

# 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

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這些同學——我們那時候有三十幾個，都是學教的法師，有學十幾年的，有學七八年的，有學五六年的；我是頭一年，頭一年還不是整年，只是學了三個月。他們一看我這樣子，很奇怪的，就問我：「法師怎麼樣講，你就怎樣子回講，一點都不錯，你怎麼記得這麼清楚？」

你們大家猜，我怎麼樣講？我說：「哦，這我以前學過嘛！」其實我以前不要說學，連那經書看都沒看過；但是我說以前學過的，因為我記得很快，他一講我就記住了，「這大約是我以前學過的，所以現在他給我一唸，我又記得了！」是這個意思。

他們說：「喔！原來你以前就學教來著！」

我說：「不錯！我學了很久了！」

在我學佛法的時候，很調皮的，可是守規矩；不是像你們不守規矩，倒是很不調皮的，但是答問上來，什麼都忘了。

我說我去遊山玩水——那個「遊山」，我也沒有在山上；「玩水」，也沒有在水裡。幹什麼呢？我在那個地方入「學習三昧」。「學習三昧」是怎麼樣？看著是看山、遊山，但是心也沒有在山上，在佛法裡邊。我看著是在水邊上，但是這個心還是在學佛法裡邊：今天這個法師講的是什麼？哪一段呢？那一個字怎麼樣解釋啊？它的意思是什麼？自己和自己，就已經那麼作了很多的問答；所以到複講的時候，才能那樣子很圓滿的就講出來。

At that time there were 30 of us studying the teachings. Some had studied for over ten years. Some for seven or eight years, and some for five or six years. I was in my first year—three months into my first year, in fact. They thought this was very strange. “How can you repeat the lecture word for word like that? How can you remember it so clearly?”

What do you think I said? I said, “I studied it before.” To say nothing of studying it, I hadn’t even seen the book before. I said I had studied it because I remembered it immediately when I heard it. So I figured that I must have studied it somewhere before.

They said, “Oh, you studied the teachings before.”

“Right,” I said, “I’ve been studying them for a long time.”

When I studied the Buddhadharma, I was very naughty, but I did follow the rules. I wasn’t like you who aren’t very naughty, but who don’t follow the rules very well. Then, when the time comes, you can’t answer questions.

I said I was playing in the mountains, but actually I wasn’t playing, I was in the “studying samadhi.” I was up in the mountains, looking at the mountains, but my mind was not with the mountains, it was with the Buddhadharma. I was beside the water, but my mind was still studying the Buddhadharma, going over what the Dharma Master had said during the lecture, reviewing it very thoroughly. When the review came, I knew the material very well.

You students of Buddhadharma do it differently. You study in American style—open book Buddhadharma, notebook

所以和你們學佛法的方法，完全都不一樣。你們學佛法的，是美國的法，是「本子佛法」，要看本子！這個「本子佛法」，是不怎麼樣合用的；你沒有本子就忘了，那是沒有用的！所以學佛法，要把一天所學的，在晚間一定都要把它學會、溫習熟悉了，這才是真正學佛法的一個方法。

說是：「我沒有時間！」

就是在沒有時間才要學呢！要是沒有時間，那不算學佛法。在百忙之中，能以把佛法提起來、放得下。怎麼叫「提起來」？就把它記得清清楚楚的。這個「放得下」，不是說就「忘了」——這一個月，就把前一個月所學的忘了；這一年，就把前一年所學的又忘了！不是這樣子。放得下，你要把它收到你那個如來藏裡邊；到時候，一拿就拿出來。在如來藏，取之不盡、用之不窮，那才算呢！

這個暑假班就要圓滿了，你們各位成績好的，都作護教士，你們要護持佛教。在這個國家，佛教是很少很少的，裡邊又有很多的渣滓。渣滓，就是不乾淨、很複雜。所以你們以後都要認識，知道哪個是真正的佛教，哪個是冒充的佛教，知道哪個真是弘揚佛法來教化眾生，哪個是藉著佛教來創名譽，來求名、求利。

這個很難看得出來的！那個求名求利的和不求名求利的，這個界線很不容易分別的，所以很難認識。不求名的，或者他是一個真求名；不求利的，或者他是一個真求利的。你看他是求名的，或者他不是求名的；你看他是求利的，或者他又不是求利的，很不容易分別的。在這個地方就把人都搞得迷糊了，分別不出來哪個是真的，哪個是假的。

可是，你善根深厚的，自然就認識哪個是真的、哪個是假的；善根淺薄的，就認識不清楚。所以你若想知道哪個是真的、是假的，就要多作功德。你功德作多了，自然就遇著真的；你作功德少，自然就遇著假的。所以在這國家，你們要特別注意，以後要發真心來護持佛教！

Buddhadharma. It's not very useful. If you can't remember it without the book, it's of no use. When you study the Dharma, you should review it every night and master what you were presented during the day. That's the real way to study the Buddhadharma.

"I don't have the time," you say.

It's just when you don't have the time that you should study! If you have lots of time, that doesn't count as studying the Buddhadharma. In your busiest hours you should pick up the Buddhadharma and remember it very clearly. You should also put it down. This doesn't mean forgetting it for months and years. Putting it down means that you put it down into your Treasury of the Thus Come One. Then when the time comes, you have total access to it. It's endless for the taking and inexhaustible in its use. Then it counts.

This Summer Session is going to be completed soon; those of you who have good marks can become the protectors of Buddhism. In this country, Buddhism is scarce, and in it there are many defilements and impurities. Defilements are not pure and clean, and so this is a very complicated matter. In the future, you must distinguish between genuine and fake Buddhism; you must know who is propagating the Buddhadharma to teach and transform living beings, and who is using the name of Buddhism to create fame and honor for themselves, and to seek name and benefit.

However, it is very hard to distinguish between the two! The borderline between those who seek after name and benefit and those who don't is not easily discerned, so it is difficult to recognize. Those who seem not to be seeking after name might actually seek after name, and vice versa. The same is true for those who seem not to be seeking after benefit. People become muddled in regard with this matter, and cannot discern between the genuine and the fake.

Yet, if you have deep and lofty good roots, then naturally you will know who is genuine and who is fake. If you have shallow good roots, you cannot recognize clearly. Thus, if you want to know who is genuine and who is fake, then you need to obtain more merit and virtue. If you obtain more merit and virtue, then you will encounter those who are genuine; if you obtain less merit and virtue, you will come upon those who are fake. Therefore, in this country, you must pay special attention, and in the future you need to bring forth the true mind to protect and uphold Buddhism!