

妙法蓮華經淺釋

【卷五如來壽量品第十六】
ROLL FIVE, CHAPTER SIXTEEN: THE THUS COME ONE'S LIFE SPAN



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所以者何？若佛久住於世，薄德之人，不種善根，貧窮下賤，貪著五欲，入於憶想妄見網中。若見如來常在不滅，便起憍恚，而懷厭怠，不能生難遭之想、恭敬之心。

「所以者何」：怎麼我滅度，又說沒有滅度？沒有滅度，又說滅度了？由示生滅，而說沒有生滅；沒有生滅，又現出來這麼一個生滅。這是什麼道理呢？「若佛久住於世，薄德之人，不種善根」：佛本來是不生不滅的。假設佛久住在這個世界上，不入涅槃，那麼這沒有德行的人——就是沒有善根的人、也就是業障重的人，他就不想種善根了。為什麼？他生出一種倚賴性，心想：「佛在這兒呢！我這個善根暫時先不種了！等慢慢的，我再種我這個善根！」他要等一等了，不想立刻就種善根了。所以佛要示現滅度，人一看，沒有所倚靠了，就要種善根了！這是很淺顯的一個道理。

講到這地方，想起我在東北的時候，皈依我的弟子有很多很多，我叫他們修行，他也不修行。有的說：「我要慢慢來修行」；有的說：「啊！我現在沒有時間！」等我離開東北之後，有人給我來信說：「某某人以前不修行，現在很用功修行了！」因為師父不在，他才修行；如果師父在，他還不會修行。

我到了香港之後，也有一些個皈依弟子，可是修行也是馬馬虎虎的。我離開香港，來到美國，這時候他們知道沒有師父是很困難的問題了，所以這個也寫信希望我回去、那個也寫信希望我回去，我誰也都不理！人就是這麼樣子，你天天若見著，他不覺得

Sutra:

“What is the reason? If the Buddha were to stay in the world a long time, those of scanty virtue who do not plant good roots, who are poor and lowly, who greedily attach to the five desires, and who are caught in the net of schemes and false views, seeing the Thus Come One constantly present and not entering the stillness, would give rise to arrogance, laxness, and indifference. They would not consider how difficult it is to encounter him, nor would their hearts be reverent.”

Commentary:

What is the reason? Why does the Buddha, although he does not become extinct, still announces his extinction? Why does he manifest production and extinction when for him there is actually no production or extinction? **If the Buddha were to stay in the world a long time**, remaining long in the world and not entering nirvana, **those of scanty virtue who do not plant good roots** would grow even more lazy. Those with heavy karmic obstacles would not plant good roots. They would grow dependent on the Buddha, thinking, “The Buddha’s here. I don’t need to plant good roots right now. I’ll get to it later.” They would wait around.

That is why the Buddha manifests as entering the stillness. Once he has entered nirvana and people see that they have nothing to rely on, they will get busy and plant some good roots. This is a very obvious principle.

When I was in Manchuria, I had a lot of disciples. I taught them how to cultivate, yet they didn’t cultivate. Some said they wanted to take their time. Others said, “I don’t have time

是重要；你若見不著，他沒有法子，就覺得重要了。

所以佛不久住於世，就是因為這德薄之人不種善根。佛在世長了，他認為：種善根？慢慢的再種也不晚！「貧窮下賤，貪著五欲」：因為人不種善根，不供養三寶，所以他就會貧窮、會下賤！就貪著「財、色、名、食、睡」這五欲。世界上的事情，就這麼奇怪，越沒有，他越貪；越有，他又要放下了。你看釋迦牟尼佛，這「財、色、名、食、睡」都具足，然後他都放下了。那一些個窮人，「財、色、名、食、睡」都不具足；不具足，他就要貪。

這種的境界，具足和不具足，他有、沒有，這都是有一種業報的因緣；你若沒有善根，也不做善事，你就不會得到好的果報。那要怎麼樣才能得到好的果報呢？你就要種善根、做善事，才能結這個善果，有好的果報。好像那一些個窮困的人，越窮他就越貪；那些有錢的人，他就沒有那麼大的貪心。因為他有，所以他就不貪；要是有錢的他還貪，那就是等於窮人一樣。

所以才說：「善人不怨人，怨人是惡人；賢人不生氣，生氣是愚人；富人不佔便宜，佔便宜是窮人。」善人，他不怨恨人；他若怨恨人，這就是惡人。聖賢的人很少生氣，就有生氣，也不是真生氣，是一種隨這個境界，現出這種的樣子；生氣的人是什麼呢？就是愚人。富人，若真正富貴的人，他不歡喜佔便宜；歡喜佔便宜的，都是窮人；窮人，他才想佔人家的便宜，他是利益自己的。沒有善根，所以他就貧窮下賤，就貪財、貪色、貪名、貪食、貪睡，貪「色、聲、香、味、觸」這五欲的境界。

「入於憶想妄見網中」：他因為貪著五欲，所以就總有一些個憶想。好像無論什麼事情或者什麼貴重的東西，他沒有得到的時候，就想要得到；已經得到了，他又怕失去。這種妄知妄見、這種憶想，也就好像網羅那麼樣子，把你真正智慧都給遮蓋住了。

◎待續

right now.”

After I left Manchuria, I started to get letters that said, “So-and-so, your disciple in Manchuria, didn’t cultivate before, but now he is cultivating because his teacher isn’t here. He’s working very hard now.”

When I was in Hong Kong, my disciples were pretty relaxed about their cultivation. After I left, they realized how hard it is without a teacher, and they all wrote letters to me asking me to come back. I didn’t pay any attention to them, however. People are like that. If you see something every day, you don’t think it’s important. When it’s taken away from you, you realize how important it is.

So the Buddha doesn’t remain in the world for a long, long time, because if he did, people of scanty virtue would fail to plant good roots. They would just choose to wait instead. Those **who are poor and lowly** also would not plant good roots or make offerings to the Triple Jewel; they would continue to be poor and miserable. Those **who greedily attach to the five desires**—wealth, form, fame, food and sleep—would still not give them up. The affairs of the world are just that strange. The “have-nots” are greedy, and those who have everything can’t put it down. Shakyamuni Buddha, as a crown prince, had a surfeit of all the five desires, but he put them all down. People who haven’t had their fill of the five desires are greedy for them.

Whether a person “has” or “has not” is a matter of karmic retribution. If you don’t have good roots and do no good deeds, you won’t have a good reward. How can you get a good reward? Plant good roots and do good deeds, then you will reap a good fruit and gain a good reward. The poorer people are, the greedier they are. People who have a little money aren’t as greedy. People who are wealthy and are still greedy might as well be poor.

It’s said, “Good people don’t hate others; hateful people are not good. Noble people don’t get angry; those who get angry are not noble.” Sometimes sages get angry, but not really. It’s just something they manifest according to certain circumstances. People who get angry are stupid. Rich people don’t grab for bargains. People who like bargains are poor people. Poor people are always looking for a deal, hoping to benefit themselves. Because they don’t plant good roots, they are poor, lowly, and greedy for the five desires: wealth, form, fame, food, and sleep or forms, sounds, smells, tastes, and tangible objects.

And those **who are caught in the net of schemes and false views** are greedy for the five desires. They are always plotting, thinking about how they can appropriate something they want or how they can hold on to something they have. They are opportunistic and take advantage of situations, using deviant knowledge and deviant views. These schemes and false views are like a net that covers up one’s genuine wisdom.

◎To be continued

