

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

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餘失心者，見其父來，雖亦歡喜問訊，求索治病，然予其藥，而不肯服。所以者何？毒氣深入，失本心故，於此好色香藥，而謂不美。

「餘失心者，見其父來，雖亦歡喜問訊，求索治病」：還有其他中毒中得深的、已經發了神經的這一類的小孩子，見到父親回來了，雖然也很歡喜問訊他的父親，也要求父親給他治病。「然予其藥，而不肯服」：可是父親——這位良醫，給他的藥，他不肯吃。這也就表示佛給他說《法華經》，他不肯信受奉行。

「所以者何」：所以然的原因是什麼道理？「毒氣深入，失本心故」：因為他毒氣入得太深的緣故，把他本來那個清醒的心都失去了！都糊塗了！「於此好色香藥，而謂不美」：對這種顏色又好、滋味又香的良藥，他說：「這個藥不是好藥，吃了更該糊塗了！」所以他就不相信這個妙法。佛也就像這位良醫似的，給眾生說法，用最妙的法來教化眾生；眾生若不相信，佛也沒有辦法一定使他相信的。

父作是念：此子可憐，為毒所中，心皆顛倒，雖見我喜，求索救療，如是好藥，而不肯服；我今當設方便，令服此藥。即作是言：汝等當知！我今衰老，死時已至，是好良藥，今留在此，汝可取服，勿憂不痊。作是教已，復至他國，遣使還告，汝父已死。

「父作是念」：這個父親就作這樣的想念，「

Sutra:

Although the others who have lost their senses rejoice in their father's arrival, have inquired after his well-being, and have sought to be cured of their illnesses, they refuse to take the medicine. What is the reason? The poisonous vapors have entered them so deeply that they have lost their senses, and so they say that the good, colorful, fragrant medicine is not good.

Commentary:

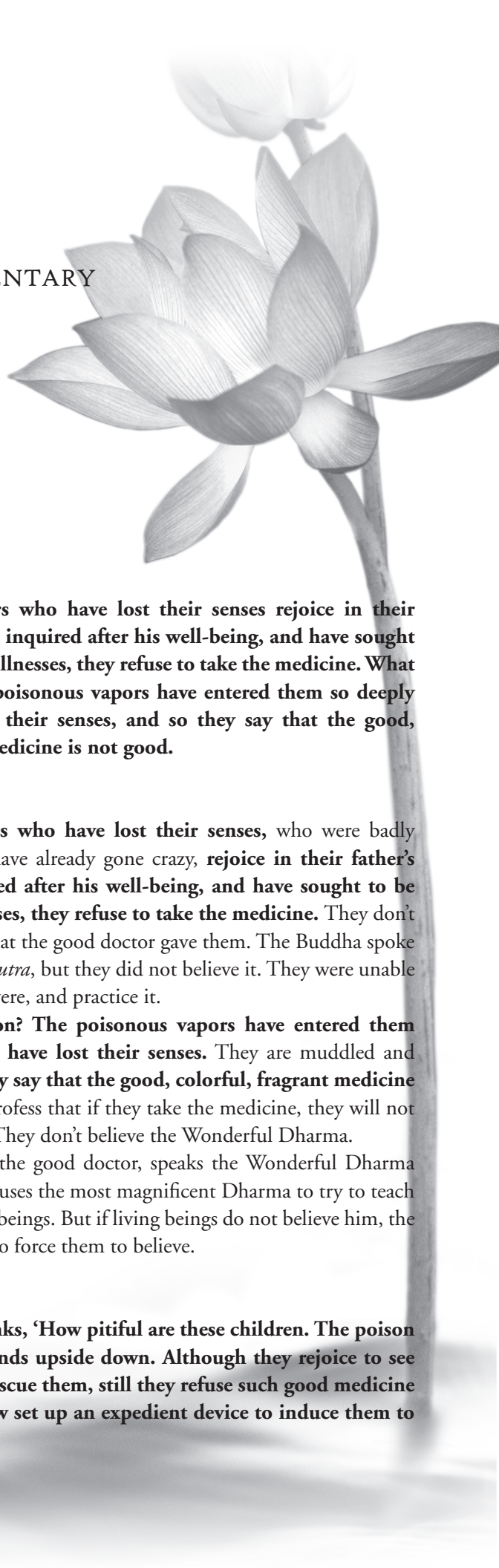
Although the others who have lost their senses, who were badly poisoned and who have already gone crazy, rejoice in their father's arrival, have inquired after his well-being, and have sought to be cured of their illnesses, they refuse to take the medicine. They don't want the medicine that the good doctor gave them. The Buddha spoke the *Dharma Flower Sutra*, but they did not believe it. They were unable to believe, accept, revere, and practice it.

What is the reason? The poisonous vapors have entered them so deeply that they have lost their senses. They are muddled and confused, and so they say that the good, colorful, fragrant medicine is not good. They profess that if they take the medicine, they will not gain any advantage. They don't believe the Wonderful Dharma.

