

# 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

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這就等於這個世界上，有一個二十五歲的年輕的人，遇著一百多歲的老頭子——就是老年人；這二十五歲的人就指著老頭子對人講：「你知道他嗎？這一百多歲的老頭子是我的兒子！」這一百多歲的老頭子也就承認說：「不錯！他就是我的爸爸！」豈有此理呢？二十五歲的爸爸、一百多歲的兒子？哪有這個道理！我不信有這個事情！就好像現在，釋迦牟尼佛這麼年輕，這些個菩薩都這麼大的年紀，都幾萬歲、幾萬萬歲了，怎麼他會有這麼老的徒弟？他不相信了！你說這怎麼辦呢？這個彌勒菩薩都生了懷疑了，所以同彌勒菩薩一般的菩薩，也都生了懷疑了。

我們現在不管他懷疑不懷疑，不講這個「懷疑」，我們講講這個「執著」。方才我說「人不成佛，就因為執著，有妄想」。有一個人也生了懷疑了，甚麼懷疑？他說：「這個不對！我沒有妄想啊！我活這麼大年紀，我一個妄想也沒打過，並且我也沒有執著啊！錢，我也不執著，我也不執著房子、我也不執著地、我也不執著喫的東西、也不執著穿的東西，甚麼都不執著！」你就這個「甚麼都不執著」還沒有放下，所以你才沒成佛。你若知道你有一點執著，那還有辦法；就是因為你現在以為你沒有執著了，所以就沒有辦法了。根本你的執著太多！

怎麼太多了呢？第一，你執著你這個身體，總覺得我自己生得是不錯，再醜陋，也覺

That would be like a young person, twenty-five years of age, encountering an old man of over one hundred years and saying to someone else, 'Do you know that he is my son? That hundred-year-old man is my son.'

"And the old man agrees and says, 'Right, he is my father.'

"How can that be? A twenty-five-year-old father and a hundred-year-old son—who ever heard of such a principle? I can't believe such a thing could happen. In the same way, Shakyamuni Buddha is only a few decades old, and all these Bodhisattvas are tens of thousands of years old. How can he have such old disciples?" He couldn't believe it. "What's going on here?" Maitreya Bodhisattva is skeptical, and all the other Bodhisattvas are doubtful as well. But for now, we are not going to worry about that. Instead we are going to talk some more about attachments.

I just said that the reason people do not become Buddhas is that they have false thinking and attachments, and someone gave rise to a doubt, thinking, "That's wrong!" I don't have any false thinking. I'm old and haven't ever had a false thought. What's more, I don't have any attachments, either. I'm not attached to money, or a house, or property, or food, or clothes or anything at all!"

Perhaps, but you haven't put down not being attached to anything at all yet. It's just that very thing that has kept you from becoming a Buddha! If you know that you have some attachments, then there's hope for you. But if you have deluded yourself into thinking that you haven't any, then there's nothing that can be done, because in fact you have simply too many attachments!

"Too many? What do you mean?" you ask.

For one, you're attached to your physical appearance. You feel that you're good-looking. As ugly as you are, you still think you're beautiful. It doesn't matter who the person is, no matter how ugly he is, he doesn't think he's ugly. He always feels, "Although my nose



得 Very beautiful (很漂亮)。哪一個人再醜，他也不覺得自己醜，總覺著：你看我這個鼻子醜啊？我這鼻子長得不好，但是我眼睛長得不錯。那麼眼睛也看不見東西，說：「那我耳朵還比人強，我耳朵聽東西聽得很清楚。」無論甚麼，他覺得自己總有一樣比人家是好的。甚至於那愚癡的人，他也有一樣比別人好的，甚麼呢？他說：「我比誰都愚癡！」這也算他有自知之明。

那麼聰明的人，他也有執著了：「啊！我比誰都聰明。學經典，我一學就記住；你們學那麼久的時間，也記不住！」他也有一個聰明的執著。所以聰明就有聰明的執著、愚癡就有愚癡的執著，骯髒、不乾淨的人，就有一個不乾淨的執著：「啊！我就這樣，不修邊幅嘛！這現在就是嬉嬉皮皮的這樣子嘛！」這都是執著。嬉皮就執著他那個頭髮不肯剃，那個不是嬉皮的，他就執著不肯長長頭髮：「哎！長頭髮不好！我不長長頭髮！」其實你不長長頭髮，也是個執著；你長長頭髮，也是個執著。你說你把甚麼放下了？甚麼都沒放下！完了，你還說「甚麼你都放下了」。你說，這若不是愚癡的人、若有人說是有智慧，我不相信！啊！不要講太多，把人都講煩惱了！窮人有窮的執著，富人有富的執著；貴人有貴的執著，賤人有賤的執著。這個「執著」，你在哪一個崗位上，就有哪一個執著：出家就有出家的執著、在家就有在家的執著，你有你的執著、我有我的執著。放下！

學佛法的人，以後凡是我的皈依弟子——男的、女的很多，男的，暫時我先不立這個法；關於女人，尤其是年輕的女子，到任何地方去，不要 hitchhike (攔路搭便車)，不要做這種事情，不要貪這種便宜。這種便宜，沒有甚麼大的好處。因為現在在美國這兒，有很多喫人的人、有很多的魔鬼。這個魔鬼，你要是一個年輕的女人坐到他車上，他就會把妳喫了，就把你吃得連骨頭放到甚麼地方也找不著。所以，我們這兒的佛教徒，以後不要做這種事情，這是很要緊的！今天給你們立這一個法。

isn't very pretty, I have lovely eyes, don't I?" Maybe he doesn't have good eyes, he can't see well, but his faculty of hearing is keen. In general, a person always feels that he is in some way better than the next person. Even stupid people manage to do this by thinking, "I am dumber than anyone!" At least they have an awareness of what they are actually like.

Smart ones think, "I'm smarter than anyone. I memorized that Sutra right away. You've been studying it for so long, and you still can't remember it!" People like that are attached to being smart.

Smart people are attached to being smart. Stupid people are attached to being stupid. Dirty people are attached to being dirty. "This is just the way I am—a long-haired hippie." Hippies are attached to not washing their hair. Those who aren't hippies are attached to it being wrong to have long hair. "Long hair isn't good. I won't let my hair grow." Letting your hair grow is an attachment, and not letting your hair grow is an attachment, too. So what have you put down? Nothing at all. And yet you say you have put everything down. If that isn't stupid, what is? People like that may claim to be wise, but I certainly don't believe them. I'd better not say any more. If I say too much, I'll upset people.

Poor people have the attachments of poor people. Wealthy people have the attachments of wealthy people. Honorable people have the attachments of honorable people. Lowly people have the attachments of lowly people. Whatever position a person happens to be in, he will have the corresponding attachments. Left-home people have left-home attachments; laypeople have laypeople's attachments. You have your attachments, and I have my attachments. Put them down!

Buddhists who have taken refuge with me, women, especially young women - I'm not including men in this for now - should not hitchhike no matter where you go. Don't try to gain petty advantages or be greedy for a bargain. This bargain is of no great benefit. In this country, there are many "devils", and if a young woman got in the car of one of them, he would eat you until not even a trace of your bones would be left. Therefore, Buddhists at our place don't do such things; this is of great importance. I'm setting down this law for you today.