

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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「聰明反被聰明誤」，就是聰明太過了！他若沒有聰明，就不會做一些欺騙父母、欺騙社會、欺騙國家、欺騙老百姓的事情；就因為他有一點聰明，所以就欺騙愚癡的人。

在中國的老子，他曾說過這樣幾句話：「大道廢，有仁義；智慧出，有大偽。六親不和，有孝慈；國家昏亂，有忠臣。」大道沒有了，才要講仁、講義呢！有智慧的人出來了，世間上就有了這個奸人，就是虛偽的人也就有了。為什麼？因為他有智慧，就可以欺騙沒有智慧的人。在家庭，要是不和，才顯出孝和慈。國家昏亂、不安定的時候，才顯出有這個忠臣。

「隨所應度，處處自說、名字不同、年紀大小」：你看！佛隨著所應該度的眾生，無論到哪個地方，到處都說佛法，教化他們；並且說自己是什麼名字，可是處處都不同。譬如在美國，就叫一個名字；在中國，又叫一個名字；在日本，又叫一個名字；在德國、在法國，各處名字不同。雖然名字不同，但是都是同一個人。所以，佛住世的時候，他這個年紀或者大一點、老一點，或者小一點，各有所異。「亦復現言當入涅槃」：現言，就現身說

“You end up outsmarting yourself.” One abuses one’s intelligence. If one were not intelligent, one wouldn’t be able to do things to cheat one’s parents, cheat society, cheat one’s country, and cheat the people. It’s just because one has a little bit of intelligence that one cheats foolish people.

In China there was Lao Zi, whose name means “the old child.” He said,

Once the Great Way declines, there will be humaneness and righteousness.

Once intelligence appears, there will be great deception.

Once the six kinds of immediate relatives are not in harmony, there will be filial and kind children.

Once the country is in turmoil, there will be loyal ministers.

Only when the Great Way is gone do people start talking about humaneness and righteousness. When people with worldly intelligence make their appearance, then the world will also see masters of deceit come forth. Because they have intelligence, they will be able to cheat those who lack intelligence. Once families don’t get along, then the filial sons and the kind daughters appear. When the country is in chaos, there will be loyal officials.

And as to the keenness or dullness of faculties, the Buddha **will take him across in an appropriate manner**. You see, for the sake of those he should take across **in place after place**, he personally speaks. It doesn’t matter where he is, he will personally speak the Buddhadharma.

What’s more, he will say his name, **although the names by which I refer to myself are different**. In America he’s called by one name. In China he’s called by another. In Japan he has another name. In Germany, France, in all the places he goes, he does not use the same name. But the person is the same in all cases. **And my age may be older or younger**. Maybe I am

法；佛又對這些弟子說：「我現在要入涅槃了！」其實佛也沒有生、也沒有滅，在常寂光中，常常說法的。

「又以種種方便，說微妙法，能令眾生發歡喜心」：又用種種的方便，說微妙不可思議的這種法。什麼是微妙法？就是現在講的嘛！這就是微妙法！「哦？我聽著不怎麼妙啊！」那就是因為你不妙。你若妙，聽著就妙了；你若不妙，就聽著也不妙。佛以種種方便法門，演說微妙不可思議法，能令眾生歡喜心。你一生歡喜心，就覺得這個法妙了；你一生煩惱、一發脾氣了，這個法就不妙了！

說：「這講什麼？叫我守規矩？我最不歡喜守規矩！這個『貪、瞋、癡』，是我最親愛的東西，怎麼叫我捨了它？這真是！」不妙！不妙！就不生歡喜心了。要是：「喔！這個『貪、瞋、癡』是壞東西，不應該叫它陪著我，天天來和我作伴侶。我是應該把它捨了它！」這就生出歡喜心，這就妙！妙！妙！

諸善男子！如來見諸眾生，樂於小法，德薄垢重者，為是人說：我少出家，得阿耨多羅三藐三菩提。然我實成佛已來，久遠若斯；但以方便教化眾生，令入佛道，作如是說。

釋迦牟尼佛叫一聲「諸善男子」：各位善男子！「如來見諸眾生，樂於小法，德薄垢重者」：如來觀眾生的根機，來給眾生說法。如來看見眾生歡喜小乘法的，就說小乘法；歡喜大乘法，就說大乘法。所以對歡喜小法，德薄垢重者；德薄就是沒有道德，垢重就是業障太重。這個德行薄的人，你對他說佛法，他不會相信的；業障重的人，你給他講佛法，他也不會相信的。必須要善根深厚，你給他講佛法，他才能相信。

☞待續

an older person, or a younger person.

I also appear and announce. I appear in a body and speak the Dharma. I say, **I am about to enter Nirvana.** He tells his disciples, “I am about to enter Nirvana.” Actually the Buddha has no birth or demise. Within Eternal Stillness and Light, he is always speaking the Dharma. **I also employ various expedient devices, speaking the subtle and wonderful Dharma.** He spoke the subtle, wonderful, inconceivable Dharma. What subtle, wonderful Dharma? That’s what’s being explained now. This is subtle, wonderful Dharma. You say, “What I hear is not so wonderful.” That’s because you are not full of wonder. If you are full of wonder, then what you hear will be wonderful.

And enabling living beings to bring forth happiness in their minds. Once they are happy, they feel that the Dharma is wonderful. Once you get angry and afflicted, the Dharma isn’t wonderful. You say, “What’s all this talk—telling me to follow the rules? What I dislike the most is following the rules. The things I like most intimately are my greed, anger, and delusion. How can you be telling me to give them up? This is really not wonderful. Not at all wonderful!” And so they are not happy.

But if you say, “Oh greed, anger, and delusion are not good things, and I should not let them be my daily companions. I should renounce them,” then you become happy. That’s called wonderful! Wonderful! Wonderful!

Sutra:

“Good men, the Thus Come One, seeing living beings delighting in lesser dharmas, of scanty virtue and heavy with defilement, speaks for these people, saying, ‘When young, I left the home-life and attained anuttarasamyaksambodhi.’ In truth, however, I became a Buddha a long time before that. I speak words in this way merely as expedient devices to teach and transform living beings and to cause them to enter the Buddha-Way.

Commentary:

Shakyamuni Buddha addressed them again, saying, **Good men, the Thus Come One, seeing living beings delighting in lesser dharmas.** The Buddha observes the dispositions and roots of living beings. Then he speaks the Dharma for them. When he sees living beings who like the Lesser Vehicle Dharmas, he teaches them the Lesser Vehicle Dharmas. If they like the Great Vehicle Dharmas, he teaches them the Great Vehicle Dharmas. That defines “delighting in lesser dharmas.” **Of scanty virtue and heavy with defilement.** “Scenty virtue” means no virtue in the Way. “Heavy with defilement” results from serious karmic obstacles. People of scanty virtue will not be able to believe the Buddhadharma if you speak it for them. Those with heavy karmic obstacles won’t believe it either. One must have deep and thick good roots to believe the Buddhadharma.

☞To be continued