

# 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

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「以此事故，我作是言」：因為這種事情的緣故，我才作這種的說話。「諸比丘！如來難可得見」：你們各位比丘！要知道，如來是不容易得見的，不是小善根、薄德行的人所能見到的。不單是佛不容易見，我們人也不容易再做人。

在釋迦牟尼佛住世的時候，有一回，佛在地上抓起來一把土，問弟子：「你們各位！現在你說我手上所拿的土多？還是大地的土多呢？」這一切眾生和佛的弟子就說：「當然是大地土多嘛！佛手所拿的土是很少的，不能和大地的土來比。」釋迦牟尼佛就說：「得人身者，如掌中土；失人身者，如大地土。」我們不知道啊！來做人的，有的從天上來的，有的就從地獄來的，又有的從畜生道來做人，有的是從鬼道來做人。你不要以為做人是很容易的，做人也很不容易的！你得人身的，好像手上拿的土那麼少，失人身的，有多少呢？就好像大地土那麼多。失，就是把這個人身丟了；怎麼會丟的呢？就因為你不會做人。

本來是個人，他盡作狗事；本來是個人，他盡作地獄的事；本來是個人，他盡作畜生事。所以就會「搬家」了——由人道搬到畜生道去，由畜生道又會搬到人道來，互相搬家；不過你自己搬到這個家，就把那個家忘了！有的人為什麼他做做人，就想：「我做畜生吧！」這就因為他是畜生的種子，有畜生的那種性。並且就拿人吃肉來講，吃什麼肉，你就變成有什麼肉的那股味道；有那個味了，將來和牠就去合成一個！所以做人

**Because of that, I tell them, “Bhikshus, the Thus Come One is difficult to get to see.”** Those of few good roots and little virtue cannot see the Buddha.

Not only it is difficult to have an encounter with Buddha, it is also difficult to become human. When Shakyamuni Buddha was in the world, he reached down and picked up a handful of dirt and asked his disciples, “Would you say there was more dirt in my hand or more dirt on the great earth?”

The disciples all said, “Of course there’s more dirt on the earth; there isn’t very much in the Buddha’s hand.”

Shakyamuni Buddha said, “Those who obtain human bodies are as few as the particles of dirt in my hand. Those who lose their human bodies are as many as the particles of dirt on the earth.”

One may not know this, but among human beings, some were gods, some came up from the hells, others were animals, and others were ghosts. You shouldn’t think that it is easy to become a human being. It’s as rare as the dirt in the Buddha’s hand.

Why do you lose a human body? Because you don’t do a good job of being a person. Originally, you were a person, but you acted like a dog, like a being from the hells, like an animal, or a ghost, and so you “moved house.” You moved from the path of people to the path of animals. Then you moved back to the path of people. You just keep on moving house. But once you get to your “new house,” you forget your old house. Why would a person decide he wants to be an animal? Because he has an animal-like nature. This applies especially to people who eat meat. Whatever kind of meat you eat, you start to smell like that kind of animal. Eventually, you join up with those animals. It’s not easy to be a person.

也不容易的。

「斯眾生等聞如是語，必當生於難遭之想，心懷戀慕，渴仰於佛，便種善根」：所有這一切的眾生等，聞佛所說的，說佛不容易遇著，他們就會生起難遭難遇的這種想了！心裏所懷念的，就戀慕於佛、戀慕於法、戀慕於僧，所以見著佛也非常歡喜、見著佛法也非常歡喜、見著僧人更歡喜；好像人渴了喝水似的，仰望於佛。他生出一種戀慕、生出一種渴想，這無形中就會種善根了。「是故如來雖不實滅，而言滅度」：因為這個緣故，所以如來雖然不真實的滅度，而方便說自己滅度了。其實，佛現在還是在靈山那兒說法呢！

又善男子！諸佛如來，法皆如是，為度眾生，皆實不虛。

又者，你們各位善男子！不單我釋迦牟尼佛這樣說法，過去一切諸佛，也都是這樣說法。他們為教化眾生，所說的法，都是真實不虛的。

譬如良醫，智慧聰達，明練方藥，善治眾病。其人多諸子息，若十、二十乃至百數，以有事緣，遠至餘國。

「譬如良醫，智慧聰達，明練方藥，善治眾病」：佛為了說明這種道理，又舉出一個譬喻，譬喻什麼呢？譬喻有個最好的醫生，他能善治諸病。糊塗人不能做醫生，一定要很聰明的人，才能做醫生；要不然，你若愚癡，就會把人給治死，所以做醫生是不容易的。那麼這個醫生聰明有智慧，他明白怎樣處理藥方、知道用什麼藥可以治什麼病，一切的病，他都可以治。

「其人多諸子息，若十、二十乃至百數」：這個醫生有很多小孩子。有多少呢？或者有十個兒子，或者有二十個兒子，乃至一百個兒子。十，就表示「十地菩薩」。二十，就表示「聲聞、緣覺」這二乘。百數，就表示「十法界」，也就表示「十如是」；這個十法界，變成百數了。

「以有事緣，遠至餘國」：這個最好的醫生，因為有特別的緣故、有特別的事，他到其他的國家去；或者給人治病、或者去旅行，所以遠至餘國。

☞待續

All these living beings, hearing such words, listening to the Buddha telling them how hard it is to get to meet with a Buddha, will necessarily realize how difficult it is to get to encounter the Buddha and will cherish a longing. They will long to meet a Buddha, the Dharma, and the Sangha. And so when they encounter the Buddha, they are extremely happy. When they meet the Dharma and the Sangha, they are also exceptionally happy. **And thirst for him.** They were as if thirsty, and upon gazing at the Buddha, had their thirst quenched.

**They will then plant good roots. That is why the Thus Come One, although he does not really become extinct, still speaks of passing into extinction.** In reality, the Buddha is still presently speaking the Dharma on Vulture Peak.

*Sutra:*

“Further, Good Men, the Dharma of all the Buddhas, Thus Come Ones, is like this, used to save living beings. It is entirely true and not false.”

*Commentary:*

Further good men, the Dharma of all the Buddhas, Thus Come Ones—not just mine, Shakyamuni’s—is like this, used to save living beings. It is entirely true and not false. It’s all true and real Dharma used to teach and transform living beings.

*Sutra:*

“It is as if there were a good physician, wise and well-versed in the medical arts and intelligent, who is skillful at healing the multitude of sicknesses. The man also has many sons—ten, twenty or even a hundred. Then, called away on business, he travels to a far-off country.”

*Commentary:*

The Buddha now brings up an analogy: **It is as if there were a good physician, wise and intelligent.** A good doctor can cure all illnesses. He has astute and penetrating wisdom. Muddle-headed people cannot be doctors. One certainly must be very intelligent to become a doctor. A stupid doctor can “cure people to death!” But this doctor is intelligent and **wise, well-versed in the medical arts**, and someone **who is skillful at healing the multitude of sicknesses.**

**The man also has many sons—ten, twenty or even a hundred.** “Ten” represents the Bodhisattvas of the Ten Grounds. “Twenty” represents those of the Two Vehicles—the Hearers and the *Pratyekabuddhas*. “A hundred” represents the Ten Dharma Realms times the Ten Suchnesses. **Then, called away on business, he travels to a far-off country** to heal someone, or on tour.

☞To be continued