

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

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「若見如來常在不滅，便起憍恣，而懷厭怠」：這一切眾生，善根也沒有，貧窮下賤，他貪著五欲；如果見佛常在這個世界上，不入涅槃，他們就生出一種驕慢，很放肆、很不守規矩了；恣，就是不守規矩、放肆。因為佛也不入滅了，他們天天能看見佛、時時能看見佛，就會生出一種厭煩懈怠的心來了。

好像你沒有到佛教講堂的時候，希望趕快去！趕快到佛教講堂去學佛法！到這兒學了幾個月，或者一年、半年，就跑了！「這學佛法也是這樣子！沒有什麼意思！到外邊去，總自由！到這地方，天天要來聽經，起早貪黑的，太辛苦了！」沒來的時候就歡喜來，來到這兒學的時間一久，就生出一種厭怠了。厭，就不願意過這種生活了；怠，就懶惰了。或者起初到這兒，很勤力的、很精進的，睡也比人家睡得晚，起也比人起得早，聽經一定來聽，無論哪一堂課程，都是很精進的；時間一久了，就生出一種懈怠來了。

「不能生難遭之想」：因為常常對著、常常在這兒學，就不能生難得的想：「我是不容易遇著這佛法！你看現在在西方來講，從來就沒有研究佛法的，我怎麼這麼幸運呢！我這麼年輕，就遇著這真正的佛法到西方的國家來了，這真是太難得了！」甚至於也不吃飯、也不睡覺，一定要來學佛法。不單一天、兩天，一個

Seeing the Thus Come One constantly present and not entering the stillness, they would give rise to arrogance and laxness. They would not follow the rules, and they would show indifference. If they see the Buddha every day, all the time, and the Buddha does not enter Nirvana, they get tired of him.

This is similar to how, before you came to the Buddhist Lecture Hall, you thought, "I must quickly go and study the Buddhadharma." But once you've been here for a year or two or three, you run away. "Studying the Buddhadharma isn't that great," you decide. "It's kind of boring. I'd rather go where I can be free and not have to listen to lectures every day. It's too hard getting up so early and not resting until late." Before you came here, you were really looking forward to it. Once you have been here studying for a while, you become dissatisfied with the lifestyle, and you get lazy. Perhaps when you first arrived here, you were more vigorous than anyone. You got up earlier and went to bed later than anyone else. You listened to the Sutras regardless of what else was going on. In all respects you were vigorous.

They would not consider how difficult it is to encounter him, nor would their hearts be reverent. Because you are constantly confronted with it and are always studying here, you are unable to think, "It's really difficult to encounter the Buddhadharma, especially now in the West. No one here in the West has ever really had a chance to study the Buddhadharma. How could I be so fortunate? Here I am so young, and I have met up with the real, true Buddhadharma. It has come here to the West! This is incredibly rare. I don't care if I eat or sleep, but I am certainly going to study the Buddhadharma. Not for just a day or a week or a month or two, but always, year after year, remembering always how rare it is. If I were dead, I couldn't study the Buddhadharma. Now, while I am still alive I am certainly going to study it." Think how

月、兩個月這樣子，時時刻刻、年年月月都是這樣子，都是精進。「你說我要是死了，我怎麼會學佛法呢？我現在沒有死，我就有這一個生命，我一定要學佛法！」要生這種不容易遭遇的想。你看！你的父親、你的祖父、你的老祖父，往上數七代、八代以上，恐怕也都沒有學過佛法。你祖宗都不懂佛法，你們現在居然就懂了、學佛法了，這就叫「超祖拔宗」了！

不要學了佛法，又當耳邊風，聽過去就沒有事了。好像「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。」我在講《楞嚴經》的時候，已經就講過；居然你們大家誰也都不學了，給送回來！這樣子，未免太把光陰都空過了！所學的佛法，必須要每天溫習一遍。我以前學的佛法，學的什麼佛法？我睡不著覺，我想一想：「喔！《楞嚴經》上，那時候都講的誰？講有個月光童子，他修什麼三摩地來著？喔！修這『水光定』！他怎麼樣啊？」就想一想。這過去學的想一想，今天新學的又想一想；這種雖然也是妄想，但是這種妄想是幫助你法身慧命的，是往上走的，是「君子上達」的。

你若想一想：「我以前吸這個 marijuana（安非他命），這個東西不錯！我現在再把它拿起來吸一吸！」這就入了魔的境界，又退回去了！你不要有這種的妄想。以前做過的事情不對的，現在一定要把它改了它；改了之後，就再不要做了，這才對呢！

你要對佛法生難遭難遇的想。尤其你們青年人，尤其是遇著一些個災難的人，更應該發出一種懇切至誠的心，生一種難遭難遇的想。這不單你超祖拔宗，比你祖父都更有善根，你恐怕一百個大劫、一千個大劫、一萬個大劫，也不容易遇著這佛法的。

釋迦牟尼佛成佛以來，這個數目也算不過來；但你要知道，我們做人以來，這個數目也是算不過來的。我們做人，今生做人、來生做人，這和佛的做佛這種情形雖然不同，但是都大同小異的。雖然這麼長的時間，你沒遇著佛法；你們現在想一想，這個世界上，遇著佛法的人多？是遇不著佛法的人多？你們算一算！

☞待續

rare it is to meet with the Buddhadharma. Think of your grandparents and great-grandparents and ancestors for generations back who never had a chance to study the Buddhadharma. Now, all of a sudden, you have the chance! This is called “transcending your ancestors.” For eight generations they never understood the Buddhadharma, but you are now studying the Buddhadharma.

You shouldn't let the Buddhadharma that you are studying pass by like wind blowing in one ear and out the other. You should make an effort to remember it, not like the verse I taught you during the *Shurangama Sutra* session that none of you remembered:

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.

If you cannot remember it, you are wasting your time. You should review it every day. Go over your lessons each day. For example, before you go to sleep you can reflect, “The *Shurangama Sutra* lessons—the Youth Moonlight, what *samadhi* did he study? Was it the water-light *samadhi*?” And also review your new lessons. Granted all this is false thinking, but this kind of false thinking is helpful in the elevation of your Dharma body and Wisdom life. The superior person takes the high road.

Don't review your bad habits, thinking, “I used to smoke marijuana. Should I try it again?” If you do, you have entered a demonic state; you have retreated. Don't have false thoughts like that. The things that you did wrong before, you should change. Once you have changed, don't slip back and do them again.

Consider how difficult it is to meet the Buddhadharma. Young people who have been through accidents should especially bring forth real sincerity and consider how hard it is to encounter the Buddhadharma. Not only have you transcended your ancestors with your good roots, but in hundreds of thousands of ten thousands of great eons, it's not easy to meet the Buddhadharma.

Shakyamuni Buddha's realization of Buddhahood actually took place uncountable eons ago. And you should know that we have been ordinary beings for an equally uncountable period of time. Think about how long you have wandered in a human body. Although the situation in becoming a Buddha is, of course, not the same as continuing an ordinary existence, the time factor is similar. Although it has been such a long time since you met the Buddhadharma, consider this: In this world would you say that there are more people who encounter the Buddhadharma or more who do not? Figure it out for yourself.

☞To be continued