

# 妙法蓮華經淺釋

## THE DHARMA FLOWER SUTRA WITH COMMENTARY

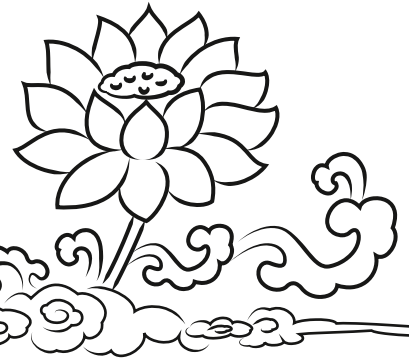
### 【隨喜功德品第十八】

#### CHAPTER EIGHTEEN: REJOICING IN ACCORD WITH MERIT AND VIRTUE

宣化上人講 Commentary by the Venerable Master Hua

國際譯經學院記錄翻譯 Translated by the International Translation Institute

修訂版 Revised version



現在《妙法蓮華經》講到第十八品。這個暑假班，由〈見寶塔品〉講到現在，經文講了很多了。在這個暑假講修班裡，我們這叫「解行並進」，又叫「解行相應」。你若是單單地解，而不修行，這好像「說食數寶」一樣——就說這個吃的東西怎麼樣好吃，但是你不真正去吃它，這也沒有用；你若是行而不解，就會盲修瞎煉。所以你想修行，先要懂得怎麼樣修行。

佛所說的八萬四千法門，你就不學到八萬四千，也應該學到八十四，然後你才會知道怎麼樣修行。如果你不學到八十四，你連一個也沒有學，你就是修行，也不知道那條路怎麼樣走。

好像你想要到某一個地方去旅行，你必須要預備一點資糧；資糧，也就是你旅行所用的錢。你明白了解道理，就等於你要到某一個地方去旅行，預備這個錢。預備錢，你願意坐飛機就買飛機票；願意坐火車就買火車票；願意坐巴士買巴士票；願意坐輪船就買輪船的票。這個「解」也就好像你有錢買票一樣，「行」就是你到那個地方去了。你必須要先買了票，然後才可以坐交通工具。

修行也是這樣子。你若不明白，就等於沒有錢買票似的。你現在聽經，明白了：「喔！佛法裡邊有這麼多道理！」你就可以照這個方法去修行；修行，然後就能達到你的目的。所以這叫「解行相應」——一方面明白了，一方面又修行。我們這兒坐禪坐了幾個鐘頭，你坐禪就是修行；你這兒聽經，就是想要明白——明白修行的方法。

During the summer session, we lectured from the “*Vision of the Jeweled Stupa Chapter*” to this chapter. The summer session combined study with practice. If you only study and don’t cultivate, it’s like talking about food or counting other people’s money. You can talk about food, but if you don’t eat any, you won’t get full. On the other hand, if you practice without understanding, you are cultivating blindly. If you want to cultivate, you must first understand how to cultivate.

There are 84,000 Dharma-doors. Even if you don’t learn all 84,000 of them, you should at least learn eighty-four! Then you’ll know how to go about cultivating. If you don’t learn eighty-four, or even a single Dharma-door, you won’t know how to walk the path of cultivation.

If you want to go on a vacation, you have to take along some provisions, money, and travelers’ cheques. Your understanding of the doctrine is like your provisions for the trip. You buy a plane ticket, or a bus ticket, or a boat ticket. Understanding is like currency, while practice is like actually going. First you have to buy a ticket; then you can take the appropriate mode of transportation.

In cultivation, we must do the same. Not understanding is like not having money to buy your ticket. When you listen to the sutras and understand, “Oh, there are so many doctrines!” then you can cultivate according to the method. Cultivating will enable you to arrive at your aim. We understand and practice at the same time. When we sit in Dhyana for several hours, we are cultivating, and when we listen to the sutras, we are increasing our understanding of the methods of cultivation.

