

# 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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「爲是人說：我少出家，得阿耨多羅三藐三菩提」：因爲給這一般根基淺、善根也薄的人，說這種的方便法門；說我在少年的時候，就出家修道（佛在十九歲出家），之後，我就證得阿耨多羅三藐三菩提這無上正等正覺了。

「然我實成佛已來，久遠若斯」：可是，要是論我真正成佛以來，一直到現在，時間很久遠，已經超過像前邊我所說的——把五百萬億那由他阿僧祇劫的三千大千世界都磨成微塵，經過東方五百萬億那由他阿僧祇國土，放下一塵，再過五百萬億那由他阿僧祇國土，再放下一粒微塵，把所有的微塵都放完了；現在把這所有有微塵的、沒有微塵的這一些國土，都把它再磨成微塵，每一粒塵，就算一個大劫。釋迦牟尼佛成佛以來到現在，就有這麼長遠的時間；若斯，就是像前邊所說的那樣。

「但以方便教化眾生，令入佛道，作如是說」：但是就用這個方便的法門來教化一切眾生，令一切眾生都改邪歸正、改惡向善、迴小向大，來發菩提心。所以我才作前邊這樣的說法，就是「年少出家，然後成道，說法教化眾生」。

The Buddha **speaks for these people, saying, “When young, I left the home-life.”** Because he is speaking expediently to people whose foundations are shallow and whose good roots are scant, he says to them: I left home when I was 19 **and attained Anuttarasamyaksambodhi.** After I left home, I gained the Unsurpassed, Proper and Equal Enlightenment. **In truth, however, I became a Buddha a long time before that.** If we are to talk of how long I’ve been a Buddha already, it’s been a long, long time. The length of that time is like that analogy I explained before, of five hundred thousand myriads of *kotis* of *nayutas* of *asamkhyeyas* of world systems of trichiliocosms. Suppose someone 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, then, he continued in this way, traveling to the east, until all the dust motes were gone.

Now if all these world systems, whether a dust mote was deposited in them or not, were reduced to dust motes, and if each of those dust motes represented a great eon, the time that has passed since Shakyamuni Buddha became a Buddha would exceed even that, as stated above. But **I speak words in this way merely as expedient devices to teach and transform living beings.** I’m using expedient Dharma-doors to teach living beings and to cause them to enter the Buddha-Way. I enable all living beings to change from the deviant and return to the proper, to change evil into good, to turn from the small and go toward the great, bringing forth the Bodhi mind. **I speak words in this way.** It’s for this reason that I speak of having left home when young, having realized the Way, having spoken the Dharma, and having taught and transformed living beings.

諸善男子！如來所演經典，皆為度脫衆生，或說己身，或說他身；或示己身，或示他身；或示己事，或示他事；諸所言說，皆實不虛。

「諸善男子」：你們各位善男子！「如來所演經典，皆為度脫衆生」：如來所說的這一切經典；這種經典的方法、這種法門，都是預備來度脫衆生的。因為衆生有八萬四千種的塵勞，所以佛才說出八萬四千法門；每一種法門，是對治衆生的塵勞。好像醫生治病一樣，要是頭痛的人，就給治頭痛的藥；腳痛的人，就要治腳痛；全身痛，就要用治全身的藥來治這種病。這叫「對治」，對症來給下藥。佛說法也是這樣，對貪心重的衆生，就給他說「不淨觀」，說你不要貪，貪是最不清淨的；這個貪，就是貪欲。對多瞋的衆生，就說「慈悲觀」；對愚癡的衆生，就說「因緣觀」。總而言之，用種種的方法，來對治衆生種種的毛病。

「或說己身，或說他身」：佛教化衆生，或者以自己的身體來作為榜樣，對著衆生來說法；己身，也就是自己的事。或者說他人、其他諸佛的事。「或示己身，或示他身」：或者示現自己的身，來以身作則，給衆生作為榜樣、作模範；或者示現他身，給人作榜樣、作模範。「或示己事，或示他事」：或者講一講自己本生本事的因緣；或者講一講其他諸佛、菩薩、聲聞、羅漢的本生本事的因緣，講這種種的事項來給衆生作模範。「諸所言說，皆實不虛」：所說的，都是實實在在，沒有一點虛假。

所以者何？如來如實知見三界之相，無有生死，若退若出，亦無在世及滅度者。非實非虛，非如非異，不如三界見於三界，如斯之事，如來明見，無有錯謬。

☞待續

*Sutra:*

Good men, the Sutras proclaimed by the Thus Come One are all for the purpose of saving and liberating living beings. He may speak of his own body, or he may speak of someone else's body. He may manifest his own body, or he may manifest a body of someone else. He may manifest his own affairs, or he may manifest the affairs of others. But all that he says is true and not false.

*Commentary:*

Good men, the Sutras proclaimed by the Thus Come One are all for the purpose of saving and liberating living beings. The Buddha spoke the Sutras, setting forth the Dharma-doors, in order to save living beings. Living beings have 84,000 varieties of afflictions. The Buddha taught 84,000 Dharma-doors to counteract those afflictions. The Buddha works like a physician curing illnesses. If someone has a headache, the doctor prescribes a certain kind of medicine. If someone has a sore leg, he prescribes another kind of medicine, and someone with the flu gets yet another prescription. In the same way, the Buddha "prescribes" Dharmas. To living beings plagued with much greed, he prescribes the contemplation of impurity. He encourages them not to be greedy, and he points out the impurity of desire. To living beings with big tempers, he recommends the contemplation of compassion. To stupid living beings, he prescribes the contemplation of causes and conditions. He uses these various methods to cure the illnesses of living beings. So the text says, **He may speak of his own body, or he may speak of someone else's body.** He may expound upon the deeds of another Buddha. **He may manifest his own body,** to personally guide living beings, **or he may manifest a body of someone else** as a guide. **He may manifest his own affairs,** talk about his deeds from this and former lives, **or he may manifest the affairs of others,** relating the causes and conditions of other Buddhas, Bodhisattvas, Hearers, or Arhats, as an inspiration to living beings. **But all that he says is true and not false.** There is nothing false in it at all.

*Sutra:*

What is the reason? The Thus Come One knows and sees the marks of the triple realm as they really are. There is no birth or death, no retreating or advancing, no existence in the world or passage into extinction. There is no reality or unreality, no likenesses or differences. He views the triple realm as not being the triple realm. Matters such as these, the Thus Come One clearly sees, without mistake or error.

☞To be continued