

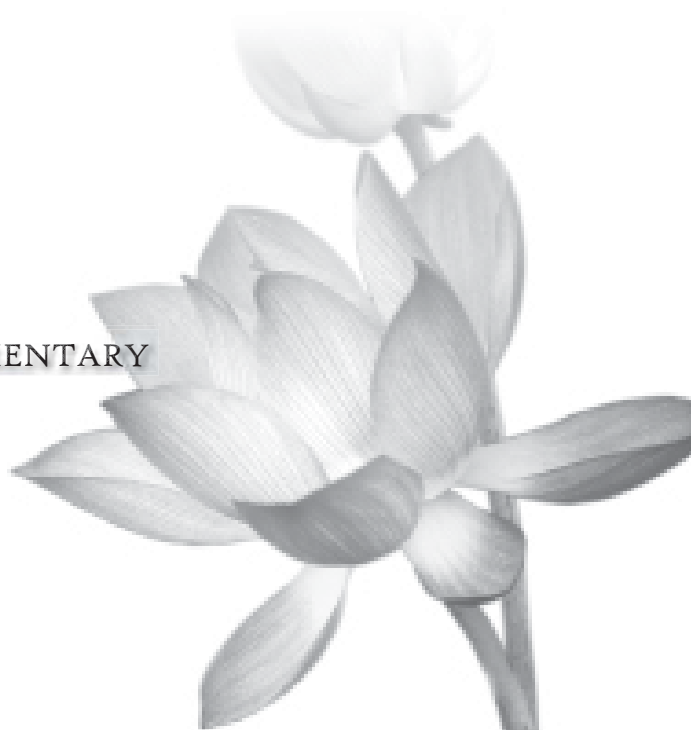
妙法蓮華經淺釋

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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「眾生見劫盡，大火所燒時」：那麼眾生看見有這一切的「水、火、風」三災和八難這種劫，由眾生瞋恨火而發生的災劫，在發生大火的時候，「我此土安隱」：我這個靈鷲山，和其他我所住的地方，都安穩，不會被這三災所害。

「天人常充滿，園林諸堂閣，種種寶莊嚴」：我所住的地方，天上的人和人間的人常常都充滿，有很好的花園子、很好的樹林子，和一切的堂、閣，用種種七寶來莊嚴這個寶妙樓閣。「寶樹多華果」：寶樹，就是那個菩提樹王。善因為華、善果為果；你種很多善因，這就是「多華」；你得很多善果，這就是「多果」。「眾生所遊樂」：眾生，外邊的一切眾生，也是眾生；你自性裏邊、心裏邊，一念生，這是一個眾生；一念滅，這是一個眾生滅，念念都是眾生。所以眾生有「自性的眾生」，有「外邊的眾生」；自性的眾生和外邊的眾生，互相來為眾生，要不怎麼說「心、佛及眾生，是三無差別」呢？也就是這個道理。所遊樂，在這個莊嚴的道場裏邊遊樂。

「諸天擊天鼓，常作眾伎樂」：這一切三界的諸天，來擊天鼓，天鼓鳴空，常常地在這兒給佛作伎樂。「雨曼陀羅華，散佛及大眾」：常常在天上雨下最適宜的這種花、最歡悅的這種花；你一看這種花，心裏就歡喜得不得了。把這個花散在佛和大眾上，來供養大眾。

我淨土不毀 而眾見燒盡 憂怖諸苦惱
如是悉充滿 是諸罪眾生 以惡業因緣
過阿僧祇劫 不聞三寶名 諸有修功德

When beings see the *kalpa* ending / And ravaged by the great fire—this refers to the calamities of wind, water, and fire that arise at the close of the *kalpa*. The fiery hate in the minds of living beings brings about huge conflagrations. However, at this time, **my land is peaceful and secure**. Vulture Peak and all the other places where I am present are peaceful. They cannot be harmed by the three calamities but are **always filled with gods and humans. / Gardens and groves, halls and pavilions, / And various precious adornments**—the seven treasures—adorn the buildings. **There are also jeweled trees with many flowers and fruits / Where living beings roam in delight**. “Jeweled trees” means *bodhi* trees, the Kings of Trees. “Many flowers” refers to good causes that are planted. The many good results reaped is what is meant by “many fruits.” As to “living beings,” there are living beings all around you, and there are also the living beings inside. The ones inside we call the living beings of the self-nature. These are your thoughts. Whether inner or outer, they are all living beings. We say the mind, the Buddha, and living beings are three, but they are not different. In the adorned Bodhimanda of the Buddha, the beings wander happily.

