

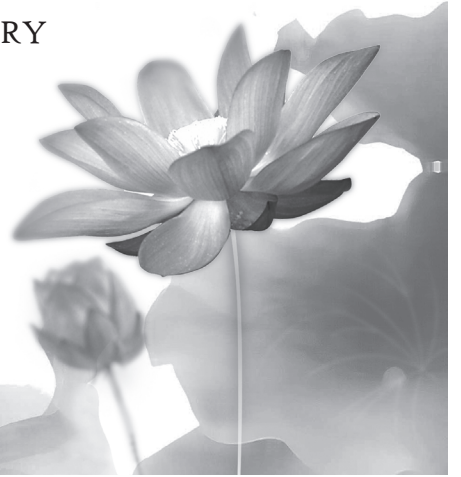
# 妙法蓮華經淺釋

## 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



「所以者何」：是什麼原因呢？「如來如實知見三界之相」：如來的知見，是如實的知見，也就是合理的知見、真實的知見；如來以真實的知見，照見三界之相。三界，就是欲界、色界、無色界。「無有生死，若退若出，亦無在世及滅度者」：退，就是退到三界裏邊來；出，就是超出三界。沒有一個在世，也沒有一個滅度。沒有在世，就是沒有生；沒有滅度，就是沒有死。在佛的本體上來講，沒有生、死，也沒有出、入，也沒有退、也沒有出，沒有一個住世、也沒有一個滅度。

「非實、非虛」：不是像一般凡夫，見這三界是實有的。凡夫見著什麼都是真的，見著假的，也認為是真的。二乘觀一切諸法是空相，見三界如空花；都沒有的，都是空的，這是二乘的見解。所以二乘就「入虛」，凡夫就「入實」。那麼在佛的份上，也沒有實、也沒有虛；好像在太虛空裏頭，包羅萬有，而不礙虛空。虛空也不礙萬有，萬有也不礙虛空；也就是「真空不礙妙有，妙有不礙真空」，互不相礙的。不像一般眾生，見著有三界可出；不是這樣子，如來是與虛空為一體！

如來也不是「非如、非異」：非如，不是一個；非異，不是兩個。沒有一、也沒有異。「不如三界，見於三界」：不像這三界所有的眾生，見到這三界，有個三界；在佛的份上來講，沒有生死，也沒有三界。

#### Commentary:

**What is the reason? The Thus Come One knows and sees the marks of the Triple Realm as they really are.** His knowledge and views accord with truth and principle. The Triple Realm is the realm of desire, the realm of form, and the formless realm. On the Buddha's part, **there is no birth or death, no retreating or advancing.** There is no retreating into the Triple Realm and no transcending of the Triple Realm. There is **no existence in the world**, no birth or passage into extinction, death. On the part of the Buddha, there is no birth or death.

**There is no reality or unreality.** Common people see the three realms as real. Whatever common people see, they take it as true. Even the false they consider to be true. Those of the Two Vehicles contemplate all dharmas as empty marks. They see the three realms as flowers in space, that is, as unreal, nonexistent, and empty. Common people take the three realms as real; those of the Two Vehicles take the three realms as unreal. To the Buddha there is nothing real or unreal, just as all things are contained within empty space but do not obstruct empty space. Empty space does not obstruct the myriad forms of existence, and the myriad forms of existence do not obstruct empty space. This is the same principle as True Emptiness does not obstruct Wonderful Existence, and Wonderful Existence does not obstruct True Emptiness. He is not like ordinary living beings who view the Triple Realm can be transcending, not like this, The Thus Come One is the same object with empty space.

