

# 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

國際譯經學院記錄翻譯 TRANSLATED BY THE INTERNATIONAL TRANSLATION INSTITUTE

修訂版 REVISED VERSION

本來按照「俗諦」這世間法來講，甚麼都是有的；若按「真諦」來講，甚麼都是空的，不是常住不壞的。所以這時間也沒有過去、也沒有現在、也沒有未來，所謂「過去心不可得，現在心不可得，未來心不可得」；那麼既然三心不可得，這個「時間」也是沒有了。所以「是時，釋迦牟尼佛」，「默然而坐」：在這五十小劫裏頭，沒有講話。「及諸四眾」：這些個比丘、比丘尼、優波塞、優波夷，「亦皆默然」：這五十個小劫，也都沒有講話。「佛神力故」：因為佛神通力量的緣故，「令諸大眾謂如半日」：令大眾覺得就好像半日的時間似的。雖然半日，已經超過五十個小劫了；雖然五十個小劫，還如半日一樣，這一般人覺得就好像半日似的。

爾時。四眾亦以佛神力故。見諸菩薩遍滿無量百千萬億國土虛空。

「爾時，四眾」：當爾之時，這比丘僧、比丘尼、優波塞、優波夷四眾，「亦以佛神力故」：也都藉著佛神通力量的緣故，「見諸菩薩遍滿無量百千萬億國土虛空」：那麼看見從地湧出的這些個菩薩有多少呢？遍滿無量百千萬億國土虛空；遍滿虛空這麼多，究竟是多少？沒有人可知道的。

講起來這「時間」的問題。在我們這個四王天——就是我們所看見這個天，叫四王天。

Time is not fixed. According to mundane truth—speaking of it from the point of view of worldly dharmas—everything exists. But in terms of the real truth, everything is empty. Nothing is indestructible; nothing lasts forever. As to time, there is no past, present, or future. As it is said, “Past thought cannot be grasped; present thought cannot be grasped; and future thought cannot be grasped.” Since the three periods of time cannot be grasped, time is also nonexistent.

For fifty small eons, Shakyamuni Buddha remained seated in silence, **and the four assemblies**—the Bhikshus, the Bhikshunis, the Upasakas, and the Upasikas—**were silent for fifty small eons as well.**

**Because of the Buddha’s spiritual power**, the strength of his spiritual penetrations, **all in the great assembly were caused to say it had been as if half a day long.** Although it seemed like half a day, more than fifty small eons had passed. Although it had been fifty small eons, it seemed like half a day’s time. Most people had that impression.

Sutra:

**At that time the four assemblies were also able, because of the Buddha’s spiritual power, to see all the Bodhisattvas completely filling the empty space of limitless hundreds of thousands of myriads of millions of lands.**

Commentary:

**At that time the four assemblies** of Bhikshu Sanghans, Bhikshunis, Upasakas, and Upasikas **were also able, because of the Buddha’s spiritual power, to see all the Bodhisattvas completely filling the empty space.** How many were there? They filled up **limitless hundreds of thousands of myriads**

四王天一晝夜的時間，就是我們人間的五十年；忉利天的一晝夜，就是人間的一百年。這四王天天人的壽命，是五百年；忉利天人的壽命，就一千年。你算算這五百年，它的一晝夜，就是人間五十年；那麼它這五百年是人間多少年呢？所以以前那個，果逸，那是哪一位尊者來著？摩訶俱絺羅，他和人辯論，有外道就說：「我不相信人會有來生。若有來生，我怎麼沒有看見死的人回來給我送個信？」這個尊者是哪一個尊者呢？我忘了！他就答覆這個外道說：「好像人犯了罪，關到監獄裏；他想回家送信去，可以不可以呢？」外道一想，這也有道理：「說到地獄的人不回來，就算他犯了罪，不自由了，那還可以。那麼昇到天上去的人，怎麼也沒有看見他回來，給我送個信呢？」這位尊者就答覆他說：「到天上去，天上一晝夜，就是人間五十年，兩晝夜，就是一百年了！那麼他到天上去，第一天，一定要休息休息；第二天，他要收拾收拾地方，把他睡覺的床放好了，把他這一些個傢俬也都擺好了，Furniture陳設好了，那麼第二天這有工要做。第三天，他想給你送回一個信來，你已經死了；因為三天後他回來的時候，就一百五十年了，你怎麼可以看得見呢？」這外道也沒有話講了。所以我們人間和天上的時間是不同的；我們人間一晝夜，是地獄五百年。你想想：我們人間的一晝夜，就是地獄五百年，所以這個時間不同的。那麼你不要執著這個時間了，這時間本來是空的！在人來說有時間，在時間本身，根本沒有一個甚麼叫「時間」，這當體即空的；當體即空，它也沒有一個自性，沒有個本體，你又何必執著它一定是一個甚麼時間呢！

☸待續

of lands. How many Bodhisattvas were there altogether? No one could know.

Speaking about the relativity of time, a day and a night in the Heaven of the Four Kings, the heaven we can see above us, is equal to fifty years in the human realm. The gods there live for five hundred years, so you can figure out how much time that is in human terms.

In the Heaven of the Thirty-three, a day and a night is one hundred human years, and the gods live for a thousand years.

When the Buddha was in the world, a believer in an externalist way once challenged Venerable Mahakatyayana, saying, "I don't believe in rebirth. If it's true that there is rebirth, then why hasn't anyone who has died ever sent a message back to tell us about it?"

Mahakatyayana said, "Let's take the example of a prisoner who has been put in jail. Is he free to send a letter home?"

"No," said the nonbeliever.

"People in hell are even less free to communicate," said Mahakatyayana.

"Well, what about the people in heaven? They're free," said the nonbeliever.

The Venerable One answered him, saying, "One day and night in the heavens equals fifty years on earth. Two days equal a hundred years in the human realm. Once they arrive there, first day they want to rest. The second day they want to get settled in, unpack their bags, make the bed, and rearrange the furniture. By the third day in heaven, they might think about sending you a letter, but you will already be dead. That's because if they were to come back three days later, a hundred and fifty years in the human realm would have passed. How would you be able to see them?"

The externalist had no answer.

Therefore, time in the heavens and time on earth are experienced differently. A day and night on earth is equal to five hundred years in the hells. You should not be attached to time. Time is basically empty. People create their concept of time, but time itself does not exist. Its very substance is empty. Since it has no self-nature, no substance of its own, why be attached to a definite and fixed idea of time?

☸To be continued