修行的方法不是一個方法，有八萬四千種那麼多；所以你必須要時時聽經，就是聽佛法。經是佛所說的話，佛所說的道理，我們一定要知道。不要一點都不知道，就說：「就是修行！佛都是修行成的嘛，佛看什麼經來著？他沒有看什麼經，他也成佛了！」你看，把貢高我慢的心就生出來了！又受旁門外道的影響說：「所有的人都是佛！」你也變成所有的人都是佛了。你這麼一「佛」，可就把這「佛」耽誤了！這一耽誤，永遠也沒有什麼機會成佛了。

那麼你想要成佛，必須要把貢高我慢的心先去了；不要先就以為自己道行比須彌山都大，比四大海都深。不要有這種貢高我慢的心！你沒這貢高我慢的心，學佛法，依法修行，這叫「解行相應，行解相應」。

第一個暑假班，我和這個果隆居士就是這樣講的，我說我們又坐禪，又學教。本來在一般的地方是參禪就不學教，學教就不參禪，講「冬禪夏學」——冬天就專門參禪，夏天就是專門學教、講經說法。那麼夏天講經，一天只講兩個鐘頭的經。你用功的，還能研究出來一點佛法；你若不用功，講完經，就去睡大覺，或者去遊山玩水，這一天就把其餘的鐘頭都空過去了！

講到這個地方，我又想起我來。我這個「我」是很小的，不是很大的。有多小呢？一粒微塵那麼小。就一粒微塵那麼小，已經就贅得飛不起來了——那個微塵可以飛得起來，我這一粒微塵是太重了，飛不起來。我記得我學教的時候，是遊山玩水的學教；你們不要學我這個「玩山遊水的學教」！怎麼樣呢？

法師講經，我也來聽經；聽完經，我就跑了，跑到那山上去看水、看山、看花、看樹，這麼一天悠遊自在的樣子，覺得很好玩的。我那一班同學，他們都很注意我的。為什麼？他們看我一天到晚也不講話，「他到底幹什麼呢，這麼樣子？」等到複講的時候，他們都要對著本子來複講；我把本子合起來，也不看本子，把眼睛閉上，這法師怎麼講的我就講，講得一字也不去，一字也不添。因為我若加，就是我的意思了；我若減，又是忘了。所以也不加，也不減。

There is not just one method of cultivating; there are 84,000. You should always listen to the sutras. Since the sutras were spoken by the Buddhas, you should learn what the Buddhas said. Don't remain totally ignorant and assume that you can just cultivate, saying, "The Buddha just cultivated. What sutras did *he* read? None, and he still became a Buddha." You become arrogant and fall under the influence of externalist teachings, saying things like, "Everybody's a Buddha! Everybody's a Buddha!" until you lose all sense of the meaning of the word. You do this to the point where it will be very difficult for you to ever become a Buddha.

Don't be arrogant and think you are higher than Mount Sumeru and more profound than the four seas. If you don't get arrogant, and if you study and cultivate the Buddhadharma, then you can be said to have understanding and practice.

During the first summer session, I said to one of my disciples, "We study and meditate." At most Way-places cultivators do not do both at the same time. They meditate in the winter and study in the summer. In the winter, they exclusively sit in meditation. In the summer, they exclusively study. They lecture on the sutras in the summer, but only for two hours a day. The remaining hours go to waste. Those who are self-motivated may be able to learn some Dharma. Those who aren't go to sleep after the sutra lecture is over, or else they run off to play in the mountains.

This reminds me of myself. My "self" is very small; it's not very big. It's about the size of a mote of dust. But that little mote of dust is enough to keep me from being able to fly. Most dust motes can float through space, but mine can't. Anyway, when I was studying the teachings, I was studying the teachings of playing in the mountains. (Don't imitate me in this regard!)

When the Dharma Master was lecturing, I listened to the sutra. When the lecture was over, I ran off to the mountains to look at the trees, flowers, and water. I had a lot of fun. My fellow students watched me pretty closely. I never said a word all day long, so nobody knew what I was up to. When the time came for the daily review, most of the students read from their notes. I just recited the whole thing from memory. I repeated everything the Dharma Master had said, neither missing nor adding a word. If I added a word, it would be my own idea; if I missed a word, it would mean that I forget. So I do not add or omit any word.