There are **no likenesses or differences.** They are not one and not different. **He views the Triple Realm as not being the Triple Realm.** He is not like ordinary living beings who view the Triple Realm as something they must transcend. The Buddha, unlike

「如斯之事，如來明見，無有錯謬」：像這樣的事情，只有如來才能明見；如來才是真正的一個覺悟者，知道這一切的法，沒有錯謬。如來所見的，不會錯的！

以諸衆生有種種性、種種欲、種種行、種種憶想分別故；欲令生諸善根，以若干因緣、譬喻、言辭，種種說法，所作佛事，未曾暫廢。

「以諸衆生有種種性」：因為所有的一切衆生，各有各性。衆生，是眾緣和合而生；所謂「衆生」，不是單單人算衆生，所有一切有生命的，都叫衆生。我們人，有人性；不單有人性，又有佛性、菩薩性、聲聞性、緣覺性。這人裏邊，分出有聖人的性、凡夫的性，又有智慧的性、愚癡的性。我沒講？有的人說：「我是第一！」什麼第一？愚癡第一。有的人就說：「我也是第一！」什麼第一？他聰明第一。

有的人又想：「一個聰明第一，一個愚癡第一，我要做也不聰明、也不愚癡的第一！」各有第一，都不願意做第二。男人就說：「男人是第一！」女人就說：「Lady first! (女士第一!)」這都是執著！這是衆生各有各性。再要說多一點，狗就有狗性、貓就有貓性，老鼠就願意鑽窟窿。

你看！所以今天我叫你們看報紙，找一找有幾個人願意做畜生的新聞。這人願意做鹿、那個願意做鷹、那個願意做貓、那個就願意做狗。果寧大約會相面，他說：「喔！看那個相片，他們願意做什麼的，果然就像那種畜生的樣子！」這是在西方，聽見這特別的新聞，人居然就願意做畜生！

在中國也有的，有人會變蛇的；這個人太毒了，毒得太厲害，他就會變蛇。那麼這種種的性，是不定性，沒有一定的。你願意做蚊蟲也可以的，一天到晚去喝人的血；你願意做鷹，一天到晚去吃其他畜生的肉。這是衆生有種種的性，各有各性。

待續

living beings, does not see the Triple Realm as the Triple Realm. To the Buddha, there is no birth, no death, and no triple realm. **Matters such as these, the Thus Come One clearly sees.** He is one who is truly awakened to all dharmas without mistake or error. The Thus Come One makes no mistakes.

*Sutra:*

**“Living beings have various natures, various desires, various modes of conduct, and various ideas, thoughts, and discriminations. Wishing to lead them to produce the roots of goodness, he employs diverse causes and conditions, analogies, and expressions to explain the various dharmas, carrying out the Buddha’s work without respite.”**

*Commentary:*

**Living beings have various natures.** Each living creature has its own nature. Living beings are born from a complex set of causes and conditions. “Living beings” refers to all living creatures, not just human beings. Each person has a human nature. Each person also has a Buddha nature, a Bodhisattva nature, a Hearer nature, and a *Pratyekabuddha* nature. And so a human being has the nature of a sage and a common nature—a wisdom nature and a stupid nature. Some people claim, “I am number one.” If you ask them what they are number one in, they say, “I am number one at being stupid!”

Someone else may claim to be foremost in intelligence. Another person might say, “I am number one at being neither stupid nor smart.” Everyone is number one at something, because nobody wants to be number two. Men say, “Men are number one.” Women say, “Ladies first.” These are just attachments formed according to the different natures of living beings. Dogs have dog natures. Cats have cat natures. Mice have mouse natures; they like to crawl into mouse holes.

Today in the newspaper we saw an article in which some people were asked what animal they would like to be. One person wanted to be a deer; one wanted to be an eagle; one wanted to be a cat, another a dog. One of my disciples probably knows physiognomy. He said, “Look at their pictures. They each resemble the animal they would like to be.” We can ask if any other people want to be animals, too. This is quite a piece of news for the West—people wanting to be animals.

Some people in China do, too. Sometimes people can actually turn into snakes if they are too mean and nasty. Living beings have various natures, and these natures aren’t fixed. If you would like to be a mosquito, it’s possible. Just drink people’s blood all day. If you want to be a vulture, eat the meat of other animals. Each living being has its own nature.

To be continued