

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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所以說「諸根利鈍」，諸根就是「信、進、念、定、慧」五根。利，是鋒利、銳利，就是聰明，也就是有般若根了；鈍，是愚癡，就是不鋒利。好像刀，用這把刀一割什麼物件，把這個物件割斷了，這叫「利」。用那把刀割物件，割也割不斷，好像用扇子想把木頭來割斷了它，總也割不斷，為什麼？因為刀就是「鈍」嘛！你用一把真正的刀，這麼一砍，把這木頭都砍斷了，這是「利」。這就表示，你要是聰明，無論遇著什麼境界，你都會明白，不被境界轉，而且你還能轉這個境界；惡境界會變成善境界，逆境界會變成順境界，就是要有這種辯才無礙。

「鈍」，就很愚癡的；好的事情他會把它做壞了，善的事情他會把它變成惡了。為什麼這樣子？就因為愚癡。怎麼樣愚癡呢？這你要知道，因為你沒有修德行，道德沒有，所以就愚癡了；怎麼會聰明？你有道德，就聰明了！

說到這兒，我以前也講過這首偈，不過我知道你們又都還給我了；因為你們沒有貪心，所以佛法也不要了。你們雖然不要，沒有貪心，我這佈施心不能沒有；我這佈施心天天都有，所以天天給你們說法，這就是給你們法的佈施——「諸佈施中，法佈施為最」。什麼偈呢？我慢慢講，你們快快地

And so he says, “as well as the keenness or dullness of his faculties”—his faith and other faculties: the five roots of faith, vigor, mindfulness, *samadhi*, and wisdom. “Keen” means sharp, astute. It refers to intelligence. It refers to having the root of *prajna*. “Dull” means stupid; it means not sharp. If a knife, when used to cut through something, is sharp, then it’s said to be “keen.” But if you use the knife to try to cut through something and you can’t, if it’s as if you were using a paper fan to try to cut through wood, then the knife is “dull.” If you use a sharp knife, and with one slice you can cut through it, that’s called “keen.” This represents a person’s intelligence. If intelligent, then no matter what kind of state you meet with, you will understand it. You will not be turned by the state; you will be able to turn the state. Bad states will turn into good states. Adverse states will turn into favorable ones. You need to have unobstructed eloquence.

“Dull” means foolish. A foolish person can do things to turn a good situation into a bad one; he can turn good matters into bad matters. Why? Because he’s foolish. How does one become a fool? You should know. Foolishness comes from not doing enough virtuous deeds. One is lacking in ethical virtue. That’s why people are stupid. How can one become intelligent? By having ethical virtue, one becomes intelligent.

I am now going to tell you something I told you before. But I know you have all given it back to me already. That’s because you are not greedy, and so you don’t even want to retain the Buddhadharma. But even though you don’t want to retain it, I can’t fail to give it. You can be devoid of greed, but I can’t renounce my resolve to give. Every day I am involved in giving. Every day I speak the Buddhadharma for you, and so I am practicing the giving of Dharma.

*Of all the kinds of giving,
The giving of Dharma is the greatest.*

聽！爲什麼這樣說呢？我若講快了，你聽得不清楚，所以我要慢慢講。爲什麼你們快快聽呢？你要記住這個字；你若不快一點，你記住這個字，就忘了那個字，所以你要快！頭一個記住了，第二個字也不能忘了，這叫快地聽。我講這個法的時候，多數是預先給你們一個學的方法，記著啊！

聰明乃是陰鷲助，陰鷲引入聰明路；
不行陰鷲使聰明，聰明反被聰明誤。

爲什麼聰明？因爲或者你前生做過好事、念過經，這是你的陰鷲。你若幫助過人，這也是陰鷲；你對於國家社會有所貢獻，這你都有陰鷲。你救過人、或者救過畜生——那畜生要死了，你用點醫藥把牠救活了。好像我們這隻瞎眼的鴿子，本來牠應該餓死的，你們生出一種可憐心，就給牠一點東西吃，天天餵牠一點；時間久了，牠也活過來了。現在大約你趕牠走，牠也不會走了，因爲這兒有吃的東西；若沒有吃的東西，你留牠，牠也不在這兒！這也就是「陰鷲」。「聰明乃是陰鷲助」，你聰明，就是陰鷲來幫忙你。

