

# 妙法蓮華經淺釋

THE DHARMA FLOWER SUTRA WITH COMMENTARY

【卷五 如來壽量品第十六】

ROLL FIVE, CHAPTER SIXTEEN: THE THUS COME ONE'S LIFE SPAN

宣化上人講 COMMENTARY BY THE VENERABLE MASTER HUA

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什麼是鬼法？因為你沒有學過，所以不知道這鬼法門；鬼法門，就是見不得人那種法門。什麼叫見不得人的法門？就是秘密法門。那裏頭就有神呀、鬼呀，「你小心哪！你不聽我話，我派個鬼去懲罰你！」你怕鬼，就要聽這個老師的話了！我先對你們說明白：我沒有這個本領，你們不要怕我！你就罵我，我也不會派一個鬼去叫你嘴腫的；所以就是有人罵我，也不會受什麼果報的。你不要害怕，因為我沒有那鬼法！

慧，就是智慧，要有智慧的根。你若沒有智慧的根，就不會生出智慧的芽；你有般若根，才會有般若芽呢！這個「芽」，就是種子種到地裏，生出芽來。那麼這五種，因為它以「生長」為義，所以叫「根」。

你有信根，一聽佛法，就覺得這法師講的佛法是不錯的，是應該信的！人是應該守規矩的！他就信了，於是天天都守規矩；一天吃一餐，他就吃一餐，你叫他偷東西吃，他也不偷。為什麼？這是信心。雖然說「吃東西」是個小問題，你認為是小問題，我認為是大問題。連吃東西都自己不能守規矩，那做別的更不能守規矩了！

所以我們先在日用上實行，一天所行所做，一定要有一個規矩、要有一個標準；這個標準，就是有個目標，一定要達到我這個

What's meant by "ghost-dharma"? Maybe you haven't learned it before, and so you don't know the meaning of the term. It's whatever dharmas one does that one can't stand for others to know about. What are dharma-doors that one can't stand for others to know about? They are secret dharma-doors. Secret dharma-doors have within them spirits and ghosts. Be careful! If you don't listen to me, I will send a ghost to punish you. If you fear ghosts, then you have to do the bidding of your teacher. But first I must state clearly to all of you. I don't have this talent. Don't be afraid of me. If you scold me, I won't send a ghost to make your lips swell up. And so if people scold me, they won't have to go through a retribution such as this. Don't be afraid. I don't have any ghost-dharmas!

*Samadhi* and wisdom. Wisdom also has its root. If you don't have the root of wisdom, you won't be able to bring forth the sprouts of wisdom. If you have the root of *prajna*, then you can have *prajna* sprouts. These five are called roots because they derive their meaning from coming forth and growing.

If you have the root of faith, as soon as you hear the Buddhadharma that the Dharma Master explains, you think, "Oh! The Buddhadharma is really good. I should believe it. People should follow the rules; they shouldn't be lax in following the rules." You believe, and then every day you follow the rules. Others eat one meal a day, and so you eat one meal a day. Even if someone told you to steal things to eat, you wouldn't do it. Why should you follow the rules? Although you may say eating things is a small problem, do you really think it's a small problem? I think it's a big problem. If in eating you are unable to follow the rules, how much less will you be able to follow other rules.

And so we start with the events of our daily life. In what you do each day, you must have rules and regulations. You should have a standard, a goal in mind. I definitely want to reach my goal. Whatever I have

目標！我所想像怎麼樣做，我就去做，這叫「目標」。這是信！

不是說到佛教講堂去聽經，聽完了，就像耳邊的風吹過去，過耳不留，也不相信。「我有幾個朋友在那個地方，我到那兒看一看！」這不是來學法，是來「看法」。

你信了，然後就要精進。你光信了，若不去做，也沒有用！你單有信根，沒有進根——進根，就要精進，我聽佛法，聽一句就行一句，聽十句就行十句；我一定要向前去精進，這是進根。

你單單有進根，沒有念根，忘了它，不念茲在茲總要修行，那也沒有用了。你今天精進了，不吃飯、不睡覺來拜佛、念佛；做了一天一晚間的工作，覺得很疲倦了！喔！要睡、要休息休息！這一休息、一睡覺，睡了三天。你精進了一天，睡了三天、或者睡了五天，覺得這是要多休息幾天，太疲倦了；這沒有用的，這就是沒有念根了。你要念茲在茲的，今天精進、明天也精進、後天也精進，這個月精進、那個月也精進，今年精進、明年精進，年年都精進。總要念茲在茲、不忘的，就這樣子！這有念根了。

有念根，你念得長，就念不退了；念根不退了，定根就生出來了。你有定根，才會有智慧。爲什麼常常有什麼事情就不明白？就因爲沒有定力、沒有慧力；沒有定根、沒有慧根，所以就迷了！

佛看這個眾生來了，就觀察他這五種根；由五種根，又變成五力，因爲它有一種力量，所以就又叫「五力」。五根、五力，那麼佛觀察他這種因緣：「喔！我給你說法，你會不會信？你信了，你會不會行？你行了，又會不會長遠？你長遠，又會不會永遠，都有一種定力而不變呢？」要觀察這個。

☯待續

decided I should do, I will do it. I will reach my goal.

It's not that you come to the Buddhist Lecture Hall to listen to the Sutra lecture, but once the lecture is over, it's as if it had been so much wind passing by your ears. It passes by and is not retained, nor is it believed. You happen to have some friends who go there, so you just go along to see what it's like. Such people don't come to study the Dharma; they come to "take a look" at the Dharma. One must have faith.

Once one has faith, one must then be vigorous. If you only have faith, and you don't do anything, it's of no use. If you have only the root of faith, and you don't have the fruit of vigor, you don't have enough of what you need. You must be vigorous. "When I hear one sentence of Buddhadharma, I put that one sentence into practice. I hear ten sentences, and I put ten sentences into practice. I must be vigorous. I must go forward with vigor."

If you have the root of vigor but you forget to apply it—you don't keep your mind on the fact that no matter what you are doing, you should be cultivating—then that's also of no use. "Today I will be vigorous. I won't eat. I won't sleep. I'll bow to the Buddha and be mindful of the Buddha." You do that for one day and one night, and you feel very tired. "I need to rest." As soon as you rest, you sleep for three days straight. You were vigorous for one day and then slept for three. Or maybe you sleep for five days, saying, "I'm really tired. I think I'll sleep for a few more days." You must keep your mind on what you are doing. "Today I will be vigorous, tomorrow I will be vigorous, the day after, I will be vigorous." You should always be mindful of what you are doing and never forget. That's how it should be.

The root of mindfulness: When your mindfulness becomes long-abiding and irreversible, then you give rise to the root of *samadhi*. Once you have the root of *samadhi*, then you can have wisdom. Why is it that whenever something comes up, you never understand, you are very confused? It's just because you don't have the power of *samadhi* or the power of wisdom. You have no root of *samadhi* or root of wisdom, and so you become confused.

When the Buddha sees living beings come, he looks into their five roots. Once there are five roots, they can turn into the five powers. They are called the five powers because they have a certain kind of strength. The Buddha looks into each living being's causes and conditions, and he contemplates, "If I speak the Dharma for you, will you believe it? If you believe it, will you practice it? If you practice, will your practice be long-abiding? If it is long-abiding, will it be eternal? If it is eternal, will there be unmoving *samadhi*?" He contemplates this.

☯To be continued