



# 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

修訂版 REVISED VERSION



見著這個眾生，我看他歡喜什麼，我就給他說什麼法。歡喜大乘，我就給他說大乘法；歡喜小乘，我就給他說小乘法；他是聲聞根性，我就給他說「四諦法」；他是緣覺的根性，我就給他說「十二因緣法」；是菩薩根性，就說「六度萬行法」。遇著種種根性的眾生，我就給他說種種法；總而言之，都讓眾生各得其所應得的利益。

釋迦牟尼佛在數不盡這麼多的大劫以前，已經就成佛了；所以他所度的這一些個菩薩弟子，才有這麼多；充滿三千大千世界的虛空，都是他的弟子。這是在《法華經》上，這叫「開權顯實」，說出他本來成佛的時間；但是這個時間因為太長遠了，所以就數不過來了！

釋迦牟尼佛所說的經典，最妙的、也是最大的，就是《大方廣佛華嚴經》；這一部經是在龍宮裏，由龍樹菩薩背誦請出來的，我們現在才能遇著這一部經典。

這《法華經》，現在講到第十六品，還有十二品，相信很快會講完了；如果你們不怕大、不怕多、不怕不明白，我們接著就講《華嚴經》。你們若怕大，那你就不要聽；你若怕多，也不要聽。你若覺得學佛法學少少的就夠了，那也就不要聽。你若不怕學佛法多，就應該聽；尤其我相

By “guided” the Buddha means that when he sees a living being, he assesses what that being likes, and then he speaks an appropriate Dharma for him. If the being likes Great Vehicle Dharma, the Buddha speaks Great Vehicle Dharma. If he likes Lesser Vehicle Dharma, the Buddha speaks Lesser Vehicle Dharma for him. If he has the faculties of a Hearer, the Buddha speaks the Dharma of the Four Truths for him. If he has the faculties of One Enlightened by Conditions, the Buddha will speak the Dharma of the Twelve Causes and Conditions for him. For Bodhisattvas, he speaks the Dharma of the Six *Paramitas* and the myriad practices. Meeting with living beings with all different kinds of faculties, he speaks all different kinds of Dharmas for them. In general, “guided” means he directed and led them. “Benefited” means he did things to help them.

Shakyamuni Buddha, uncountable great *kalpas* ago, had already become a Buddha. Therefore, the Bodhisattva disciples he has taken across are so many. They fill up empty space throughout the trichilocosm. In the *Dharma Flower Sutra*, this is the “opening of the provisional to reveal the actual.” He tells when he actually became a Buddha. But the time was so long ago, there is no way to calculate it. This is spoken in the *Dharma Flower Sutra*.

The most wonderful and the longest Sutra spoken by Shakyamuni Buddha is the *Great Means Expansive Buddha Flower Adornment Sutra*. That Sutra was requested from the Dragon Palace by Dragon Tree (Nagarjuna) Bodhisattva. That’s why we are now able to encounter that Sutra.

The *Dharma Flower Sutra* has been explained to the sixteenth chapter. There are twelve chapters left. I believe the lecture series will be completed soon. After we are finished, if you are not afraid of its great length and are not afraid you will fail to understand it, we will explain the *Flower Adornment Sutra*. If you are afraid of its great length, then you don’t have to listen. If you are afraid it will be too much for you, then don’t listen. If you think “I only need to study a little Buddhadharma, and that’s enough,” then you don’t need to listen. But if you are not afraid of studying more Buddhadharma,

信果逸不會怕多，她記憶力那麼好，記得越多越好。既然不怕多，要特別的用那種般若的腦——也就是你自己那個電腦來記它，那麼不怕大、不怕多，也不怕時間久！你看釋迦牟尼佛成佛這麼久了，數不過來這麼多的時間，他還不怕久呢！現在我相信：這個大的道場，就是預備做一個華嚴大道場。

