

# 妙法蓮華經淺釋

THE DHARMA FLOWER SUTRA WITH COMMENTARY

【分別功德品第十七】

ROLL FIVE, CHAPTER SEVENTEEN: DISCRIMINATION OF MERIT AND VIRTUE

宣化上人講 Commentary by the Venerable Master Hua  
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把牛的墳打開了，那裏邊果然有塊白布，是以前方丈和尚寫的說明，那個名字，就是現在這個做官的名字。善知識對他說：「為什麼你做官呢？也就因為你前生幫廟上種過田、耕過地，所以你今生就做官了！」

由這一件事情來推察，在廟上做工的人，來生都會做大官的；為什麼？就一頭牛為廟上做一點功德，今生都做了大官，何況我們人！所以我們人要護持道場，來給道場做一點功德，這是很要緊的一種因緣。

**復能清淨持戒，與柔和者而共同止，忍辱無瞋，志念堅固，常貴坐禪，得諸深定，精進勇猛，攝諸善法，利根智慧，善答問難。**

「復能清淨持戒」：又能清淨其心、清淨其身。清淨其心，是怎麼樣？心裏沒有煩惱，沒有瞋恨，沒有這一種染污法在心裏頭。染污雜念不要有，這是清淨其心。那麼清淨其身呢？你身就不要做那一種不合法的事情、不乾淨的事情；所做的事情，都要特別地守規矩。守規矩，就是乾淨；不守規矩，就是不乾淨，所以要清淨持這個戒律。「與柔和者而共同止，忍辱無瞋，志念堅固」：與柔和的人，修忍辱行，共同住到忍辱上；柔和，是「忍辱衣」，就是忍辱。修忍辱行，又沒有一種瞋恨心，志念特別堅固，就是不隨隨便便就退心了。好像我們學佛法，學幾天就退心了，那就是志念不堅固。

你志念若堅固，「常貴坐禪，得諸深定」：最歡喜坐禪，認為坐禪是最寶貴了。所以打禪七的時

When the ox's grave was opened, there indeed was a piece of white paper with a name and an explanation written by the previous abbot. The name is just this official's name. The good knowing advisor said to him, "Why are you an officer now? It is because you had helped the temple plow the fields. Therefore, you became an officer in this life time."

From this story, we can conclude that whoever had worked at the temple will become a high rank officer in the next life. Why? Because an ox did a small amount of merit for the monastery and thus becomes a high rank officer. Not to mention we human beings! Therefore, we should protect the Way-place, come to the Way-place to create a little bit merit and virtues. That is a very crucial kind of cause and conditions.

**Sutra:**

**In addition he may uphold the precepts purely, dwell in harmony with people, be patient and without anger, and be of solid resolve and mindfulness. He may always value sitting in Dhyana, obtaining deep concentration. He may be vigorous and heroic, gathering all good Dharmas. He also may possess sharp faculties and wisdom, and be skillful at answering questions.**

**Commentary:**

**In addition he may uphold the precepts purely.** This means that he harbors no affliction, hatred, or defilement in his mind and no scattered thoughts. To purify the body means to refrain from acts of impurity, acts which are not in accord with the Dharma. It means always following the rules. Following the rules

候，每一分鐘、一秒鐘都不要把它空放過去。你應該要知道，就在這一分鐘、一秒鐘，就是你開悟的那一分鐘、那一秒鐘。你若隨隨便便就把它放過去了，那就不能開悟；因為你不寶貴它，拿時間不當一回事。所以常貴坐禪，就能得到「深三昧」——不是淺三昧，就是能入深妙的定境。

「精進勇猛」：人修行，必須要精進；精進，又必須要勇猛。你若只是心裏想精進，身又不精進，這就沒有勇猛；你想要精進，必須要有一個勇猛的心，不怕苦、不怕難，怎麼樣也要精進。

在這個禪七的期間，有幾個人發願不講話，這是個最好的辦法。因為你一講話，妄想就會多。那麼說，不講話，妄想就會少了嗎？不講話，妄想也不會少，但是你可以保持住你這種的「本錢」。你不講話，氣就不會散。所謂「口開神氣散，舌動是非生」，你這口一張開，氣就跑出去了；你舌頭一動彈，一講話，不是講是、就是講非。你用功，應該不講是非；你這一講話，不是講這個、就是講那個。總而言之，你講出來一句話，就有個是、有個非；你在沒講話的時候，沒有是、沒有非。

