



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

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

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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！

三歲的小孩子，就不會知道十三歲大孩子那種境界；十三歲的大孩子，又不會知道二十三歲青年人的境界；二十三歲的青年人，又不會知道四十三歲壯年人的境界；四十三歲的壯年人，又不會知道八十歲老年人的境界。因為你沒有這種的學識，又沒有這種的智慧，當然是不相信了；不單你不相信，很多的小孩子都不相信大人所做的事情。所以在你不相信之中，我也沒有法子叫你相信，就因為你太小了！

在小孩子的時候，他不知道自己小孩子；當他長大了，「啊！是的，我那時候怎麼那樣好玩呢？我怎麼拿著泥巴就往口裏吃呢？」但是他知道：已經把這個泥巴早都吃了！好像小孩子，無論見著什麼，都先要吃一吃；不管是什麼，也不管是乾淨的東西、是不乾淨的東西，都一樣要吃。所以小孩子只知道吃，除吃之外，知道其他的道理是很少的。

你若想知道，就要來研究佛法；你把佛法研究明白了，不要我告訴你，你

Someone who heard me say that Dragon Tree Bodhisattva went to the Dragon Palace to get the *Flower Adornment Sutra* had this thought, "I can't believe something like that really happened. How could a person, without the use of a submarine, go to the Dragon Palace?"

A child of three has no way to know the state of a child of thirteen. A thirteen-year-old child can't know the state of a young adult of twenty-three. A young person of twenty-three can't know the state of a mature person of forty-three. A forty-three-year-old mature individual can't know the state of a person of eighty.

Therefore, since you don't have the requisite level of scholarship and you don't have this kind of wisdom, of course you won't be able to believe that such an event could occur. Not only do you not believe, many, many children cannot believe the things that adults do. And while you are still at the stage of disbelief, I have no way to make you believe. You are still too young.

Children don't realize they are children. Once they grow up, they think back, "Oh, during that time of life, I really had a lot of fun. How could I have put mud in my mouth and eaten it?" And yet they know they certainly must have done that when they were children. That's because young children put whatever they find into their mouths first. It doesn't matter to them what it is. They pay no attention to whether it's clean or unclean. Children know only how to eat; aside from that they understand very little principle.

If you want to understand, you should investigate the Buddhadharma. After you understand the Buddhadharma, you will come to understand what you now don't understand. Without my telling you, you will understand. Before you have at least investigated the Buddhadharma, you have no basis for belief or disbelief. If you believe, I gain no advantage from it. If you don't believe, I don't suffer any disadvantage. I am propagating the Buddhadharma, and you want to investigate the Buddhadharma. We set aside some time to investigate it together. When we investigate to the point of understanding, there is no need for belief or disbelief.

When you grow up, you don't have the same kind of thinking you had as a child. "Who are you talking to?" someone wonders. If you think I'm talking

不懂也會懂了。在你沒有研究佛法之前，你一聽，不能就認為是信、不信。你信，對我也沒有什麼好處；你不信，對我也沒有什麼壞處。我是弘揚佛法的，你是想來研究佛法；大家就是要用一個時間，來共同研究。等研究明白了，也沒有一個信，也沒有一個不信——等你長大了，就不是小孩子那時候的思想了！那麼說這話，是給誰說的呀？你若想是給你說的，就是給你說；你若沒有想給誰說的，那就是給他說的，他和你沒有什麼關係。你不要認為：啊！我不是個小孩子了！那你就是個大人嘛！大人就不應該不明白小孩子所不明白的事情。

（三）千百億萬化身釋迦牟尼佛。釋迦牟尼佛，翻譯為「能仁寂默」。這「化身」，也叫「應身」，這是「應身如來」。以「二身」來講，就是「真身」——這「法身」和「報身」合成一個；「應身」算一個。「三身」就是有「法身、報身、化身」。

現在講〈如來壽量品〉，怎麼叫「如來壽量」呢？就是如來的壽多少數量？如來的壽，這個「壽」，和那個「受」是一樣的，所謂「壽者受也」。量，就是詮量；也就是來詮顯出它這個數量。那麼如來所受的壽量是多少呢？是沒有數量、數不過來那麼多的那個量，所以這一品叫〈如來壽量品〉，這品是第十六。

爾時，佛告諸菩薩及一切大眾：諸善男子！汝等當信解如來誠諦之語。復告大眾：汝等當信解如來誠諦之語。又復告諸大眾：汝等當信解如來誠諦之語。

「爾時，佛告諸菩薩及一切大眾」：釋迦牟尼佛在說完〈從地湧出品〉之後，將要說〈如來壽量品〉之前，就在這個時候，佛就對所有在法會的諸菩薩及一切大眾；這大眾，就是比丘、比丘尼、優婆塞、優婆夷、天龍八部、善男子、善女人等等。

待續

to you, then I'm talking to you. If it didn't even occur to you to wonder who this is being spoken for, then it's being spoken for someone other than you. That other person has nothing to do with you, so you don't need to protest, "I'm not a child." You are an adult. Adults shouldn't lack understanding of the things they ought to understand.

III. Millions of transformation-body Shakyamuni Buddhas. The name of Shakyamuni Buddha is translated as "able to endure" and "silent." Transformation bodies are sometimes called response-bodies. This is the response-body Thus Come One. To review:

The Two Bodies are:

1. the true body, which is the Dharma Body and Reward Body combined
2. the Response Body.

The Three Bodies are:

1. the Dharma Body,
2. the Reward Body, and
3. the Transformation Bodies.

Now we shall explain the chapter "The Thus Come One's Life Span." "Life" can be explained with the homonym [in Chinese] "feeling," which is one of the five *skandhas*. Life refers to feeling. "Span" refers to its accumulation in numbers of years. How long is the span of the Thus Come One's life? It is incalculable — uncountably many years long. This, then, is the chapter "The Thus Come One's Life Span."

Sutra:

At that time the Buddha spoke to the Bodhisattvas and the entire great assembly, saying, "Good men, you should believe and understand the sincere and truthful words of the Thus Come One." Once again he told the great assembly, "You should believe and understand the sincere and truthful words of the Thus Come One." He again told the great assembly, "You should believe and understand the sincere and truthful words of the Thus Come One."

Commentary:

At that time, after speaking the chapter "Dwelling Forth from the Earth," the Buddha was ready to speak the chapter "The Thus Come One's Life Span." This chapter tells about how long the life span of the Thus Come One is. This is the sixteenth chapter.

At that time **the Buddha spoke to the Bodhisattvas and the entire great assembly**. The Buddha addressed all the Great Bodhisattvas in the Dharma assembly and all the rest of the great assembly, including the Bhikshus and the Bhikshunis, the Upasakas and the Upasikas, the gods, the dragons, those of the eight divisions of ghosts and spirits, and all the good men and good women.

To be continued