

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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「若父在者，慈愍我等，能見救護」：假使父親在世，他會慈悲愍念我們，很疼愛我們的，對我們非常好；他能以救護我們，令我們沒有病。

「今者捨我，遠喪他國」：現在父親捨棄我們，在很遠的其他國家死亡！「自惟孤露，無復恃怙」：自己想著，現在我們是又孤獨、又沒有人來救護了！再也沒有人來作我們的依靠了！

「常懷悲感，心遂醒悟，乃知此藥色香美味」：心裏就很悲傷、很感歎的。因為有這種悲傷、有這種感歎，心就醒悟了！醒悟什麼呢？才知道這個藥是父親在生的時候留下的，說是可以治病。這個顏色也非常的美好、味也非常香。「即取服之，毒病皆癒」：於是乎就把這個藥拿來吃了，所中毒的病就都癒了、都好了；這就表示不信外道去，而信佛法了！一信佛法，這個毒病——這邪知邪見，就沒有了，這叫「病癒」了。

其父聞子悉已得瘥，尋便來歸，咸使見之。

這個父親本來是沒死，那麼聽見他的兒子，他們的病統統都好了！於是沒有好久，他就從其他的國家回來了。令所有這班中毒的小孩子，又都看見他的父親了。

諸善男子！於意云何？頗有人能說此良醫虛妄罪不？不也！世尊！

「諸善男子」：佛就叫一聲，各位善男子，就是這一些個大菩薩，「於意云何」：你們意思

If our father was here, he would be compassionate and pity us, and we would have a savior and protector. He really cherished us. He was so good to us. He would have saved us from our sickness. **Now he has forsaken us to die in another country.** He left us and went somewhere far, far away. Now he is dead, **leaving us orphaned with no one to rely upon.** No one will save us now. No one will offer us support and protection.

Constantly grieving, their minds then become awakened. They understand that the medicine their father offered them when he was alive **is colorful, fragrant, and good tasting. They take it immediately, and their poisonous sickness is completely cured.** They believe in the Buddhadharmas and no longer believe in the dharmas of externalist ways. As soon as they came to believe in the Buddhadharmas, they got rid of all their deviant knowledge and deviant views.

Sutra:

The father, hearing that his sons have been completely cured, then comes back, and they all see him.

Commentary:

The father, who really hasn't died, hearing that his sons have been completely cured, then comes back, and they all see him. Before long, their father returns. All the children who had previously been poisoned see their father.

Sutra:

Good men, what do you think, could anyone say that this good physician has committed the offense of false speech? No, World Honored One.

Commentary:

Shakyamuni Buddha called out again, **“Good men.”** He was addressing the Great Bodhisattvas, asking them, **“What do you think? Look into**

怎麼樣啊？你想一想。「頗有人能說此良醫虛妄罪不」：或者會有這個人，他這樣說：「這個良醫盡打妄語、盡說假話，他是有打妄語的罪嗎？」會不會有人這樣講呢？「不也！世尊」：請問佛的這一位菩薩就答覆佛說：「不會的！世尊！」

佛言：我亦如是！成佛已來，無量無邊百千萬億那由他阿僧祇劫，為眾生故，以方便力，言當滅度，亦無有能如法說我虛妄過者。

「佛言」：釋迦牟尼佛說，「我亦如是」：我所說的法，也就是這樣子。首先說《阿含經》、然後說《方等經》、《般若經》，最後說《法華經》、《涅槃經》，也就是像這位良醫的情況是一樣的。

「成佛已來，無量無邊百千萬億那由他阿僧祇劫」：我自成佛到現在，已有沒有數量、沒有邊際，百千萬億那麼多那由他阿僧祇劫了！「為眾生故，以方便力，言當滅度」：為了想要教化眾生的緣故，用方便說法，「為實施權」這個道理，所以才對眾生說：「哦！我要滅度了！」好像那位良醫到其他的國家，說他已經死了，是一樣的道理。「亦無有能如法說我虛妄過者」：也不會有人這樣說：「哦！佛是打妄語呀！佛也盡說虛假的話！」沒有人能說我有這種虛妄的過錯！

爾時，世尊欲重宣此義，而說偈言：

「爾時」：在這個時候，「世尊欲重宣此義，而說偈言」：釋迦牟尼佛願意把前邊長行的道理，用偈頌再重說這個道理。

自我得佛來 所經諸劫數
無量百千萬 億載阿僧祇

「自我得佛來，所經諸劫數」：釋迦牟尼佛說，自從我證得佛果以來，很長很長的時間囉！「無量百千萬，億載阿僧祇」：所經過的這一切的劫數，是已經有無量百千萬億阿僧祇這麼多的大劫了。

待續

this. **Could anyone say that this good physician has committed the offense of false speech?** Could anyone rightly say the good doctor has lied? Did he not tell the truth?" The Bodhisattva who had been questioning the Buddha replied, "No, World Honored One."

Sutra:

The Buddha said, "I, too, am like that. I realized Buddhahood limitless, boundless, hundreds of thousands of myriads of *kotis* of *nayutas* of *asamkhyeyas* of eons ago. For the sake of living beings, I employ the power of expedients and say that I am about to enter nirvana. And there is no one who can, in accord with the Dharma, say that I have committed an offense of false speech.

Commentary:

The Buddha, Shakyamuni, said, "I, too, am like that. The Dharma I have spoken is that way as well. I spoke the *Agamas*, the *Vaipulya* teachings, the *Prajna* teachings, and then the Dharma Flower/Nirvana teachings in the same way, just like the good doctor.

I realized Buddhahood limitless, boundless, hundreds of thousands of myriads of *kotis* of *nayutas* of *asamkhyeyas* of eons ago. For the sake of living beings, in order to teach and transform them, I employ the power of expedients and say that I am about to enter nirvana. I speak expediently, bestowing the provisional for the sake of the real, and say to living beings that I am about to enter nirvana. This is like the doctor going to another country and then sending back the message that he has died. **And there is no one who can, in accord with the Dharma, say that I have committed an offense of false speech.**" No one can say that the Buddha lied.

Sutra:

At that time the World Honored One, wishing to restate this meaning, spoke verses, saying,

Commentary:

At that time, the World Honored One, wishing to restate this meaning, spoke verses, saying,

Sutra:

From the time I attained Buddhahood,
The eons that have passed
Are limitless hundreds of thousands of myriads
Of *kotis* of *asamkhyeyas* in number.

Commentary:

Shakyamuni Buddha said, "From the time I attained Buddhahood, / The eons that have passed / Are limitless hundreds of thousands of myriads / Of *kotis* of *asamkhyeyas* in number." *Asamkhyeya* itself means "uncountable," so there is no way to know how many eons have passed.

To be continued