彌陀佛」，這麼一念，就成功了！「多散眾生數息觀」，數息觀，就是數呼吸由第一開始數，或者數呼氣、或者數吸氣，都可以的。你數呼氣、就不要數吸氣；數吸氣、就不要數呼氣。「呼——吸——」吸，是向裏邊吸氣；呼，是向外邊吐氣。由第一口，數到第十口；然後再從第一上開始，還是到第十上，這叫「數息觀」。人若是晚間睡不著覺、打妄想，最好修數息觀；你一數，這一吸一吸的，就呼呼睡著了，很妙的！因為你這一數，就不打妄想了，就很快睡著了。你為甚麼睡不著？就因為打妄想；想一想這個、想一想那個。不過你數，也要你修習的時間長了，它自然就會入手了。

晝夜常精進，「為求佛道故」：因為他們想要求佛道的緣故。「在娑婆世界」：所以在這娑婆世界，「下方空中住」：在下方那空中住。「志念力堅固」：他們也不懶惰、也不退卻，心也不亂，就專一其心來修行。他們披精進鎧來修行、他們發堅固的意來修行，永遠都沒有退心的。不是像我們人，今天修行用功，明天不用功了。沒有的！除非他不修甚麼法，若修甚麼法，是永遠都不向後退的。「常勤求智慧」：常常很勤地求智慧。

but that if a living being doesn't have excessive greed he cannot cultivate the contemplation of impurity. It's not like that. If you are not greedy, you can still cultivate the contemplation of impurity; it will work even better for you. Living beings who are stupid can cultivate the contemplation of causes and conditions and become enlightened, and so if living beings who are intelligent cultivate the contemplation of causes and conditions, they can become enlightened even faster. Therefore, there are no fixed Dharmas.

*Living beings with excessive obstacles should cultivate the contemplation of mindfulness of the Buddha.* If, when you try to do things, you are obstructed, then recite the Buddha's name. When you recite the Buddha's name, you don't have to use any effort; there's no need to meditate or to contemplate emptiness, falseness, and the Middle Way. You don't need to do any of that. Just recite the Buddha's name: "Na Mwo A Mi Two Fwo." Just recite like that, and you will have success.

*Living beings who are excessively scattered should cultivate the contemplation of counting the breath.* In the contemplation of counting the breaths, you can (1) count the exhaled breaths or (2) count the inhaled breaths.

Either method will do. But if you count the exhaled breaths, then do not count the inhaled ones; and if you count the inhaled ones, do not count the exhaled ones. You count from one to ten, and then start over, going again from one to ten. That's called the contemplation of counting the breaths. If at night you cannot go to sleep and you start having false thinking, that's a good time to cultivate the contemplation of counting the breaths.

Start counting, and after a few exhalations, you'll be asleep. Or you can breathe in a few times, and you'll fall asleep. It's quite miraculous. As soon as you pay attention to your in-breaths, your false thoughts cease, and then you can go to sleep very quickly. Why are you unable to fall asleep? It's because you are having false thinking. You think about this and think about that, and it prevents you from falling asleep. If you cultivate this contemplation regularly for a long time, very naturally you will have it in hand.

They are vigorous day and night in **seeking the Buddha Way**. Because they want to seek the Buddha Way, **they dwell in the empty space / Beneath this Saha world**. They are **solid and powerful in resolve and thought**. They are not lazy, nor do they retreat, nor are they scattered. They are single-minded in their cultivation. They don the armor of vigor and go forward to cultivate. They bring forth solid intent to cultivate and never retreat. They are not like we people are; we cultivate and use effort today, and then tomorrow we stop applying effort. They are not like that. The only exception would be if they were not cultivating a Dharma. If they decide to cultivate a certain Dharma, they will never retreat. **They are ever diligent in seeking wisdom**. They are always eager to seek wisdom.