怎麼叫「陰鷲」呢？陰鷲，就是「德行」的另一個名詞；就是你所做的功德只有你自己知道，旁人不知道。所謂「善欲人知，不是真善。」你做善事，不一定要人知道；你叫人知道，那就不是善了，那是作的名，沽名釣譽。怎麼叫沽名釣譽？就買一個好名，像釣魚似的，釣了一個好的名譽。「陰鷲引入聰明路」，你因爲有陰鷲德行，所以走到聰明這條路上。

「不行陰鷲使聰明」，那麼你現在不修德行、不做幫助人的好事了，盡叫人幫助自己、盡是用聰明，願意佔小便宜；小便宜，就是對我有一點小的利益，不肯吃虧——這就是不行陰鷲了。使聰明，盡用聰明去欺騙人；甚至於去欺騙爸爸媽媽，說：「你給我一點錢，我去讀書！」他爸爸媽媽就相信他是拿錢要去讀書；殊不知，他跑去賭錢，或者拿這個錢去吸毒，或者拿這個錢去跳舞、做種種不合理的事情，這都叫「不行陰鷲使聰明」。

☞待續

I will explain slowly, and you can listen rapidly. Why do I say that? If I lecture too rapidly, you won't hear it clearly, and so I will explain slowly. Why should you listen rapidly? Because once you remember this word, if you don't quickly listen to the next word, you will forget the previous word. And so you need to listen rapidly in order not to forget the first word while trying to hear what follows. That's my advice to you. As it is said:

*Intelligence is aided by hidden virtue.
Hidden virtue leads one along the path of intelligence.
Failing to do good deeds in secret, thinking yourself smart,
You end up outsmarting yourself.*

Why are you intelligent? Perhaps it's because in your previous lives you did good deeds. Printing Sutras is a hidden virtue; helping other people is a hidden virtue; making contributions to your country and to society is a hidden virtue; saving a person or rescuing an animal is a hidden virtue. An animal is about to die, and you use some medicine to save his life. A blind pigeon would have starved to death, but you felt sorry for it, and so every day you gave it something to eat. After a while, it revived. Now if you tried to send it away, it probably wouldn't go. Why? There are things here for it to eat. If you didn't offer it food, then even if you wanted to keep it here, it wouldn't stay.

Those are examples of hidden virtue. "Intelligence is aided by hidden virtue." If you are intelligent, hidden virtue is aiding you. "Hidden virtue leads one along the path of intelligence." "Hidden virtue" is another name for virtuous conduct. It's described as "hidden" because you yourself know what merit and virtue you have done, but other people don't know. No one knows. It's said, "Doing good with the hope others will see it is not true good." When you do good, it's not necessary for others to know. If you want others to know, then that's not good; that's doing it in order to become known—"bartering for a name and fishing for a reputation." "Hidden virtue leads one along the path of intelligence." When one has performed virtuous deeds in secret, one is propelled along the path that leads to intelligence.

"Failing to do good deeds in secret, thinking yourself smart." Now you don't do virtuous deeds, you don't do good deeds, you don't do things to help other people. Instead, you always want other people to help you. You use your intelligence on other people, hoping thereby to gain petty advantages. You always try to get a bargain and can't stand to take a loss. That's what's meant by "one does not do deeds based in hidden virtue, yet makes a display of intelligence." You use your intelligence to cheat others, even to the point that you cheat your own parents. You say, "Give me a little money, and I'll go to school." Your parents believe you and give you a little money, thinking you'll use it to go to school. They never guessed you would use it to go gambling or maybe to buy drugs. Or maybe you use the money to go dancing and do other improper things. Those are examples of not doing deeds based in hidden virtue, yet displaying one's intelligence.

☞To be continued