

# 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

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修訂版 Revised Version

常說法教化 無數億衆生  
令入於佛道 爾來無量劫  
為度衆生故 方便現涅槃

「常說法教化，無數億衆生，令入於佛道」：我常常在世界各國來說法教化衆生。所有無數億這麼多的衆生，我教化令他們成就佛道，所以前邊才有〈從地湧出品〉，這麼多的大菩薩。

「爾來無量劫，為度衆生故，方便現涅槃」：從我最初成佛到現在，有無量無邊這麼多那由他阿僧祇劫，我都是因為想要教化衆生的緣故，也就好像這位醫生到其他的國家，之後又派遣一個人回來告訴他這些個孩子，說他已經死了。為什麼？就叫這一些個小孩子沒有一種依賴心，要吃他所預備的良藥了。佛就用個方便法門，說佛要入涅槃了！你們大家有什麼問題趕快問！有什麼不明白的趕快說！

而實不滅度 常住此說法

「而實不滅度，常住此說法」：實實在在的，佛沒有滅度、沒有入涅槃，常常地在娑婆世界的靈鷲山這個地方來說法教化衆生！

我常住於此 以諸神通力  
令顛倒衆生 雖近而不見

*Sutra:*

**I always speak the Dharma to teach and transform  
Countless millions of living beings,  
So they enter the Buddha-Way.  
And throughout these limitless eons,  
In order to save living beings,  
I expediently manifest Nirvana.**

*Commentary:*

**I always speak the Dharma** in different lands and countries, **to teach and transform / Countless millions of living beings, / So they enter the Buddha-Way.** I am teaching and transforming them and causing them to enter the Buddha-Way, and as a consequence, all the countless millions of Bodhisattvas welled forth out of the earth, as described in the previous chapter, “Welling forth from the Earth.”

**And from time to time throughout these limitless eons, / In order to save living beings, / I expediently manifest Nirvana.** This is like the doctor who went to another country and sent back a messenger to tell his children he was dead. When his children heard that, they no longer relied upon their father, but took the medicine instead. Thus, the Buddha expediently said, “The Buddha is going to enter Nirvana. All of you should ask whatever questions you have. Hurry up! If there is something you don't understand, get it cleared up right away.”

*Sutra:*

**But in truth I do not pass into extinction.  
I remain here always speaking the Dharma.**

*Commentary:*

**But in truth I do not pass into extinction.** The Buddha does not really enter Nirvana. **I remain here always speaking the Dharma** in the Saha World on Vulture Peak, teaching and transforming living beings.

*Sutra:*

**I always stay right here,  
And using the power of spiritual penetrations,**

「我常住於此，以諸神通力，令顛倒眾生，雖近而不見」：我常常都住在這娑婆世界的靈鷲山上，以種種神通的力量，使令一切的顛倒眾生——雖然我就在他旁邊，因為眾生顛倒，他也看不見我；就是我没有滅度，他們也看不見。

衆見我滅度 廣供養舍利  
咸皆懷戀慕 而生渴仰心

「眾見我滅度，廣供養舍利」：因為這些個顛倒眾生，被無明來迷住了，雖然近我，也看不見，就看見我是入滅了。眾生見到我滅度，大家要供養我的舍利。「咸皆懷戀慕，而生渴仰心」：這個時候，他們統統都生起一種懷念、愛戀而仰慕的心，生出一種渴仰，想要見佛了！

衆生既信伏 質直意柔軟  
一心欲見佛 不自惜身命

「眾生既信伏，質直意柔軟」：眾生既然生出一種信服的心來了，他們心也直了，意念也都柔軟，不那麼剛強了！現在他們也都想要見佛了！「一心欲見佛，不自惜身命」：他們就一心想：「現在佛入涅槃了，我們現在若再見著佛可好了！」他們就生一種稀有的心、難遭難遇的心，甚至於把自己的生命作布施也都不吝惜了！為求佛法，布施生命，他們也都願意。出家人在求佛道、受戒的時候，在頭上燃香疤，這都是一種不惜身命的表現。你若惜生命：「啊！我這很痛的！」就捨不得燒了！不惜身命，就來燒身供佛。

佛為什麼滅度了而說沒有滅度呢？在這種的道理上，是為開悟的人說沒有滅度；沒有開悟的人，就以為佛滅度了。你要是開悟，得三身、四智、五眼、六通，你就和佛常常在一起，都在佛的身邊，所以這叫「常見於佛」。你若沒有得到這種的境界，佛雖然就在你的身邊，你也看不見佛。所以佛為什麼說沒有滅度？就是他能和這些個證得五眼的人常常相見的。要是一般沒有五眼的人，就不能相見；所以以為佛是滅度，實際佛也沒有滅度。

☞待續

I cause inverted living beings,  
Although near me, not to see me.

*Commentary:*

**I always stay right here** on Vulture Peak in the Saha World. **And using the power of spiritual penetrations, / I cause inverted living beings, / Although near me, not to see me.** That means even before I enter Nirvana, I make it so they don't have an opportunity to see me. Although they are right beside me, because they are upside down, they do not see me.

*Sutra:*

**The multitudes see me as passing into extinction.  
They extensively make offerings to my *sharira*.  
All cherish ardent longing for me,  
And their hearts look up to me in thirst.  
Living beings, then faithful and subdued,  
Straightforward, with compliant minds,  
Single-mindedly wish to see the Buddha,  
Caring not for their very lives.**

*Commentary:*

**The multitudes see me as passing into extinction.** The upside-down living beings are confused by ignorance. Although they are near me, they cannot see me. Everyone sees me as entering extinction. **They extensively make offerings to my *sharira*. / All cherish ardent longing for me.** At this time, they all start thinking about how much they long for and admire me, **and their hearts look up to me in thirst.** They long to see the Buddha.

**Living beings are then faithful and subdued, / Straightforward, with compliant minds.** They are not stubborn any longer. Now they just **single-mindedly wish to see the Buddha.** “Now the Buddha has gone to Nirvana! Oh, if we could only see the Buddha once again!” They realize how rare he is and how difficult it is to meet up with him. **Caring not for their very lives.** If they had to give up their very lives, they would do it without regrets. When you seek the Buddha-Way and take the precepts, you burn some incense on your head. This represents that you are willing to give up your life for the sake of the Buddhadharma. If you still care for your own life, that burning will cause unbearable pain, and you won't be able to go through with it. To burn the body as an offering to the Buddha represents that you are willing to give up your life for the sake of the Dharma.

Why does the Buddha say that he passes into extinction, when actually he doesn't? The principle works like this: For those who are enlightened, there is no extinction. Those who are unenlightened think that the Buddha enters extinction. If one is enlightened and has the Three Bodies, the Four Wisdoms, the Five Eyes, and the Six Spiritual Penetrations, then one is with the Buddha at all times; one is always right next to the Buddha. That is called “always seeing the Buddha.” If you have not attained that state, then although the Buddha is actually right beside you, you cannot see him. The Buddha says he does not pass into extinction because he is always present for those who have been certified to the attainment of the Five Eyes. Those without the Five Eyes cannot see the Buddha, and they conclude that he has become extinct. Actually, the Buddha does not become extinct.

☞To be continued