



# 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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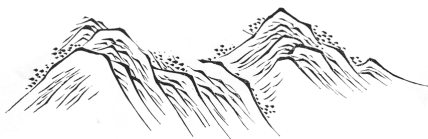


「彌勒菩薩等，俱白佛言」：彌勒菩薩和其他一切的大菩薩等，同時對佛說，「世尊！是諸世界，無量無邊，非算數所知，亦非心力所及」：世尊！方才您所說的這些世界，有無量無邊這麼多，不是用算術所能算得出來的數目，也不是一般人的心力所能想像得到。

「一切聲聞、辟支佛，以無漏智，不能思惟知其限數」：就是所有一切的聲聞和緣覺們，以他們沒有煩惱、無漏的這種智慧來思惟。他們雖然智慧很大，也是不能想像它這個限度的數目；就是不知道它一定的數目。

「我等住阿惟跋致地，於是事中，亦所不達」：我們這一些菩薩眾，都是住到不退地了。阿惟跋致，是梵語，翻譯為「不退」。不退，就是位不退，不退於二乘的果位；行不退，也不退於二乘的這種行；念不退，也不退到二乘的這種念。我們在這件事上，對於這些世界的數目，也不明白、算不到。

「世尊！如是諸世界，無量無邊」：世尊！像您所說的這麼多世界，是沒有數量，也沒有邊際！



*Commentary:*

**Maitreya Bodhisattva and the others**, the Great Bodhisattvas, **all said to the Buddha**—they simultaneously said to the Buddha—**“World Honored One, those world systems**, that large number of them you just now described, **would be limitless and boundless, beyond calculation.** There would be no way to use numbers to calculate them. **And** they would be **beyond the power of the mind to know**; nor is this something that the ordinary mind can comprehend.

**All the Hearers and Pratyekabuddhas**—the Hearers and Those Enlightened by Conditions—**using their nonoutflow wisdom**, by means of their wisdom devoid of afflictions and outflows, still **could not conceive of them.** Although their wisdom is quite lofty, they have no way to know this number. They cannot **know their limit or number.** They can't know the reaches of this calculation. There is no certain number that can represent them. There is no way to know exactly how many they are.

**“We now dwell on the ground of *avaivartika*.** We abide on the ground of no retreat.” *Avaivartika* is Sanskrit and is translated as “the ground of no retreat.” “No retreat” means:

1. Their position was irreversible. They would not retreat to the Two Vehicles.
2. Their conduct was irreversible. They would not retreat to the conduct of those of the Two Vehicles.
3. Their mindfulness was irreversible. They would not retreat to the thoughts of those of the Two Vehicles.

**But we cannot comprehend this matter.** We can't figure out this number; we can't understand this event. **World Honored One, such world systems would be limitless and boundless.** The World Honored One spoke of so many worlds. They have no bounds and no limit.

爾時，佛告大菩薩眾：諸善男子！今當分明宣語汝等。是諸世界，若著微塵及不著者，盡以為塵；一塵一劫，我成佛已來，復過於此百千萬億那由他阿僧祇劫。

「爾時，佛告大菩薩眾」：在這個時候，釋迦牟尼佛告訴在法會中的這一切大菩薩眾，「諸善男子！今當分明宣語汝等」：你們各位善男子！你們不是不明白嗎？不要著急，現在我很清楚地來告訴你們！

「是諸世界，若著微塵及不著者，盡以為塵」：這些沒有數量這麼多的世界，或者有放下一粒微塵的，或者經過五百千萬億那由他阿僧祇這麼多的國土，都沒有放下一粒微塵的。現在無論有下一粒微塵的和沒有放下一粒微塵的，再把這麼多的所有世界，統統都把它們磨成爲微塵。「一塵一劫，我成佛已來，復過於此百千萬億那由他阿僧祇劫」：由一粒微塵，就當作一個大劫來計算，我從成就佛道到現在，已經超過那個數目，比這個數目都多了不止百千萬億那由他阿僧祇劫，這麼長的時間！

自從是來，我常在此娑婆世界，說法教化；亦於餘處百千萬億那由他阿僧祇國，導利眾生。

「自從是來，我常在此娑婆世界，說法教化」：自從那個時候開始到現在，我常常地就在這娑婆世界說法，教化一切眾生。我不單在這個娑婆世界來說法教化眾生，「亦於餘處百千萬億那由他阿僧祇國，導利眾生」：在其他的世界，我也給一般的眾生來說法。在百千萬億那由他阿僧祇那麼多的國土，我都用種種的方法，也不怕苦、也不怕難，來教導利益一切眾生。導，就是引導他；利，就是對他有益。 待續

*Sutra:*

**At that time the Buddha spoke to the great hosts of Bodhisattvas, saying, “Good men, I shall now explain this clearly for you. If all these world systems—whether a dust mote was deposited in them or not—were reduced to dust motes, and if each dust mote was an eon, the time that has passed since I became a Buddha would exceed even that by hundreds of thousands of myriads of *kotis* of *nayutas* of *asamkhyeyas* of eons.**

*Commentary:*

**At that time the Buddha spoke to the great hosts of Bodhisattvas.** Shakyamuni Buddha spoke to the multitude of Great Bodhisattvas, **saying, “Good men, I shall now explain this clearly for you.** Isn’t it the case that you don’t understand? Don’t worry. Now I will clearly tell you.

**If all these numberless world systems, whether a dust mote was deposited in them or not—this includes all the worlds in which a dust particle was dropped as well as the five hundred thousand myriads of *nayutas* of *asamkhyeyas* of lands where a mote of dust was not dropped—now, if all those many worlds, both those lands where a mote of dust was dropped in the land and those where one was not, were taken and ground together and reduced to fine dust motes, and if each dust mote were counted as an eon, a great kalpa, the time that has passed since I became a Buddha, from the time I realized the Buddha-Way to now, would exceed even that.** That number is even more than the number I have just described, **by hundreds of thousands of myriads of *kotis* of *nayutas* of *asamkhyeyas* of eons.** The time since I became a Buddha is longer than this calculation of time by hundreds of thousands of myriads of *kotis* of *nayutas* of *asamkhyeyas* of eons.

*Sutra:*

**“From that time on, I have always remained in the Saha world, speaking the Dharma to teach and transform beings. Also, in other places, in hundreds of thousands of myriads of *kotis* of *nayutas* of *asamkhyeyas* of lands, I have guided and benefited living beings.”**

*Commentary:*

**From that time on, to now, I have always remained in the Saha world.** I have always been in this Saha world **speaking the Dharma to teach and transform beings.** I have been speaking Dharma for living beings, teaching and transforming all living beings. Not only have I been teaching and transforming living beings in this Saha world, but **also in other places.** I go elsewhere to speak the Dharma for living beings. **In hundreds of thousands of myriads of *kotis* of *nayutas* of *asamkhyeyas* of lands, I have guided and benefited living beings.** I use all kinds of methods, not fearing suffering, not fearing difficulty, to teach and transform living beings.”

To be continued