有人就說：「法師！你盡講經，不也是講是、講非嗎？」不錯！我講是、講非；但是這個「是非」，是教你知道「是」、知道「非」。因為你講是、講非，你自己都不知道；你只知道講，不知道哪個是「是」、哪個是「非」。講經，方才我說「講是非」；不是講是、講非，這是佛說的法。法也無「是」、也無「非」，所以你不要以為「講經」是講「是非」，那是你錯誤的觀念！講經說法，是說這個方法，要你依照這個方法去修行。如果我不說這個方法，你也不知道從什麼地方用功修行；所以講經是可以的，你若會講，你也可以一樣來講的。所以在這禪七期間，有人發心不講話，這我是最歡喜的，這就是精進勇猛！

「攝諸善法」：你能勇猛精進，這樣才能收攝一切善法。為什麼？你的念慮要收攝；收攝善法，就是不打妄想。你不打妄想，這就是收攝善法；你若盡打妄想，那就是變成惡法。你能以得到深禪定了，又能勇猛精進、攝諸善法，這個善法，就是一個「好心」，也就是你善心所、你那個善念。你心好就是善法，你心不好就是惡法。

「利根智慧，善答問難」：利根，就是聰明。聰明人利根，也有智慧，誰有什麼難的問題不明白，來向你請問，你都會答得很好；你一答，就令他生了歡喜心，因為解決他的疑問了。☞待續

is being pure. He may **dwell in harmony with people, be patient and without anger, and be of solid resolve and mindfulness**. This means not casually retreating, not studying the Buddhadharma for a few days and then quitting.

**He may always value sitting in Dhyana, obtaining deep concentration.** So during Chan sessions, you should not waste a second. It's just in that second that you can get enlightened. If you waste time, then you won't get enlightened. Why not? Because you don't value sitting, thinking that it's unimportant. Therefore, one should always treasure sitting in meditation. If so, one will attain deep Samadhi -- not a shallow Samadhi. It means that one can enter a profound and wonderful state of Samadhi.

**He may be vigorous and heroic.** If one wants to cultivate, one must be vigorous. If one wants to be vigorous, one must also be heroic. If you just want to be vigorous in your mind yet not in your action, you are without heroicness. In order to be vigorous, you must be heroic. You must not fear any kind of suffering or difficulty.

During the Chan session, several people have made vows not to speak. This is a good idea. If you speak, you have more false thinking. "If you don't speak, do you have less false thinking?" you ask. No, you won't have less false thinking, but you can get a handle on it. You can maintain your original investment, as it were. If you don't speak, your energy won't get scattered. It is said, "When the mouth opens, one's spirit and energy scatter. When the tongue wags, gossip arises." People who cultivate shouldn't gossip -- discuss "rights and wrongs." But as soon as one opens one's mouth, gossip comes out.

"Well, Dharma Master, isn't your lecturing of Sutras 'a discussion of rights and wrongs?'" you ask. Yes, but there's a difference. This kind of "right and wrong" is spoken so that you will come to know the difference between the two. The gossip you do is done without your knowing the difference between them. Lecturing on the Sutras is not gossip. The Sutras are the Dharma spoken by the Buddha. There is no "right" or "wrong" on Dharma. So don't mistakenly think that lecturing on the Sutras is the same as gossiping. Lecturing is done to give you a method to use in your cultivation. If I didn't explain the method of cultivation to you, you wouldn't know how to go about cultivating. So it's okay to lecture on the Sutras. If you know how, you can lecture, too. I am really happy that people have vowed not to talk during the Chan session. That's being vigorous and heroic.

**Gathering all good Dharmas** means collecting one's thoughts and not indulging in false thinking. To indulge in false thinking is to collect evil dharmas. Good thoughts are good dharmas. If your thoughts aren't good, then you have evil dharmas.

**He also may possess sharp faculties and wisdom**, and be keenly intelligent. He may **be skillful at answering questions**. People are satisfied and happy with the answers he gives to their questions, because he resolves all their doubts.

☞ To be continued