



# 妙法蓮華經淺釋

## THE DHARMA FLOWER SUTRA WITH COMMENTARY

### 【卷五如來壽量品第十六】

ROLL FIVE, CHAPTER SIXTEEN THE THUS COME ONE'S LIFE SPAN

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如來亦復如是，釋迦牟尼佛雖然到這個世界來示生，可是他也沒有生；雖然示滅，他也沒有滅。爲什麼？因爲他的本體沒有動。這是「不生示生，不滅示滅」的境界，釋迦牟尼佛那本體的法身——那個真身的佛，也沒有動。所以你不要以爲佛和我們眾生是一樣的，佛到這個世界上來，不是像我們這麼來的；釋迦牟尼佛在他母親腹裏的時候，已經就爲天龍八部、人、天而說法了。

這「三佛」，也叫「三身如來」；佛也有三身，三身也就是三佛。三佛，是「過去佛、現在佛、未來佛」——過去是已成的佛，現在是方才成的佛，未來是沒有成的佛。沒有成的佛，現在也把他算上「佛」的數目裏頭，所以是三佛。

三身如來，就是清淨法身毘盧遮那佛、圓滿報身盧舍那佛、千百億萬化身釋迦牟尼佛。

（一）清淨法身毘盧遮那佛。毘盧遮那佛，翻譯爲「遍滿一切處的」。佛的法身無在、無不在——沒有一個地方他不在，沒有一個地方他在。那麼究竟是在、是不在？也是在、也是不在，這因爲他是清淨的。有人說：「清淨法身毘盧遮那佛，那我知道了！不乾淨的地方，一定會沒有佛的，因爲他是清淨

The Thus Come One is also like that. That is, Shakyamuni Buddha came into this world and manifested being born. Although he manifested being born, he did not go through birth. Although he manifested passing into extinction, he didn't pass into extinction. Why? His basic substance did not move. When Shakyamuni Buddha came into this world it was:

Without undergoing birth, he manifested being born.

Without passing into extinction, he manifested extinction.

His basic substance, his Dharma body, the true body Buddha, did not move. Therefore, you don't want to think that the Buddha is the same as we living beings are. The Buddha's coming into the world is not the same as the way we have come into the world. Shakyamuni Buddha, while still in his mother's womb, was already speaking Dharma for the gods, dragons, and others of the eight divisions of ghosts and spirits. He spoke the Dharma for gods and humans.

We have already discussed the meaning of the two Buddhas. There are also three Buddhas, Thus Come Ones, which may be called the "Three Bodies of a Thus Come One." The three Buddhas are: the Buddhas of the past, the Buddhas of the present, and the Buddhas of the future. The past refers to those who have already become Buddhas; the present refers to those who are about to become Buddhas now; the future refers to those who have not yet become Buddhas. And so, even those who have not yet become Buddhas are counted here as Buddhas.

The three bodies of a Thus Come One are: the Pure Dharma Body, the Perfect Reward Body, and the millions of transformation bodies.

*I. The Pure Dharma Body is Vairochana Buddha.* Vairochana Buddha pervades all places. There is no place he is and no place he is not. There is no place where he exists, and yet there is no place that he doesn't exist. Well, ultimately does he exist or doesn't he? He both exists and does not exist.

You say, "The 'Pure Dharma Body Vairochana Buddha' that I know must certainly not exist in unclean places. That's because he's pure. Impure places

的；不清淨的地方，一定會沒有佛的法身了！」不是的！清淨、不清淨，這是在人的分別；在佛的境界上，就是不清淨也變成清淨，清淨就更清淨了。你沒有聽《法華經》前邊那「三變土田」？那也就是把不清淨的地方都變成清淨了。所以這「清淨法身毘盧遮那佛」，是遍滿一切處。

（二）圓滿報身盧舍那佛。盧舍那佛，翻譯為「淨滿」，也是清淨的，這是圓滿報身。釋迦牟尼佛在菩提樹下，始成正覺的時候，就現千丈盧舍那身，為這些個法身大士、大菩薩演說《大方廣佛華嚴經》；可是二乘人都看不見、也聽不見。二乘人看見佛，就是丈六老比丘相。所謂「有眼不見盧舍那，有耳不聞圓頓教。」二乘人有眼睛可是有眼睛，他們甚至於都開了天眼，但是也看不見這個千丈盧舍那身；他們有耳朵，也聽不見釋迦牟尼佛說這《華嚴經》。

