



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

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如來祕密神通之力。一切世間天人及阿修羅，皆謂：今釋迦牟尼佛出釋氏宮，去伽耶城不遠，坐於道場，得阿耨多羅三藐三菩提。

「如來祕密神通之力。」：佛這種祕密的行門、祕密的神通，這種祕密境界的力量。「一切世間天人及阿修羅，皆謂」：所有一切世間的人和天上的人，以及阿修羅、天龍八部等，他們都是這樣地講。怎麼講呢？「今釋迦牟尼佛出釋氏宮，去伽耶城不遠」：現在釋迦牟尼佛，他從淨飯王那個宮殿出來，去到伽耶城不遠的地方；到這個「山城」，離那兒不太遠，大約有五里路的地方。「坐於道場，得阿耨多羅三藐三菩提。」：在那兒坐菩提樹下來修行，他坐了四十九天，就成佛了，就證得阿耨多羅三藐三菩提。

然善男子！我實成佛已來，無量無邊百千萬億那由他劫。

其實不是！怎麼樣呢？各位善男子啊！要是講到我已經實實在在成佛以來，一直到現在，那個時間可沒有法子能算得過來了！怎麼樣呢？是沒有數量那麼多的大劫了、沒有邊那麼多的大劫了，一百個那由他、一千個那由他、一萬個那由他、一億個那由他劫，也說不完了這個劫，時間太久了！這個數目

Sutra:

The power of the secret spiritual penetrations of the Thus Come One is acknowledged by all gods, humans, and *asuras* in the world. They say that Shakyamuni Buddha now, having left the palace of the Shakyani clan and gone to a place not far from the city of Gaya to sit in the Bodhimanda, has attained *anuttara-samyak-sambodhi*.

Commentary:

“The power of the secret spiritual penetrations of the Thus Come One—the Buddha’s secret entrances into practice, his spiritual powers, the strength of his secret state—is acknowledged by all gods, humans, and *asuras* in the world and by the others of the eight divisions of ghosts and spirits. All say the same thing. They say that Shakyamuni Buddha now, having left the palace of the Shakyani clan, the palace of the Pure Rice King, his father, and gone to a place not far from the city of Gaya, about five miles from that mountain city, to sit in the Bodhimanda beneath the Bodhi tree to cultivate, has attained *anuttara-samyak-sambodhi*. He became a Buddha after sitting there for forty-nine days.

Sutra:

“However, good men, I actually realized Buddhahood limitless, boundless, hundreds of thousands of myriads of *kotis* of *nayutas* of eons ago.

Commentary:

Actually, that’s not what happened at all. What really happened? However, good men, I’ll tell you about this. I actually realized Buddhahood a long time ago. If you want to talk about how long it’s been since I became a Buddha—the time from then to now—there’s no way to calculate how long it’s been. How long? Limitless great *kalpas*, boundless great *kalpas*, hundreds of thousands of myriads of *kotis* of *nayutas* of eons

不知道有多少了，我只可以舉出一個譬喻來告訴你們。譬喻什麼呢？

譬如五百千萬億那由他阿僧祇三千大千世界，假使有人抹為微塵，過於東方五百千萬億那由他阿僧祇國，乃下一塵；如是東行，盡是微塵。諸善男子，於意云何？是諸世界，可得思惟校計，知其數不？

「譬如五百千萬億那由他阿僧祇三千大千世界」：譬如有五百千萬億那由他阿僧祇那麼多個三千大千世界，不是就一個三千大千世界。這就是說，這時間最長了，沒有法子算得過來。

「假使有人抹為微塵，過於東方五百千萬億那由他阿僧祇國，乃下一塵」：再譬如有一個人。把沒有數量這麼多的三千大千世界，就像磨墨似的，這麼樣把它細磨，磨成微塵了。一直向東方走，經過五百千萬億那由他阿僧祇這麼多的國土，就放下一粒微塵。

「如是東行，盡是微塵」：像這樣繼續向東走，經過五百萬億那由他阿僧祇劫這麼多的國土，放一粒微塵在這兒；再過去這麼遠，又放一粒微塵；這麼次第放下一粒微塵，把這所有的微塵都放沒有了。

「諸善男子，於意云何」：你們各位菩薩摩訶薩認為怎麼樣？這個數目多不多？

「是諸世界，可得思惟校計，知其數不」：像這樣的世界，可以用心思來思想，可以用最巧的算術師來計算，你們知道它數目有多少嗎？

彌勒菩薩等，俱白佛言：世尊！是諸世界，無量無邊，非算數所知，亦非心力所及。一切聲聞、辟支佛，以無漏智，不能思惟知其限數。我等住阿惟越致地，於是事中，亦所不達。世尊！如是諸世界，無量無邊。

☞待續

ago—countless, boundless great *kalpas* ago. It has been an incredibly long time; I can't tell you exactly how long. All I can do is try to draw an analogy to give you some idea.

Sutra:

Suppose a person were to grind into fine motes of dust five hundred thousand myriads of *kotis* of *nayutas* of *asamkhyeyas* of three thousand great thousand world systems. Then, suppose he traveled to the east across five hundred thousand myriads of *kotis* of *nayutas* of *asamkhyeyas* of lands, and there he deposited one mote of dust. Suppose he continued in this way, traveling to the east, until all the motes of dust were gone. “Good men, what do you think? Could the number of worlds he passed through be reckoned or counted?”

Commentary:

What is it analogous to? Suppose a person were to grind into fine motes of dust five hundred thousand myriads of *kotis* of *nayutas* of *asamkhyeyas* of three thousand great thousand world systems. This is talking about such a large number; there's no way to calculate it. He grinds them into dust just as if he were grinding an ink stone. He pulverizes entire worlds, grinds them into motes of dust.

Then, suppose he traveled to the east across five hundred thousand myriads of *kotis* of *nayutas* of *asamkhyeyas* of lands, and there he deposited one mote of dust. He sets down one minute particle of dust.

Suppose he continued in this way, traveling to the east. Every time he passes through five hundred thousand myriads of *kotis* of *nayutas* of *asamkhyeyas* of lands, he drops one mote of dust. He repeatedly goes on through that great a distance, each time setting down another mote of dust, until all the motes of dust were gone. He sets all the dust motes down.

Good men, Bodhisattvas, what do you think? Could the number of worlds he passed through be reckoned or counted? Would you say that is a great number? Are those worlds many? If you had the best mathematician and the most advanced technology, could you find the total?

Sutra:

Maitreya Bodhisattva and the others all said to the Buddha, “World Honored One, those world systems would be limitless, boundless, beyond calculation, and beyond the power of the mind to know. All the Hearers and Pratyekabuddhas, using their nonoutflow wisdom, could not conceive of them or know their limit or number.

“We now dwell on the ground of *avaivartika*, but we cannot comprehend this matter, World Honored One, and so such world systems would be limitless and boundless.” ☞To be continued