The Buddha, like the good doctor, speaks the Wonderful Dharma for living beings. He uses the most magnificent Dharma to try to teach and transform living beings. But if living beings do not believe him, the Buddha has no way to force them to believe.

Sutra:

The father then thinks, 'How pitiful are these children. The poison has turned their minds upside down. Although they rejoice to see me and ask me to rescue them, still they refuse such good medicine as this. I should now set up an expedient device to induce them to take this medicine.'



此子可憐，為毒所中，心皆顛倒」：這一些個中毒的小孩子太可憐了！他們都是因為中毒中得太深了，所以心裏就有一種顛倒，都不清楚了。「雖見我喜，求索救療，如是好藥，而不肯服」：雖然他們見到我回來很歡喜，求我來給他們治病，可是我給他們選擇這麼好的藥品，他們卻不願意服這種藥。「我今當設方便，令服此藥」：我現在應該設出來一個方便法門，使令這一班中毒太深的小孩子，願意服下我給他們所預備的藥。

「即作是言」：所以他就這樣講了，「汝等當知！我今衰老，死時已至」：你們應該知道，我現在年紀已經衰老了。衰，就是沒有力量了、衰敗了；年紀老的人，這叫衰老。我死的時候很快就到了。「是好良藥，今留在此，汝可取服，勿憂不瘥」：現在我給你們預備的這種最好的藥品，留在這個地方，你們這一班中毒的小孩子，可以拿來吃了它。你不要憂愁病不會完全好，只要你服下我這個藥，你的病就會好的！

「作是教已，復至他國，遣使還告，汝父已死」：對小孩子作這種的教誨之後，又到其他的國家去了。然後故意派遣一個人，回來告訴這一些小孩子說：「你們的父親現在已經死囉！」所以佛示現入涅槃，也就是這樣子。佛預備這一切的法，這都是良藥；因為看眾生中的毒太深，不肯相信佛法，所以就設方便法門，說是佛入涅槃了。實際上，在佛的境界上，是不生、不滅，不垢、不淨，不增、不減的；因為眾生，所以就設出這麼一個方法來，說是入涅槃。

是時諸子聞父背喪，心大憂惱。而作是念：若父在者，慈愍我等，能見救護；今者捨我，遠喪他國，自惟孤露，無復恃怙。常懷悲感，心遂醒悟，乃知此藥色香美味，即取服之，毒病皆癒。

「是時諸子聞父背喪，心大憂惱」：在這個時候，這一班中毒的小孩子，聽見父親在其他的國家喪亡了。雖然他們把本心已經失去了，但是還懂得父親已經死了，所以心裏非常的憂惱。「而作是念」：於是就作出這麼一種的想念了。說什麼？

待續

Immediately he says, 'You should know that I am now old and weak, and my time of death has arrived. I will now leave this good medicine here for you to take. Have no worries about not recovering.' Having instructed them in this way, he then returns to the far-off country and sends a messenger back to announce, 'Your father is dead.'

Commentary:

The father then thinks, "How pitiful are these children. The poison has entered too deeply and has turned their minds upside down, and they are unclear. Although they rejoice to see me and ask me to rescue and cure them, still, once I give them this excellent medicine, they refuse to take such good medicine as this. I should now set up an expedient device to induce them to take this medicine."

Immediately he says, "You should know that I am now old and weak, worn out, and my time of death has arrived. I will now leave this good medicine right here for you to take. You children who have ingested poison can use it. Have no worries about not recovering. Don't worry about not getting well. Just take the medicine, and you shall certainly recover." Having instructed them in this way, he then returns to the far-off country and sends a messenger back to announce to the children, "Your father is dead."

The Buddha's manifesting entry into Nirvana is also like this. The Buddha prepared all these Dharmas to be good medicines because he sees that living beings are so severely poisoned that they are unable to believe in the Buddhadharma. For that reason he sets up the expedient Dharma-door of entering Nirvana. In reality, the Buddha does not undergo production and extinction. The Buddha's state is one of no production and no extinction, no defilement and no purity, no increasing and no decreasing. His entering Nirvana is an expedient device for the sake of saving living beings.

Sutra:

When the children hear that their father is dead, their hearts are struck with grief, and they think, 'If our father were here, he would be compassionate and pity us, and we would have a savior and protector. Now he has forsaken us to die in another country, leaving us orphaned with no one to rely upon.' Constantly grieving, their minds then become awakened. They understand that the medicine is colorful, fragrant, and good-tasting. They take it immediately, and their poisonous sickness is completely cured.

Commentary:

When the children who have been poisoned hear that their father, off in some other country, is dead, their hearts are struck with grief. Although they have lost their senses, they understand that their father has died, and they are extremely distraught. And they think, what do they say?

To be continued