

# 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

「種種欲」：種種的欲。每一個人有他自己的欲望，有的人就有領袖欲，有的人就有做官的欲，願意去做官去，有的人就有願意做學者的欲。有的人又有一種願意修行的欲、願意學佛法的欲；這個欲是可以的，你不要把它沒有了。好像你們現在想來聽佛法，這都有聽佛法的欲。有的人願意到飯館子去吃一點中國的好菜，這叫「飲食欲」；有的人願意喝一點酒，這叫「飲酒欲」。甚至於這一些個迷迷糊糊的人，就有願意吃毒藥的欲；為什麼願意吃毒藥呢？他迷迷糊糊地說這是不錯的；一吃，就覺得「無我無人觀自在，非空非色見如來」了！這都是一種欲！你看！有這種種的欲。

「種種行」：就是你就願意做這個、我就願意做那個。你願意學佛法，他說那很笨！那個人去學音樂，你這學佛法的人就說：「那個人一點定力都沒有！」學音樂的人，給耳朵找一個好聽的東西，這叫「縱耳朵的欲」；去看電影的人，又給自己眼睛找一個欲、找一個行為。「種憶想分別故」：種種的回憶、想像，又分別一切的事情，因為這種的緣故。

「欲令生諸善根」：佛想令這一切種種欲、種種性、種種行、種種憶想分別的眾生，生諸善根。這善根怎麼生法？就要「作善」來生嘛！你作善，就生善根；作惡，就生惡根。什麼是「作善」呢？你不做土匪，這就是作善；做土匪的人：「啊！不做土匪了！這我以後不去打劫人了！」這就是善了，你作善功德。善，就是幫助人，對人有好處、對人有利益，不是對自己有好處、對自己有利益。要對其他人有利益、利益其他的人，這叫「善根」。

They harbor their own **various desires**. Living beings all have hopes and wishes. Some people desire leadership; some want to be officials. Some people desire to be scholars, still others wish to cultivate and study the Buddhadharma. That's a good wish. Others like to eat good food. Some people like to drink wine. Some confused people have the desire to take drugs. Why would anyone want to take drugs? In their confusion they say, "It's not bad. When I'm high, I feel that there is no me, no others, and it's all free and easy contemplation: no emptiness, no form—see the Thus Come One!"

Living beings have **various modes of conduct**. He likes to do this, and I like to do that. Someone says, "You want to study the Buddhadharma? That's really stupid." Someone who studies the Buddhadharma might criticize another person who likes music, "You're just following the desires of your ears, finding something nice for your ears." To people who like to see movies, he might say, "You are indulging the desires of your eyes." Living beings also have **various ideas, thoughts, and discriminations**. All these living beings have their differences.

And **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**. How are good roots produced? Good roots are grown by doing good deeds. If you do evil, you grow evil roots. What is meant by "doing good?" If you were a thief, doing good would mean simply not being a thief anymore.

「以若干因緣、譬喻、言辭，種種說法，所作佛事，未曾暫廢」：以這種種的因緣、種種的譬喻、種種的言辭、種種的說法；所做的佛事，從久遠以來到現在，每一天、每一年、每一個月，都是作佛事，未曾在很短的時間停止過。釋迦牟尼佛說是，「所作佛事，未曾暫廢」，所作的一切佛事，就是很短的時間也不停止、也不休息。

我們現在就是照《法華經》上修行，所以這麼忙；早上四點鐘起來，到晚間十點鐘才休息，每天都作佛事，這就是「所作佛事，未曾暫廢」。我們所行所作，這都是佛事；因為在佛教講堂、中美佛教會這個地方，所有人都要作佛事的。我聽見有一些個人歡喜講話，最好少講一點話，多念一點佛。所謂「打得念頭死，許汝法身活」，少說一句話，就多念一聲佛；念得你妄想的念頭死了，你法身就會活了！

如是，我成佛已來，甚大久遠，壽命無量阿僧祇劫，常住不滅。諸善男子！我本行菩薩道，所成壽命，今猶未盡，復倍上數。然今非實滅度，而便唱言：當取滅度，如來以是方便，教化衆生。

「如是，我成佛已來，甚大久遠」：像前邊我所說的，我由成佛以來到現在，這個時間是非常久遠，又很大的。「壽命無量阿僧祇劫，常住不滅」：佛的壽命是沒有生滅的，所以到現在有無量無邊這麼多那由他阿僧祇劫了。佛是常住在常寂光淨土，也不生、也不滅的。

「諸善男子！我本行菩薩道，所成壽命，今猶未盡，復倍上數」：你們各位這一些個好孩子！也就是這一些個大菩薩。我成佛這個時間，就這樣長遠！要是說起我在以前行菩薩道的時候，所成的壽命，到現在還沒有完；比我前邊所說，我成佛以來那個數目更長、時間更加倍久。

「然今非實滅度，而便唱言：當取滅度」：我現在說是要滅度了，可是我實實在在地告訴你，不是真的滅度，這是方便說法。怎麼我要滅度了？「如來以是方便，教化衆生」：佛就是示現滅度，也是用這種方便的法門，來教化一切的衆生。

☸待續

Helping others is doing good, benefiting others and not oneself. For such an incredibly long time, every day, year after year he does the Buddha's work. He never stops for even a moment.

Now we are cultivating according to the *Dharma Flower Sutra*, and so we are extremely busy. We get up at four in the morning and go straight through until ten o'clock at night. We are all immersed in the Buddha's work every day. But be advised: It's better to chat less and recite the Buddha's name more. There is a saying:

Speak one sentence less of chatter, one sentence more of the Buddha's name. Recite until your false thoughts die and your Dharma body comes to life.

**Sutra:**

**“Thus, since I realized Buddhahood in the very remote past, my life span has been limitless *asamkhyeyas* of eons, eternal and never extinguished. Good men, the life span I realized when formerly practicing the Bodhisattva path has not yet been exhausted and is twice that of the above number. As I now proclaim that I am about to enter the stillness, I am not really passing into the stillness. The Thus Come One uses this only as an expedient to teach and transform living beings.”**

**Commentary:**

**Thus, since I realized Buddhahood in the very remote past, my life span has been limitless *asamkhyeyas* of eons, eternal and never extinguished.** The Buddha's life span knows no birth or death. Thus it is limitless and boundless *nayutas* of *asamkhyeyas* of eons: eternal in the Pure Land of Eternal Stillness and Light, not produced and not extinguished.

**Good men,** it has been such a very long time since I became a Buddha, yet **the life span I realized when formerly practicing the Bodhisattva path has not yet been exhausted and is twice that of the above number.** It is twice the number alluded to in the above-mentioned analogy, longer than the time it has been since I became a Buddha.

**As I now proclaim that I am about to enter the stillness, I am not really passing into the stillness. The Thus Come One uses this only as an expedient,** this manifesting entering the stillness, **to teach and transform living beings.**

☸To be continued

