

妙法蓮華經淺釋

THE DHARMA FLOWER SUTRA WITH COMMENTARY

【卷五 從地湧出品第十五】

ROLL FIVE, CHAPTER FIFTEEN: WELLING FORTH FROM THE EARTH

宣化上人講 COMMENTARY BY THE VENERABLE MASTER HUA

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巧於難問答。其心無所畏。
忍辱心決定。端正有威德。
十方佛所讚。善能分別說。
不樂在人眾。常好在禪定。
為求佛道故。於下空中住。

「巧於難問答」：他們修行菩薩道，都開般若的智慧，所以就有任何困難的問題，他們都可以給解答；不但能解答，而且解答得很巧妙的，也就是辯才無礙，有這種的「四無礙辯」——四種的無礙辯才。因為有無礙辯才，所以甚麼難的問題他都可以答覆了！「其心無所畏」：他的心無所恐懼的。

「忍辱心決定」：這個忍辱心，一定不會馬馬虎虎的。忍辱是不容易的，也不知道為甚麼人都願意人讚歎，不願意人來謾罵，所以忍辱很不容易修的。你忍一次可以忍，忍兩次，還可以的；忍到三次以上，就覺得受不了了。各位天天聽佛法，要會用佛法；到時候境界來了，要知道。你若知道，就不會被境界轉；你若不知道，就被境界轉了。不知道，就是不認識；你知道，就是認識了！所以我才說：

Sutra:

Clever in answering difficult questions,
They have no fear in their minds.
Patient under insult, resolute in their thoughts,
They are upright and proper, possessing awesome virtue.
Praised by the Buddhas of the ten directions,
Skilled in their ability to distinguish and explain,
They take no delight in being with the multitudes,
But always prefer Dhyana concentration.
Because they are seeking the Buddha Way,
They have been dwelling in empty space below.

Commentary:

Clever in answering difficult questions. They cultivate the Bodhisattva Way and open *prajna* wisdom. Therefore, no matter how difficult the problem, they can resolve it. Not only can they resolve it, they do so in very astute and wonderful ways. They have eloquence without obstruction—the four kinds of unobstructed eloquence. Because they have unobstructed eloquence, they are able to answer all hard-to-answer questions. **They have no fear in their minds.** Their minds do not experience fear.

They are **patient under insult** and **resolute in their thoughts**. Patience is not easy. Without knowing why it's so, people like praise and dislike being scolded. It's very difficult to cultivate patience. You may be patient once, you may even be patient twice, but by the third time, you can't take it. All of you who hear the Buddhadharma here every day should be able to make use of it. When the time comes, when a situation arises, you should know it. If you know it, you will not be turned by it. If you do not know it, you will be turned by that state. Not knowing means not recognizing it. If you know it, then you recognize it. That is why I say:

一切是考驗，看爾怎麼辦？

觀面若不識，須再從頭煉！

境界來了，無論順的、逆的境界，你都要認識。你不要遇著順的境界，就好像喫糖那麼甜；遇著逆的境界，就好像喫黃蓮那麼苦。你若覺得順的境界是甜的，逆的境界是苦的，那你就被境界轉了！你能順的境界和逆的境界都無動於衷——就是不動心；這個時候，就可以說是有點功夫了！

甚麼叫「順的境界」？就是人讚歎你。譬如說：「他有修行，太有功夫了！晝夜六時都精進用功、不休息！」聽著有人讚歎我、說我好，就像喫蜜糖那麼甜，心裏覺著很受用的、很舒服的。

若有人罵你一頓：「這個東西真壞！又懶、又饞！又不修行！」饞，就是歡喜喫東西；懶，就是歡喜睡覺；雖然掛著一個修道的名字，一天到晚也不修道。這時候，覺著就不願意聽這話：「啊！你怎麼說我呢？」就好像吃黃蓮那麼苦——黃蓮，我相信你不知道，這是中國一味藥材；這藥材苦得不得了、最苦了！但是雖然苦，你若有火氣病，喫了火氣就沒有了！那是很好的一個藥材，但是就是苦。

分別這個境界在甚麼地方來的？譬如這個修行人或者出家人，被師父罵了一頓，這覺得我也不辯、也不發脾氣、也不駁嘴，就像沒有那麼回事似的。這不算，這不叫「忍」。甚麼呢？這是因為在師父和徒弟之間，你不忍也要忍、忍也要忍，根本就談不到是「修忍」。

在甚麼忍呢？你能被徒弟罵一頓，你若能忍了，越罵你越歡喜；這樣子，那就是真有點功夫了。或者被要飯的把你罵一頓了，你也覺得像沒有事似的，這也可以。

又譬如遇著警察罵你一頓，他根本就不講理，你不忍也要忍的。你在街上東望西望的，好像要偷東西的樣子，那警察過來，說：「喂！你是個幹甚麼的？是不是個土匪呀？我要檢查你！」你忍了，這是因為這個警察是有勢力的；你沒有勢力，就要受他的管，這不算忍！在那個比你低下的人，他來欺侮你，你能忍，那才是「忍」。

Everything is a test

To see what you will do.

If you don't recognize what's before you,

You'll have to start anew.

A state comes up, and whether it's pleasant or unpleasant, you should recognize it. Don't let it be that when you encounter a favorable state, it's as sweet as candy, but when you encounter an opposing state, it's as bitter as *huanglian* (the plant "golden thread"). If you feel that favorable states are sweet and opposing states are bitter, then you are being turned by states. If in both favorable and unfavorable circumstances you can remain unmoved, so that even your mind does not move, then you have a bit of skill, of *gong fu*.

What is a favorable state? Suppose someone praises you, saying, "He really cultivates. He works hard! He's vigorous day and night. He never quits." Hearing this you think, "That's great. That's as sweet as honey." Your heart rejoices; you feel great.

Now, let's suppose someone slanders you: "He's terrible! He's lazy, he's gluttonous, and he doesn't cultivate at all. He says he's a cultivator, but he never cultivates." You respond, thinking, "I don't want to hear this. How can he talk like that about me?" It's as bitter as *huanglian*. *Huanglian*, in case you don't know, is the bitterest of Chinese medicinal herbs. However, although it's bitter, if you have illnesses stemming from excessive fire and you take *huanglian*, it will get rid of your fire. It's an excellent medicinal herb, but it's very bitter.

You also have to consider where the state is coming from. For instance, if you are a cultivator, perhaps a left-home person, and you are scolded by your teacher, you think, "I won't argue or get angry or talk back. I'll just act as if nothing were happening." That doesn't count as patience. Why? Because where disciples are concerned, they should bear what should be borne and even bear the unbearable when it comes from their teacher. That can't be classed as the cultivation of patience.

On the other hand, if, as a teacher, you can bear up when your disciples scold you, that means you have a little skill. If the disciples scold the teacher, and the more he is scolded the happier he gets, then he has some skill. Or suppose you are scolded by a beggar, and you feel as though it didn't even happen, that can be counted as patience.

But if a policeman scolds you, even if he's being totally unreasonable, even if it's unbearable, you still have to bear it. For example, you are out on the street looking around as if you might be about to steal something, and a policeman comes up and says, "Hey! What are you up to? Are you a thief? I'm going to search you." You must be patient. Why? Because the policeman has authority, and you don't have any authority. And so you have to endure his questions. That doesn't count as patience. If an inferior bullies you and you can bear it, you have patience.