有一次好像是果容，他就問：「二乘人都看不見這千丈盧舍那身，我們也沒有開悟，連二乘的境界還不到呢！我們現在怎麼就可以見著《華嚴經》了呢？」這一個問，是很有道理的！因為二乘人的機緣還沒有成熟，所以看不見這大乘的佛法——《華嚴經》他們看不見、聽不見。

等釋迦牟尼佛入涅槃之後，大約六百年，龍樹菩薩把世間所有的文字都學會了，所有世間的書都看過；於是他就到龍宮去，才把這部《華嚴經》從龍宮又取出來的。他到龍宮，並不是坐潛水艇去的；他是以證果聖人的境界，雖然到水裏頭，水也不淹他，水自然就開出一條路來，就那麼妙的！比用潛水艇還有保障。到龍宮裏，見著《華嚴經》，把它記誦下來，才帶到世界上來；我們現在能見著這《華嚴經》，這都是機緣成熟了！

講到這個地方，有一個人聽我說龍樹菩薩到龍宮去取出的《華嚴經》，說：「這種事情，我不相信！人不坐潛水艇可以到龍宮裏去？哪有這個道理！」當然你不相信！

definitely wouldn't house his Dharma Body." That's not the way it is. Purity and impurity are discriminations made on the part of people. From the point of view of a Buddha, impurity is also pure. Purity is even more pure. Don't you remember in the *Dharma Flower Sutra*, when there were three transformations of heaven and earth? That's an example of purifying the impure places. To repeat, the first is the Pure Dharma Body, Vairocana Buddha.

II. *The Perfect Reward Body, Nishyanda Buddha*. Translated, Nishyanda means "pure and full." This body is also pure. As Shakyamuni Buddha was speaking the *Great Means Expansive Buddha Flower Adornment Sutra*, he manifested the ten-thousand-foot-tall Nishyanda Buddha-body. But those of the Two Vehicles could neither see him nor hear him. Those of the Two Vehicles saw the Buddha as a six-foot-tall Bhikshu. But the Great Knights of the Dharma Body, the Great Bodhisattvas, saw Shakyamuni Buddha as the ten-thousand-foot-tall Nishyanda Buddha speaking the *Flower Adornment Sutra*. That's why it's said: *They had eyes but could not see Nishyanda Buddha*. Those of the Two Vehicles have eyes, all right; some may have even opened the Heavenly Eye. But they still could not see the ten-thousand-foot-tall body of Nishyanda Buddha. *They had ears but could not hear the Perfect, Sudden Teaching*. They had ears, but couldn't hear Shakyamuni Buddha speaking the *Flower Adornment Sutra*.

Once one of my disciples asked me, "Those of the Two Vehicles cannot see the ten-thousand-foot body of Nishyanda Buddha. We aren't even up to the level of the Two Vehicles; we haven't become enlightened or reached the state of those of the Two Vehicles. How is it that we are able to read the *Flower Adornment Sutra*?" That question has much principle. The conditions of those of the Two Vehicles had not yet become mature. That's why they were unable to see and hear the Great Vehicle Buddhadharmas. They could neither see nor hear how the *Flower Adornment Sutra* was spoken.

Six hundred years after Shakyamuni Buddha entered Nirvana, Dragon Tree Bodhisattva had learned all the languages of the world; he had mastered them all. And he had already read all the books in the world. Having done so, he went to the Dragon Palace, where he secured the *Flower Adornment Sutra* and took it back with him. To get to the Dragon Palace, he certainly did not ride in a submarine. He went by way of the state of a sage certified to the fruition. Although he was submerged in the water, the water did not drown him. When a certified sage enters the water, the water will naturally part, opening a path for him, and will not drown him. The state of a certified sage is just that wonderful; it's even more dependable than using a submarine.

When he got to the Dragon Palace, he read the *Flower Adornment Sutra* and committed it to memory. That was how he brought it back to the world. And so now we are able to see the *Flower Adornment Sutra* because our conditions have become mature.