現在這世界，講《華嚴經》，可以說是很少很少的，但是這《華嚴經》的妙處是很多。我今天稍微講幾句讚「華嚴」的，這《華嚴經》若講起來，喔，那可是真不可思議！我告訴你們，我沒有聽過《華嚴經》，因為沒有那麼多人會講。那沒有聽過，怎麼要講呢？沒有聽過，更不能不講；沒有聽過的事情多了！不講，那你就都不會了，變成石頭人了！所以你們要是願意學佛法的，就是要把佛法吃飽了它；你若想吃飽，就是要吃華嚴的佛法。你若不吃華嚴、不見華嚴，就不知道佛的真富貴；佛真正的富貴，是《華嚴經》！現在告訴你們少少，等我們大道場成就了，我一高興，就把這個大的法、多的法，都傳給你們！

我再和你們講一個神話。我雖然沒有聽過《大方廣佛華嚴經》，我講可是講很多次了，但是不是現在講，是過去講的。為什麼我歡喜講它呢？因為我看那個文章太好了！尤其清涼國師寫的文章，我最歡喜；這篇文章，和我非常有緣，我讀一遍，就再也不忘了！因為我忘不了，我不要做拿著本子的教授，看看本子，往那兒抄一抄；所以給你們講，還可以的。告訴你們一個神話，如果我忘了，清涼國師在夢中就會告訴我，說那一句是那樣子；說是：「剖裂玄微，昭廓心境；窮理盡性，徹果該因」，我就想起來了！

☞待續

then you can come to listen. I believe that at least one of my disciples will not fear its being too much. She has such a good memory that if she gets a chance to remember more, that will be even better. If you are not afraid of there being too much, you can use your prajna-brains, your computer, to remember it. Don't fear it being too big or too extensive. And don't fear the length of time it will take. Consider how long it took Shakyamuni Buddha to become a Buddha—an incalculable amount of time—and he did not fear its being too long. I believe a big Bodhimanda [monastery] is being prepared to be the Flower Adornment Bodhimanda.

There are very few places in the world where the *Flower Adornment Sutra* is taught. Those who explain the *Flower Adornment Sutra* are few, but the wonderful advantages of the *Flower Adornment Sutra* are many. Today I spoke just a few sentences in praise of the *Flower Adornment*, and the translator got so upset, he broke out in a sweat. I'll tell you that I never heard the *Flower Adornment Sutra* lectured, because there are not many people who can explain it.

“Well, how can you lecture on it if you've never heard it lectured on?” you wonder. I cannot not lecture it just because I haven't heard it. There are many things I haven't heard. If it's the case that such things can't be done by oneself, then one might just as well become a stone person. If you want to study the Buddhadharma, you must eat your fill of the Buddhadharma. In order to eat your fill, you must eat the Buddhadharma of the *Flower Adornment*. If you don't investigate the *Flower Adornment*, then you won't know of the Buddha's true blessings and honor. The Buddha's true blessings and honor are the *Flower Adornment Sutra*. I'm now giving you this little bit of information. After the big Bodhimanda is accomplished and I'm happy, I will transmit the big Dharma, the bountiful Dharma, to you.

I'll tell you a tale now. Although I've never heard the *Flower Adornment Sutra* lectured before, I myself have lectured it many times. But not in the present; I lectured it in the past. How am I able to know how to lecture on it? Because there are some exceptionally fine writings about it, especially those of National Master Qing Liang. I really like them; I have tremendous affinities with those writings. I read them once and will never forget them; I can't forget them. That's because I don't want to be like a professor who lectures from his book, holding his book and copying things out. And so I am capable of explaining the Sutra to you. I'll tell you another tale. If I forget, National Master Qing Liang will remind me in a dream, saying, “That sentence goes like this...” He will say:

*Opening and disclosing the mysterious and subtle;  
Understanding and exposing the mind and its states.  
Fathoming the principle and exhausting the nature,  
Penetrating the result, which includes the cause.*

Then I will remember it.

☞To be continued