



妙法蓮華經淺釋

THE DHARMA FLOWER SUTRA WITH COMMENTARY

【 卷五 從地湧出品第十五～如來壽量品第十六 】

ROLL FIVE

FROM CHAPTER FIFTEEN: WELLING FORTH FROM THE EARTH

TO CHAPTER SIXTEEN: THE THUS COME ONE'S LIFE SPAN

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

我等從佛聞。於此事無疑。
願佛爲未來。演說令開解。
若有於此經。生疑不信者。
即當墮惡道。願今爲解說。

「我等從佛聞」：彌勒菩薩說，我們在法會的這些個菩薩摩訶薩，現在是親自聽見佛所說的《妙法蓮華經》這種法，也是親自見著這一切從地湧出的大菩薩。那麼親見、親聞，又聽見釋迦牟尼佛說這些菩薩是佛所教化的，這是真實不虛的，沒有可懷疑的必要。「願佛爲未來」：我們是不會懷疑的啦！可是未來的眾生、初發心的菩薩，他信根不堅固，善根也不深厚，所以他們或者就會不信的。我們現在願意佛爲將來一切初發心的人，「演說令開解」：演說這種的道理，令一切的初發心的菩薩都明白、都了解了。

如果他們不了解，又沒有開解他們的思想，「若有於此經」：假設有人對這部《妙法蓮華經》的境界，「生疑不信者」：他們生出一種懷疑心來，而不生出信心。「即當墮惡道」：他們不信這《妙法蓮華經》，將來他們就會墮落三惡道——墮落

Sutra:

Hearing this from the Buddha,
We have no doubts about this matter,
But we hope that the Buddha will, for those of the future,
Give explanations to cause them to understand.
For if they were to give rise to doubts
And fail to believe this Sutra,
They would thereupon fall into the evil paths.
Thus we have asked for this present explanation.

Commentary:

Hearing this from the Buddha, / We have no doubts about this matter. Maitreya Bodhisattva says, "All of us here in this Dharma Assembly, we Bodhisattvas Mahasattvas, have personally heard the Buddha speak the Dharma of the *Wonderful Dharma Lotus Flower Sutra*. We have personally seen all the limitless Great Bodhisattvas well forth out of the earth, and so we have no doubts about this matter. We heard Shakyamuni Buddha say that he personally taught and transformed these Bodhisattvas, and we knew it was really true, not made up. There was nothing to doubt in that analogy, **but we hope that the Buddha will, for those of the future**, speak. We do not doubt this, but living beings of the future, Bodhisattvas of initial resolve, whose roots of faith are not solid and whose good roots are not deep and thick, might fail to believe this. We now wish that the Buddha would explain this matter so that those of the future who have first brought forth the resolve will not doubt it. **Give explanations to cause them to understand.** Explain this principle to enable the Bodhisattvas of initial resolve to understand and be clear.

For if they were to give rise to doubts / And fail to believe this Sutra—if they don't understand and no one makes them aware, no one clarifies their thinking; if they were to fail to believe and had doubts—**they would thereupon fall into the evil paths.** If they don't believe in the *Dharma Flower Sutra*,

地獄，墮惡鬼，墮畜牲。「願今爲解說」：我們願意釋迦牟尼佛現在大發慈悲，爲當來的眾生，解說這種因緣、這種的理由。



是無量菩薩。云何於少時。教化令發心。而住不退地。

「是無量菩薩」：這一切無量的菩薩，「云何於少時，教化令發心」：怎麼樣在這個最短的時間，佛可以教化令他們發菩提心，「而住不退地」：而到現在，他們都得到這個位不退、念不退、行不退這三不退了呢？

第十五品終

如來壽量品第十六

現在講到《妙法蓮華經》第十六品，這是〈如來壽量品〉。「如來」是佛的十號之一，有的不明白佛法的人，就說：「喔！那是如來佛祖啊！」他以爲這「如來佛祖」，是單單一位佛的名字；其實這「如來」，是所有佛的名字，十方三世一切諸佛，無論哪一位佛，都叫「如來」、都叫「應供」、都叫「正遍知、明行足、善逝、世間解、無上士、調御丈夫、天人師、佛、世尊」，都有這十個名號。

什麼叫「如來」呢？《金剛經》上說：「如來者，無所從來，亦無所去，故名如來。」他也無來、無去，所以叫「如來」。

in the future they will fall into the three evil paths—the hells, the animal realm, or the realm of hungry ghosts. **Thus we have asked for this present explanation.** We want Shakyamuni Buddha to bring forth great kindness and compassion, and for the sake of living beings of the future, speak of these causes and conditions.

Sutra:

Of these limitless Bodhisattvas And how, in such a short space of time, You have taught and transformed them, Causing them to bring forth the resolve And to dwell on the Ground of No Retreat.

Commentary:

Tell the reason why **these limitless Bodhisattvas** have **in such a short space of time** been **taught and transformed** by you. How did the Buddha manage to teach all these Bodhisattvas in such a short space of time? How was he able to cause **them to bring forth the Bodhi resolve and to dwell on the Ground of No Retreat?** By now, they have all obtained the three kinds of irreversibility:

1. Irreversible thought
2. Irreversible practice
3. Irreversible position

The End of Chapter Fifteen

Chapter Sixteen: The Thus Come One's Life Span

Now we have explained the *Wonderful Dharma Lotus Flower Sutra* as far as this chapter, the sixteenth, which is "The Thus Come One's Life Span." "**Thus Come One**" is one of the ten titles of a Buddha. Some people who do not understand the Buddhadharma say, "Oh, that's the Thus Come One, the Buddha-Patriarch."

They think that "Thus Come One, Buddha-Patriarch" is the name for one particular Buddha. Actually, "Thus Come One" is a title given to all Buddhas. All the Buddhas of the ten directions and the three periods of time, no matter which ones, are called "Thus Come One." They are all called "One Worthy of Offerings." They are all called "One of Proper and Universal Knowledge," "One Who is Perfect in Understanding and Conduct," "Skillful in Leaving the World through Liberation," "Unsurpassed Knight," "Taming Hero," "Teacher of Gods and People," "Buddha," and "World Honored One." They all have those ten titles.

Now we'll discuss the first title: Thus Come One. What is meant by Thus Come One? The *Vajra Sutra* says: "The Thus Come One doesn't come from anywhere and doesn't go anywhere. Therefore, he is called the Thus Come One."