The gods play celestial drums, / Always making various kinds of music. The heavenly beings throughout the Three Realms make the heavenly drum resound throughout space. **And *mandarava* flowers,** flowers which “accord with one’s intent” and make people extremely happy as soon as they see them drift down upon the multitude, **are scattered on the Buddha and the great assembly.**

Sutra:

**My Pure Land is not destroyed,
But the multitudes see it being burned entirely.
Worried, terrified, and miserable,
Such ones are everywhere.
All these beings with offenses,**

柔和質直者 則皆見我身 在此而說法
或時為此眾 說佛壽無量 久乃見佛者
為說佛難值

「我淨土不毀，而眾見燒盡」：我這個常寂光淨土，永遠都不會毀壞的，而眾生被自己這種煩惱的見給燒盡了。「憂怖諸苦惱，如是悉充滿」：所以又憂愁、又恐怖，有種種的苦惱。為什麼？就因為有這個惡見、有這個眾生的見。我這國土裏，也像這樣子的，都充滿。

「是諸罪眾生，以惡業因緣，過阿僧祇劫，不聞三寶名」：這一切有罪的眾生，以他們這種惡業的因緣，就是超過無量無數無邊這麼多的阿僧祇劫，也聽不見佛的名號、也聽不見法的名相、也聽不見僧的名字。這個世界上，在佛沒有出世以前，沒有人知道佛法；所以也就沒有人見著佛、沒有人聽見佛的名號。好像須達多長者，一聽見佛的名號，就毛孔悚然，也不知道是怎麼回事，他頭毛就都豎起來了，因為從來就沒有聞見這「三寶」的名字。

「諸有修功德，柔和質直者，則皆見我身，在此而說法」：所有這有修功德的人，有種善根的人，他又柔和、心又直，沒有委曲心，他們就能見著我的身，在這兒來給眾生說法。那一些個有罪的眾生，不但見不著佛，連佛像都看不見；你能看見佛像，這是你的罪業減輕了。總之，你要有功德，才能見著佛、才能見著法、才能見著僧。

「或時為此眾，說佛壽無量」：或者有的時候，為這一切的眾生，說佛的壽命是最長的，有無量無邊這麼長。「久乃見佛者，為說佛難值」：為很久很久也見不著佛的眾生，就說佛是最不容易遇著的；為他說這這種法。

☞待續

Because of their evil karmic causes and conditions,
Pass through *asamkhyeyas* of eons,
Without hearing the name of the Triple Jewel.
All who have cultivated merit and virtue,
Who are compliant, harmonious, and straightforward—
They all see me
Here, speaking the Dharma.
Sometimes for this assembly,
I speak of the Buddha's life span as limitless.
To those who see the Buddha only after long intervals,
I speak of the Buddha as being difficult to meet.

Commentary:

My Pure Land of Eternal Stillness is not destroyed; light will never be destroyed. **But the multitudes see it being burned entirely.** Living beings with their afflictions see it as if totally burned, and they become **worried, terrified, and miserable.** / **Such ones are everywhere.** They are scattered to the extreme and miserable because of all their evil views.

All these beings with offenses, / Because of their evil karmic causes and conditions, / Pass through *asamkhyeyas* of eons—boundless, uncountable eons—without hearing the name of the Triple Jewel. Such beings never hear of the Buddha, the Dharma, or the Sangha.

Before the Buddha appeared in the world, no one knew about the Buddhadharmā; no one had heard the words “Buddha,” “Dharma,” or “Sangha.” When the Elder Sudatta heard the word “Buddha” all the hairs on his body stood straight up on end, although he did not know why. That was because he had never heard the names of the Triple Jewel before.

All who have cultivated merit and virtue, / Who are compliant, harmonious, and straightforward, are people who have practiced merit and virtue and planted good roots; they are not crooked. **They all see me.** Beings with offenses cannot see me; people with offenses cannot even see a Buddha image. If you can see a Buddha image, it will lessen your offense-karma. In order to see the Buddha, the Dharma, or the Sangha, you must have merit and virtue. **Here, speaking the Dharma, / Sometimes for this assembly, / I speak of the Buddha's life span as limitless. / To those who see the Buddha only after long intervals, / I speak of the Buddha as being difficult to meet.** For those who pass through long, long periods of time before they get to see the Buddha, I speak about how the Buddha is difficult to encounter.

☞To be continued

→ 上承 第21頁

菩薩心是自利利他的，我自己要發菩薩心也希望其他人發菩薩心，自己修行也希望其他人修行，因為其他人和我們是一樣的；也就是自己得到快樂，也希望其他人都得到快樂，不要做個自了漢，只顧自己。

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I want to make the Bodhisattva resolve, and I also wish that others will make the Bodhisattva resolve. I am cultivating and I hope that others will cultivate as well, because they are the same as me. So when I am happy, I also wish that all other people are happy. Don't be selfish, and be concerned only about yourself.