

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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時我及眾僧 俱出靈鷲山
我時語眾生 常在此不滅
以方便力故 現有滅不滅

「一心欲見佛，不自惜身命」：一切眾生不惜身命來求佛法，這時候就有一種感應道交，因為眾生的心真誠了。

「時我及眾僧，俱出靈鷲山」：所以在這個時候，我釋迦牟尼佛和一切的大比丘僧、比丘尼等等，一同出現於靈鷲山這個靈山法會。天台智者大師念誦《法華經》，入到「法華三昧」，親見靈山一會，儼然未散，他就證得「一旋陀羅尼」；由這一點證明，現在釋迦牟尼佛還仍然在靈鷲山來說法教化眾生呢！

「我時語眾生，常在此不滅，以方便力故，現有滅不滅」：有的時候，我就對眾生來說：「我常常在這個靈鷲山，來為眾生說法，並沒有入滅；因為以方便權巧這種方法的緣故，所以有時示現滅度、有時示現不滅度。」這非滅示滅，所以就「滅而不滅、生而未生」。

餘國有眾生 恭敬信樂者
我復於彼中 為說無上法
汝等不聞此 但謂我滅度
我見諸眾生 沒在於苦惱
故不為現身 令其生渴仰
因其心戀慕 乃出為說法

「餘國有眾生，恭敬信樂者」：那麼在其他國土中，有這一切的眾生，他們若生一種恭敬心而歡喜見佛的心。「

Sutra:

At that time I and the Sangha assembly
All appear together on Magic Vulture Mountain,
Where I say to living beings
That I am always here and never cease to be.
But using the power of expedient devices
I manifest “cessation” and “noncessation.”

Commentary:

When people get to the point that they do not even care about their own lives, they are so intent on seeking the Buddhadharma, **at that time** there is a response of the Way because of the extreme earnestness in the minds of these living beings. **I, Shakyamuni Buddha, and the Sangha assembly** of Bhikshus and Bhikshunis **all appear together on Magic Vulture Mountain.** Thus Great Master Zhizhe of the Tiantai School entered the Dharma Flower *samadhi* when reciting the *Dharma Flower Sutra*, and he personally saw the Dharma assembly on Magic Vulture Mountain still taking place; it had not dispersed. He obtained the “Dharani of a Single Revolution.” That proves that even now the Buddha is still present on Magic Vulture Mountain, speaking the Dharma, teaching and transforming living beings.

Where I say to living beings / That I am always here and never cease to be, / But using the power of clever expedient devices / I manifest “cessation” and “noncessation.” I only manifest the appearance of cessation; actually I do not cease to exist. This is “the cessation of noncessation,” “the production of nonproduction.”

Sutra:

For living beings in other lands,
Reverent, faithful, and aspiring,
I speak the supreme Dharma;
But you who do not hear this
Think that I have passed into cessation.
I see living beings
Sunk in misery,
And to cause them to look up in thirst,
I refrain from manifesting for them.
Then, when their minds are filled with longing,

我復於彼中，為說無上法」：我在他們之中，給他說無上法。

「汝等不聞此，但謂我滅度」：你們各位沒有聽說過這種的道理，所以你們就認為佛滅度了。其實，我沒有滅度，也沒有一個不滅度；佛不生不滅，又焉有生、又焉有滅呢？

「我見諸眾生，沒在於苦惱」：我看見這所有的眾生，都埋沒在「財、色、名、食、睡」這五欲裏邊了；苦惱，就是在這「財、色、名、食、睡」裏邊貪戀。「故不為現身，令其生渴仰」：因為他們都貪著到五欲上了，所以我也就不現佛身為他們說法，令這一切的眾生，生出一種好像好飢渴似的、好仰慕的這種心。「因其心戀慕，乃出為說法」：因為他們心裏生出一種戀慕的心，所以我就出現為眾生來講說佛法。

神通力如是 於阿僧祇劫
常在靈鷲山 及餘諸住處
眾生見劫盡 大火所燒時
我此土安隱 天人常充滿
園林諸堂閣 種種寶莊嚴
寶樹多華果 眾生所遊樂
諸天擊天鼓 常作眾伎樂
雨曼陀羅華 散佛及大眾

「神通力如是」：為什麼有的眾生可以見到佛的，有見不到佛的？為什麼佛滅度了，又說沒有滅度？沒有滅度，又說滅度了？什麼原因呢？這都是佛的神通力所變現的；所以才說「生而未生、滅而未滅」。這都是佛的神通力的緣故，所以眾生就有可以見到佛的、有見不到佛的。與佛有緣的眾生就隨時都可以見佛，與佛沒有緣的眾生就見不著佛。那麼說：「我若與佛沒有緣，我見不著佛，那怎麼辦呢？」你就要種善根、結佛緣、供養三寶啊！供養佛、供養法、供養僧，你在三寶面前修供養，修的時間久了，你自然就有佛緣了嘛！你如果不種善根，始終都不會有佛緣的。

☞待續

I emerge and speak the Dharma.

Commentary:

For living beings in other lands, those who are reverent, faithful, and aspiring, / I speak the supreme Dharma. / But you who do not hear this / Think that I have passed into cessation. All of you have not heard this doctrine, and you think I entered cessation. For me there is neither cessation nor noncessation. For me there is no production or cessation, although I speak of it.

I see living beings / Sunk in misery. They are drowning in the five desires: wealth, sex, fame, food, and sleep. The five desires are “misery.” Since they are greedy for the five desires, **I refrain from manifesting for them.** I do not manifest and speak the Dharma for them. Why not? Because I want **to cause them to look up in thirst. / Then, when** living beings all appear very thirsty and **their minds are filled with longing, / I emerge and speak the Dharma.** I reappear and speak the Buddhadharma for these living beings.

Sutra:

**With such powerful spiritual penetrations,
Throughout *asamkhyeyas* of eons,
I remain always on Magic Vulture Mountain
And also dwell in other places.
When beings see the *kalpa* ending
And ravaged by the great fire,
My land is peaceful and secure,
Always filled with gods and humans,
Gardens and groves, halls and pavilions,
And various precious adornments.
There are jeweled trees with many flowers and fruits
Where living beings roam in delight.
The gods play celestial drums,
Always making various kinds of music,
And *mandarava* flowers
Are scattered on the Buddha and the great assembly.**

Commentary:

With such powerful spiritual penetrations / Throughout *asamkhyeyas* of eons / I remain always on Magic Vulture Mountain / And also dwell in other places. Why is it that some living beings see the Buddha and others do not? Why is it that the Buddha says he is entering cessation and then does not? These are all transformations worked by the power of the Buddha’s spiritual penetrations. So we say, “There is production and yet no production. There is cessation and yet no cessation. Those who have affinities with the Buddha can see him any time; those lacking affinities never get to see him.”

You say, “If I have no affinities with the Buddha and cannot see him, then what should I do?” Plant good roots, create affinities with the Buddha by making offerings to the Triple Jewel—the Buddha, Dharma, and Sangha. If you cultivate merit and virtue before the Triple Jewel, after a while you will naturally have affinities with the Buddha. If you do not plant good roots, you will never have affinities with the Buddha.

☞To be continued